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WORKS

OF

SIR WILLIAM JONES.

WITH

THE LIFE OF THE AUTHOR,

BY

LORD TEIGNMOUTH.

IN THIRTEEN VOLUMES.

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HITÓPADÉSA

OF

FISIINUSARMAN.

" We are told by the *Grecian* writers, that the *Indians* wefe the " wifeft of nations; and in moral wifdom, they were certainly emi- " nent: their *Niti Saftra,* or *Syftem* of *Ethicks,* is yet preferved ; " and the Fables of *Vifhrtufarman,* whom we ridiculoufly call " *Pilpay,* are the moft beautiful, if not the moft ancient, collection " of apologues in the world : they were firft tranflated from the " *Sanfcrit)* in the *fixth* century, by the order of *Buzerchimihr,* or " *Bright as the Sun,* the chief phyfician and afterwards *Vezir* of the " great *Anufhirevan,* and are extant under various names in more " than twenty languages; but their original title is *Hitopadefa,* or " *Amicable Inftruttion:* and, as the very 'exiftence of *Efop,* whom " the *Arabs* believe to have been an *Abyffmian,* appears rather " doubtful, I am not difinclined to fuppofe, that the firft *moral* "*fables,* which appeared in *Europe,* were of *Indian* or *Ethiopian* " origin."—See the Third Difcourfe on the Hindus, Vol. I.

HITOPADESA

THE

INTRODUCTION.

Praife to GA'NESA'.

MAY fuccefs attend the actions of good men, by the favour of that mighty God, on whofe head a portion of the moon appears written with the froth of the Ganga I

* *Hitopadesa* is compounded of *hita* and *upadesa*. *Hita* signifies *fortune, prosperity utility*; and *dear*, or *beloved:* the compound may therefore mean (since *upadesa* is *advice)* either *salutary*, or *amicable*, instruction. The *Pandits* say, the word has those two meanings. بيد پاي *bidpai* is the proper word, but has been mistaken for پيل پاي *pilpai*, by some ignorant copyist. In *Persian* the word *bidpai* means *willow-footed*, which is nonsense, and *pilpai*, *elephant-footed*, which is not much better; but *Cashafi* says that, in *Sanscrit*, the word signifies *beloved*, or *favourite physician*; and that is Certainly the meaning of *baidyapriya*, from which *bidpai* is formed; the author having been, it is supposed, of the *baidya*, or *medical* tribe, and a *favourite* of his *Raja*.

This *amicable injtruction,* exquifitely wrought in *Sarfcrit* phrafes, exhibits continually, when heard, a prodigy of wifdom and the true knowledge of morals.

The learned man may fix his thought* on fcience and wealth, as if he were never to grow old or to die; but when death feizes him by the locks, he muft then pra&ife virtue.

Knowledge produces mildnefs of fpeech; mildnefs a good character; a good character wealth; wealth, if virtuous actions attend it, happinefs.

Among all poffeffions knowledge appears eminent; the wife call it fupreme riches; becaufe it can never be loft, has no price, and can at no time be deftroyed.

Knowledge acquired by a man of low degree places him on a level with the prince, as a fmall river attains the irremeable ocean ; and his fortune is then exalted.

The fcience of arms, and the fcience of books, are both caufes of celebrity; but the firft is ridiculous in an old man, and the fecond is in all ages refpectable.

As a frefh earthen veffel is formed by the potter, and (education is nothing elfe) thus we may fay are children formed here below to morality.

The *acquifition of friends,* the *breach of friend/hip, war,* and laftly *peace.* Thefe four parts are here written, extracted from the *Tantra* and other works.

BOOK THE FIRST.

Mitralaba, or the Acquifition of Friends.

THERE is near the *Bhagirathi*, a city named ***Pathliputra,*** **in which lived a prince named** ***Suderfana,*** **adorned with every kingly virtue: one day he heard a perfon read thefe couplets :**

" Learning diffipates many doubts, caufes " things, otherwife invifible, to be feen, and is " the eye of every one who is not absolutely " blind.

" Youth, wealth, dominion, inconfiderate " anions, each of them occafions danger : Oh ! " what muft all four of them do where they are " united ?"

Having heard this, the *Raja* being affiicted by the conduct of his fons, who knew no books, and were continually walking in evil ways, thus thought within himfelf:

" Of what ufe is it, that a fon fhould be born, " who has neither learning nor virtue ? Of " what ufe is a Wind eye, except to give pain ?

" Again :

." A fon is born, and the family ia increafed
" but in this revolving world, who dies without
" having been born ?

" Why fhould*the mother of that fon, whom
" the chalk marks not in the firft enumeration
" of the virtues, have complamed, had fhe been
" childlefs ?

" Of a child unborn, dead, or ignorant, the
" two firft are preferable, finde they make us
" unhappy but once ; the laft by continual de-
" grees: one virtuous fon is a bleffing, not a
" hundred fools; as one moon diflipates the
" darknefs, and not a number of ftars. May
" the man, who performs the duty of devout
" pilgrimage, a diity in etfery place difficult, be
" blefled with an obedient, wealthy, virtuous,
" and wife fon,

" The continual acquifition of wealth; free-
" dom fromdifeafe; a beloved wife, with tender
" fpeech ; an obedient fon ; and learning, pro-
" ducing riches; thefe are the fix felicities of
" living creatures.

" A father who contrafts debts; a mother
" who is unchafte; a wife who is too handfome;
" and an ignorant fon; thefe are dangerous
" enemies.

" Knowledge not committed to memory, is
" poifon; food is poifon to him who cannot

" digeft it a numerous family is poifon to an " indigent, and a young wife, to a decrepid old " mate: alas! my child, by not paffing the " night wifely in reading, when thou art among " the learped, thou ftickeft like a calf in the " mud,

" Why then fhould not thefe, my fons, be " now made virtuous?

" Since, as the poet fays:

" Life, action, property, knowledge, death; " thefe five were formed for every body that lies " in the womb!

" The future condition of great beings is de- " (lined with cerainty; both the nakednefs of " MAHADEVA', and the bed of VISHNU on a " vaft ferpent.

" What is not to that will not be; and if an " event be foredoomed, it cannot happen others " wife. This dodrine is a medicine, which heals " the venom of forrow; why is it not univer- -ally drunk?

" Profperity attends the lion-hearted man " who exerts himfelf; while we fay deftiny " will enfure it. Laying deftiny afide, fhow " manly fortitude by thy own ftrength; if thou "endeavour, and thy endeavours fail of fuccefs, " what crime is thine in failing?

if This is the language of idlenefs, ufed by

"men incapable of action: as chariot runs " not on one wheel, fo the acts of man profper " not without favourable deftiny,

" Yet:

" The potter forms what he pleafes with " moulded clay, fo a man accomplifhes his works " by his own act.

"Befides:

" A man fees a previous thing before him, " and gains it as rarely as the fruit of the " *Ta/a* falls by a crow fhaking it : his own " deftiny gives it not, it requires his manly " exertion.

" Thus it is faid:

" Profperity is acquired by exertion, and " there is no fruit for him who doth not exert " himfelf: the fawns go not Into the mouth *of* a " fleeping lion,

" A child forced to read by his parents, attains " virtue ; an infant is not learned when he leaves " his mother's womb. That mother is hoftile,' " and that father malignant, by whom a child " is not made to read ; he cannot appear well " among the learned, but muft be like a heron " among the flamans."

Confidering this, the king gave orders for an affembly of learned men, and faid, " Hear, O " ye Pandits! is there any man qualified to give

" unacquainted with books, ftray continually " from the right path ?

" It is faid:

" By the company of gold, even glafs acquires " the brightnefs of a ruby : thus, by the fociety " of good men a blockhead attains eminence.

" And it is written,:

" Knowledge, O Father ! is deftroyed by af- " fociating with the bafe; with equals equality " is gained; and with the diftinguifhed, dif- " tinaion."

Among the reft was a great philofopher named *Vifhnufarman,* who knew the principles of ethicks, and thus, like *Vrihafpati,* fpoke :

" O king J the princes, who are fprung from a " great family, may be made to acquire a know- " ledge of morals ; but no pains beftowed on " worthlefs objects can be fuccefsful: the heron " cannot by a hundred efforts be made to talk " like a parrot; but in this family, no offspring " without virtuous principles can be born: how " fhould glafs be generated in a mine of lotus- " coloured rubies ?

" In fix months, therefore, I will make your " fons acquainted with morality."

The king faid again, with mildnefs,

" The infect, by affociating with a flower, " afcends the head of excellent perfons. The " ftone when confecrated by holy men, acquires

" divine honour; as in eaftern mountains every " common thing blazes by its vicinity to the fun; " thus, by the company of the good, a man of " ignoble condition attains brightnefs.

" Virtues to thofe who know their value are " virtues; yet even thefe, when they come in " the way of vicious men, are vices : as rivers " of fweet water are excellent, but when they " reach the fea are not fit to be tafted.

" Be you, therefore, the director of my fons in " true virtue :" faying this, he mildly delivered his children to *Vijhnufarman,* who while they fat with pleafure before him on the top of the palace, thus began: " The time of the wife is " paired in the delights of poetry; that of the " foolifh, in vice, in idlenefs, or in quarrelling.

" Chufe, therefore, to live with true delight; " and I will tell you the admirable ftory of the " crow, the tortoife, fnd their friends." The princes Taid, " Tell it, Sir;" and *Vifhnufarman* continued his difcourfe: " Hear then the book " called *Mitralaba,* or the *Acquifition of Friends*; " of which this is the firft verfe :

" Without equipage, without wealth, yet, " wife and united by friendfhip ; the crow, the " tortoife, the antelope, and the rat, performed " great actions with celerity." " How was " that ?" faid the princes.

Vifhnufarman faid: " Near the *Godaveri*

" ftands a large *Salmali-tree,* on which birds,
" coming from all quarters, roofted at night.
" One day when the gloom had juft departed,
" the moon being ftill in his manfion un-
" perceived—that moon, who is a friend to
" the night-flowers worshiping God—a raven
" named *Lagbupatanaca,* or *light-wing^* being
" awakened, faw a fowler approaching, like the
" genius of death, and alarmed at the fight, faid
" to himfelf: This morning an enemy appears :
" I know not what noxiou6 fruit is ripening ; fo
" faying, he flew off by degrees; and the
" fowler, paffing by and fcattering grains of
" rice, fixed his net: in this very point of time,
" a prince of pigeons named *Chitragriva,* or
" *painted-neck,* with many others fluttering in
" the air perceived the rice. The pigeons,
" eagerly defiring to pick up the grains, their
" prince faid to them: How, when no perfons
" are here, could grains of rice be collected? Let,
" us deliberate : I like it not. J fee no reafon for
" touching them ; dqubtlefs from this coveting
" of rice, the fame evil will happen, as when,
" through coveting a bracelet, the traveller had
" a fall in the deep mire, and thus perifhed in
" the claws of an old tiger. How was that ?
" faid the pigeons. One day, anfwered *Chitra-*
" griva, in a grove of the *Dacan,* or South, I
" faw, as I flew along, an old tiger wafliing

" hipifelf with fome *Cufa,* or holy gfafs, in his " hand. Hola, travellers, cried he, receive this, " my golden bracelet: upon this, a traveller " eagerly defiring it, began to confider, and " faid, By good fortune has this been offered ; " yet in feeking it danger appears.

" Surely it is no wife thing to covet, what " cannot be attained without peril; fince, even " nectar in heaven, with which poifon is mixed, " is fatal to life. Neverthelefs, in all defires " danger may be feared.

" A man who meets no peril, fees no good " things; he fees them, if he live, who boldly " encounters danger : let me confider this fully. " Then he cried aloud, Where is thy golden " bracelet ? The man went upon this to bathe " himfelf in the pool, but fell into deep mire, " out of which he could not efcape; this the " tiger knew, and when the traveller began to " apprehend that he was caught, the beaft " violdently feized and devoured him: thus I " may admonifh you, remembering the fatal " defire of gaining the bracelet, that no inconfi- " derate ad ought to be attempted.

" Since it is thus faid by wife men:

" He who reftrains his appetite, a dutiful fon, "a prudent and good wife, a prince who reigns " many years, he who fpeaks advifedly, and he

" who acts confiderately, for a long time give " birth to no misfortune!

" One pigeon hearing this, in great anger ex- " claimed, Ah ! why doft thou talk thus ? To " mind the fpeeches of the old befalls us in an " evil hour, not to eat, not to aflbciate with " females.

" Thus too it is written:

" By difregarding terrors, food, and water, " all things on earth are attained.

" If a man does nothing becaufe of his fears, " by what means can he live ?

" Hearing this, all the pigeons defcended on " the rice.

" Through covetoufnefs comes anger; through " covetoufnefs comes luft; through covetoufnefs " comes fraud and illufion: covetoufnefs is the " caufe of all lins.

" They were all made captives in the mefhes " of the net; and all began abufing him, by " whofe difcourfe they had fallen into the " fnare.

" *Chitragriva* hearing their cenfure of him, " faid, It is no fault of his: danger arifing, a " friend fo acts as to encreafe it; as a calf is tied " by a ftick to the leg of her mother (when fhe " cannot other wife be milked).

" In a time of difafter, and of dread, a bafe

" man is difcerned : here act circumfpectly; de-
" liberate; think.

" Thus it is faid:

" Circumfpection in calamity; mercy in great-
" nefs; in affemblies, good fpceches; in adver-
" fity, fortitude; in fame, resolution to preferve
" it; afliduity in ftudying the Scriptures: thefe
" are the felf-attained perfections of great fouls.

" Again :

" Six faults muft be abandoned by a man
" feeking profperity: fleep, drowzinefs, fear,
" anger, lazinefs, loitering.

" Now, do thus, all of you being united, lift
" up the net and fly away, fince the union of
" fmall minds performs great works; as by
" blades of grafs twifted together, an elephant
" is tied faft.

" The union even of the fmall and weak is
" beneficial; as rice dripped of its hufk will not
" fpring from the ground.

" Thus, having confulted together, all the
" birds took up the net and flew off: the fowler
" feeing from a diftance the net caught up by
" them, ran after them, and after fome thought,

" Said,

" Thefe birds, by adjoint effort, hare taken
" away my net; when they fall down, then they
" will be in my power.

" Then the birds difappeared from before his " eyes, and the fowler defpaired of retaking " them; ou feeing which, the pigeons exclaimed, " What is now to be done ?

" *Cbitragriva* faid :

" A mother, a friend, and a father, are all " three dear to themfelves; and doing good " works for another, their underftandings are " ufefully exercifed.

" Again:

" The fmall birds defert a tree with little fruitj " the *ibis's* a dry pool; the bees defert flowers, " gathered yefterday ; the antelopes, a burnt "thicket; women leave an indigent man, do- " meftics a ruined land ; in all affairs men con- " nect themfelves with thofe, from whom fome " profit may be derived.

" Such a friend, a rat named *Hiranyaca,* dwells " near the *Gandaca,in* a wood called *Chitravan;* " he will cut our cords afunder.

" Confidering this, all of them went towards " the dwelling of *Hiranyaca*; who, always being " in fear of death, had made a hundred doors to " the hole in which he lived : being aftonifhed " at the noife made by the pigeons, he flood " filent.

" Friend *Hiranyaca,* faid *Chitragriva,* why " doft thou not fpeak to us ?

" The rat hearing that extraordinary addrefs,
" came forth, and faid, Ah ! what good fortune,
" my deareft friend *Chitragriva !*

" Then feeing them tied with corcls, he was
" amazed ; and having flopped a little, faid, My
" friend, what is this ?

" What elfe can it be, anfwered *Chitragriva,*
" but the effect of our fins in a former life ?
" How canft thou, who art a Pandit, afk fuch a
" queftion ?

" From what caufe, by what inftruments, at
" what moment, in what manner, by what means,
" in what fpace of time, in what place, a man's
" actions, good or bad, are performed: from that
" caufe, by thofe inftruments, at that moment,
" in that manner, by thofe means, in that fpace
" of time, in that place, it pleafes *Brama,* that
" the man who performs them fhall be rewarded,
" or punifhed.

" Again :

" Difeafes; the death of parents; pains; bonds ;
" and uneafinefs ; thefe are the fruits of the
" trees, which are planted by a man's own fins.

" *Hiranyaca,* having heard this difcourfe, be-
" gan to gnaw the threads that fattened *Chitra-*
" *griva,* and was departing. Not fo, my friend,
" faid the chief of the pigeons, cut alfo the bonds
" of my comrades. I am but weak, and my
" teeth are fmall, faid *Hiranyaca,* how fhall I be

" able to cut all their cords? As long as my " teeth remain unbroken, fo long will I continue " to cut thy firings. It is true, faid the chief, " but, as long as you can, cut their's alfo.

" *Hirariyaca* replied: To abandon our own, " Vvhich is efpecially put under our protection, " is not the conduct of fkilful moralifts. Let " a man, for the fake of relieving his diftreffes, " preferve his wealth; by his wealth let hint " preferve his wife; and, by both wife and " riches, let him ever preferve himfelf.

" The fouls of fuch as defire to promote the "juftice of a ftate, and to pleafe GOD, are fit " objects of prefervation; when fuch a foul is " corrupted, what will it not corrupt? When it " is preferved pure, what will it not preferve?

" My friend, faid *Chitragriva*, fuch indeed is " the rule of morality; but I am unable to en- " dure the pain of thofe who are under my pro- " tection.

" A virtuous man fhould abandon both riches " and life for the fake of others: for the fake of " the good he fhould quit his own good, fince " death will certainly come.

" May thegreatnefs of the noble-minded of my " tribe, my ftate, my countrymen, ever accom- " pany me. You fay, that it is the fruit of my " own greatnefs; at what time will it be fo?

" Let me be even without life, not having

" abandoned thofe who are dear to me ; let that " life be my death, provided my companions " remain alive.

" Still more: the body confifts of bones, and " fubftances, provided from the flefh : how can " this be preferved from death ? Oh ! my friend, " preferve thy good name.

" Since that which remains, muft be feparated " from that which decays; a pure foul from a " filthy carcafe; feek fame in preference to " bodily honours : Oh, valuable acquifition ! " what will it not acquire?

" The interval is immenfe between corporeal " qualifications and fcicnces ; the body in a mo- " ment is extinct:, while knowledge endureth to " the end of time.

" The rat on hearing this was delighted ; and " with his hair erect with joy, faid, Well, well, " my friend, through thy kindnefs for thefe " companions, the Creator of the three worlds " will clear thee of evil. Saying this, and " having gnawed the firings of them all, he re- " ceived them as guefts ; and, altogether, having " performed their adoration, he faid, my dear " *Chitragriva*, certainly they who have expe- " rienced the pain of captivity in a net, fhould " not be fecure from the fear of committing fome " great crime.

" It is written by the poet:

" The bird, who from the diftance of many " hundred leagues, can difcern his food ; he, " only, even in the hour of death, fees no fnare.

" Obferving, that the fun and moon are put " to pain by the dragon, that elephants and fer- " pents are confined with cords, and that the " moft learned men are often the moft indigent; " I confine my defire of knowledge to the ftu- " pendous and all-powerful GOD.

" The birds traverfe remote regions of air, " and fly together towards diftrefs ; the fifh are " caught by fifhers from deep waters, even from " the depth of the fea.

" What difference is there ? What avails a " good heart ? What fkill is there in choofing a " fixt ftation ? Death, ft retching forth his hand, " feizes from the greateft diftance.

" Having thus inftructed and entertained " them hofpitably, *Hiranyaca* embraced and dif- " miffed them. *Chitragriva,* and his compa- " nions, then flew to their own country, and the " rat retired towards his hole.

" When *Laghupatanaca* had *feen* all thefe " events, he was amazed, and laid, Oh ! / / i - " *ranyaca,* thou art an excellent creature; per- " ceiving which, I defire to cultivate thy friend- " fhip : I too am able to affift a friend. The rat " hearing this addrefs, ran into his hole, and " faid, Who art thou ? A crow, faid the other,

" named *Laghupatanaca.* How, cried *Hiranyaca,*
" laughing, can I contract friendfhip with thee ?
" When a man hasdeferved well of his country,
" a wife perfon aflbciating with him, partakes his
" merit; but I am food for thee, and thou my
" devourer, how can intimacy fubfift between
" us ? The friendship of a devourer is a great
" caufe of danger ; yet a fawn was faved by a
" crow from being caught by a fhakàl. How
" was that ? faid the crow.

" The rat anfwered: In the country of *Ma-*
" gadba there is a foreft, named *Champaca Fatt,*
" in which an antelope and a crow had long
" dwelt in great friendfhip. This antelope, hav-
" ing roved at liberty, was grown fat; which
" being obferved by a fhakal, he faid within
" himfelf, Ah! by what means can I feaft on
" yonder delicate flefh ? It may be accomplished
" if I gain his confidence. Thus meditating ;
" and going towards him he làid, Thou art in
" excellent health, my friend. Who art thou ?
" faid the antelope. I am a fhakàl, faid he,
" named *Cfhoudrabuddbi,* and here live friendlefs,
" like a dead creature ; but now having gained
" thy fricndfhip, I fhall live again as thy com-
" panion among the living, fince I fhall ever be
" thy fervant. Now, when the many-rayed god
" was fetting, the fhakàl arrived at the manfion

" of the antelope: there, under the branches of " a champaca tree, dwelled the crow, named " *Subbhudi*, the friend of the antelope: Who, " faid the crow, is this comrade of thine? He " is a fhakàl, faid the antelope, my chofen friend. " Oh! my beloved, faid the crow, it is not right " to place confidence with too much celerity.

" For thus it is written:

" To a perfon of an unknown tribe, or temper, " no one fhould give his houfe: by means of a " cat, the vulture *Jaradgabah* was flain. Both " faid, How happened that? The crow an- " fwered: There ftands near the *Ganga*, on a " mountain called *Gridbracuta*, or Vulture-fort, " a large pracati tree; in the hollow of which, " his fight dim with the fear of danger, lived a " vulture, named *Jaradgabah;* by little and little " he fupplied his young with fuftenance from " his own prey, and thus the other birds of " his fpecies were fupported.

" It happened that a cat, named Long-ears, " ufed to devour the young birds, and then to " depart. The young ones perceived her coming, " and, confounded with fear, made a noife. *Ja-* " *radgabah* heard it, and faid: Who is coming? " The cat feeing the vulture was alarmed, and " faid; Alas! I am deftroyed; I cannot now " retreat far from this enemy; therefore, as my

" laft refource, let me approach him. Having " refolved on this, (he went near him, and faid, " Great fir, I am thy fervant.

" Who art thou ? faid the vulture. A cat, " faid he. Depart far off, faid the other, or thou " fhalt be chaflifed. Hear me, however, replied " the cat, and if I deferve chaftifement, then " chartife me.

" Thus it is written :

" Among different fedts it is eftabliffied, who, " and for what, is at any time to be punifhed, or " refpected ; but he who knows the difpofition " of another, can beft determine whether he de- " ferves punifhment, or veneration.

" Speak on, faid the vulture. I live here, faid " the cat, near the *Ganga,* in which I daily bathe " myfelf; eating neither fifh nor flefh, and per- " forming the difficult tafks of a devout pcrfon : " thou who art well acquainted with juftice, art, " therefore, an object of confidence to me. The " birds continually pray before me ; therefore I " came hither to hear a difcourfe on jufticefrom " thee, who art eminent in age and fcience. And " thou who art fo learned, why ihouldft thou be " prepared to beat me, who am a ftranger ?

" Thus fays the poet:

" Even, towards an enemy coming to our " houfe, the offices of hofpitality muft be exer-

" cifed, as the tree impedes not even the wood-
" cutter, who ftands under its fhade ! Straw,
" earth, water, and pleafing words : thefe four
" are never abfent from the houfes of good men,

" A ftranger who defpairs of reception, de-
" parts from the houfe ; he goes away, leaving
" the crime of inhumanity in its owner, and
" bearing himfelf the merit of a good action.

" The good are indulgent to ignorant minds,
" as the moon withdraws not her light from the
" manfions of a Chandal (or Hindu of the lowed
" caft).

" Shall cats, anfwered the vulture, who love
" delicate flefh, dwell here with young birds ?
" On that account I forbid thee. Then, the cat,
" ftroking her ears, and touching the ground
" with her head, thus fpoke : I who have learned
" the *Dermdfdjlra,* am without appetite for
" flefh. I am performing the difficult offices of
" religion; and regardlefs of the clafhing doc-
" trine of the *Purdnds,* am perfed in juilice,
" and fpeak nothing but truth.

" He who bears no depraved paflion, but
" fuffers all things patiently, and gives equal pro-
" tedtion to all, that man furely rifes to heaven.

" The true, and only real friend, is he who
" follows even in death ; all friendfhip elfe,
" perifhing with the body, foon departs.

" Mark the fituations of him who eats, and of " his food ; fee the fhort friendfhip of the one, " and the total deftruction of the other.

" How greatly is a man's pain increafed by " dying ! Confirm thyfelf by this reflection, in " a refolution to preferve all other animals.

" Since man, while the woods abound with " delicacies, may be filled with vegetable pro- " duftions, Who would commit a deadly fin for " the fake of his burning appetite ?

" Thus being trufted, he abode in the cavern; " but fome days having elapfed, he aflailed the " young birds, carried them off, and devoured " them : during this cruel repaft, on their plain- " tive cries, a queftion was afked, What he was " doing ?

" The cat, perceiving the difcovery, left the " cavern, and run away. The birds, having " examined the place on all fides, took up the " fcattercd bones of their young, and fufpe£ling " that the vulture had eaten them, united all " their force, and by their firft onfet the vulture " was killed. For this reafon I fay, of an un- " known tribe and temper, &c.

" The fhakal hearing this,laid with anger, My " friend, on the firft fight of this antelope, when " you alio were of an unknown tribe and tem- " per, 1 contracted a friendfhip which continually " encreafes ! Hear another verfe that fays, Such

" a one is his relation, or a ftranger ; this is the " reckoning of a weak minded man: but to a " man of a noble difpofition, the whole earth is " related ; and fince this fawn is my friend, be " you alfo dear to me. What need is there, " faid the antelope, of this debate, while all of you " converfe with confidence in one place of abode, " live in the enjoyment of pleafures.

" Be it fo, faid the crow, fince it is thy will. " The next morning he departed for a different " part of the country.

" My beloved fawn, faid the (hakàl, one day " in a foft whifper, at one fide of the wood is a " field full of corn, I will take thee and fhew it: " this was done ; and the fawn, going thither " daily, regaled himfelf.

" The owner of the field, having perceived " his lofs, fpread a net there ; and afterwards the " antelope, venturing further into the field, was " caught in the fnare. Who, thought he, but a " friend, has power to extricate me from this " net, which refembles the net of death. In the " mean while the fhakàl went to the fpot, and, " as he approached, thought within himfelf, It has " befallen as I wilhed, and my purpofe is effeded " by my device: thus fhall I glut my appetite, " and feed on the flefh of the mangled antelope, " mixt with his blood and bones. As foon as the " fawn difcerned him, he was elate with joy,

" and exclaimed, Oh! my friend, gnaw thefe " bonds, and quickly deliver me.

" As the poet fays:

" In perils we prove a friend; in battle a hero; " in wealth a religious perfon; a wife man in " contracted fortunes; and in calamity kinf- " me/a.

" The fhakal having looked from time to " time on the net, faid to himfelf, Happily this " fattening is ftrong. And then fpoke aloud: " My beloved! the net is made of leather, How " can I touch it on the fun's day? O my friend! " no other advice can be given; but to-morrow " morning what thou defireft fhall be done by " me.

" After this, on the morrow, when the crow " perceived that his friend had not returned, he " fearchcd for him; and, having found him " caught in a fnare, faid: My dear fawn, what is " this? The confequence, anfwered he, of re- " jectting friendly counfel.

" As it is written:

" The man who liftens not to the words of " affectionate friends, will give joy in the rao- " ment of diftrefs to his enemies.

" Where is the fhakal? exclaimed the crow. " He is at hand, faid the fawn, watching for my " flefh! This, replied the crow, I predicted; " fuch calamity I efcape, becaufe I place no fuch

" truft: the wife are continually in dread of the " wicked. Then, with a figh, he added: Oh, " bafe fhakàl! What, O cruel ruffian, haft thou " done !

" Thus it is truly faid:

" What circumvention is this of companions " entertained by thee ; obliged by thy civilities -, " expedting thy favours ; deceitfully polite !

" A friend who mars thy bufinefs in thy ab- " fence, yet fpeaks affectionately to thy face, " fhould be fhunned as a vafe of milk with poifon " at its brim.

" Contract no friendfhip, or even acquaint- " ance, with a guileful man : he refembles a " coal, which when hot burneth the hand, and " when cold blacketh it.

" Him who injures his benefactor, his depo- " fitor, or any well-natured man, O earth! O " world ! how canft thou fupport ? He is a " monfter of injuftice !

" Thus may the character of a treacherous " perfon be defcribed. At firft he falls at your " feet, and then drinks your blood ; he hums a " ftrange tune in your ears with foft murmurs, " but meditates mifchief; and having found an " opening, enters without remorfe: thus, the " falfe friend and black gnats pradife alike every " mode of treachery.

" In the morning, when the crow faw the

" farmer advancing with a ftaff in his hand, he " faid to the antelope, My beloved ! feign thyfelf " to be dead, and remain motionlefs; but as foon " as thou heareft me make a noife, run away " fwiftly.

" The owner of the corn, his eyes expanded " with joy, faw the fawn, who pretended to be " dead : Ah ! faid he, the animal has died of " himlèlf—So faying, he took away the toil, and " was diligent in preferving his nets. Imme- " diately, the antelope hearing the noife agreed " on by the crow, ran off at full fpeed; when " the countryman aiming at him, threw his ftaff, " and killed the jackàl, who lay concealed in a " budi.

" Thus it is written :

" In three years, in three months, in three " fortnights, in three days, the fruit of great " vices, or great virtues, is reaped even in this " world !

" So much for thofe two !

" *Lagupatanaca* anfwered :

" Befides, it would not be for my advantage " to feed on thee; even as *Chitragriva* lives, " thus I live in thy life.

" The wifdom of confiding in beafts who " aft with probity, is clearly feen; in thofe " efpecially, who like *Chitragriva* and thou, are " good, and have good difpoiitions.

" The mind of a virtuous being cannot be " changed, any more than the water' If the ocean " can be heated with a fire of ftraw.

" Thou, faid *Hiranyaca*, art vicious, and with " the vicious no friendship fhould ever be con- " tracted; a cat, a buffalo, a ram, a crow, and a " bad man, gain their own advantage by being " trufted; it is not prudent, therefore, to con- " fide in them.

" Befides, you crows are naturally enemies of " our race.

" And wife writers fay :

" Make no league with an avowed enemy, " but cleave to an approved friend.

" Water, though well warmed, would quench " neverthelefs, the fire that warmed it.

" An impoffible thing cannot be done, but that " which is poffible may be attempted : a chariot " goes not on the water, nor can a fhip fail on " dry land.

" Whoever, from folemn treaty, places con- " fidencein enemies, and enraged wives/reduces " his life to nothing through his folly.

" All has been overheard by me, faid *Lagu-* " *patanaca*,and Ipromifed myfelf the happinefs " of your friendfhip : without obtaining which, " I will fuffer my body to decay through hunger, " and fall dead before thy door: then wilt thou " remember too late, that the friendfhip of the

" bad, like an earthen pot, may eafily be broken,
" but cannot with eafe be repaired; while that
" of the good, like a veffel of gold, cannot with-
" out difficulty be difunited, but may with little
" pains be reftored to its former ftate,

" By melting, metals are united; for mutual
" benefit, antelopes and birds; through fear of
" danger, and love of gain, ignorant men; but
" the virtuous are attached at firft fight,

" If the friendfhip of the good be interrupted,
" their minds admit of no long change; as when
" the ftalks of a lotus are broken, the filaments
" within them are more vifibly conne£ted.

" Piety, charity, forbearance, participation of
" pains and pleafures, goodnefs of heart, repu-
" tation, and truth; thefe are the fciences of
" friendfhip: by thefe arts, what other advantage
" can I acquire ?

" The rat then leaving his hole, faid: I am
" delighted with thy fweet converfatiotf.

" As it is written:

" To bathe in cool ft reams, delights not fo
" much a man affected by the fun; nor a neck-
" lace of pearls, or vefts, perfumed with fandal,
" give fo much pieafure to the body which they
" decorate, as the converfation of a virtuous man
" (which almoft furpafles all things), with friend-
" (hip fixt in his heart; or that of the learned,
" which good advice renders venerable, and to

" which the application of holy fentences, pre-
" ferved in their memory, adds new graces

" Not to follow advice ; to break a promife ;
" to beg money; cruelty; abfence of mind ;
" wrath; untruth ; and gaming; thefe are the
" vices of a friend : by this difcourfe, not one
" of thefe faults is difcerned in thee.

" As the poet fays;

" Goodnefs and truth are difcerned by a
" man's difcourfe ; but cowardice, and a variable
" mind, are eafily difcovefed by his conduct.

" It is one thing to hear the language of a
" friend, whofe heart is pure as water, and an-
" other to hear the words of a bafe diffembler.

" Be it fo then, I comply with thy requeft.

" This being faid, they contracted a mutual
" friendfhip. The rat then, having regaled his
" new friend with a variety of food, and vowed
" conftant amity, re-entered his hole; and the
" crow flew to his own ftation.

" Thus, a long time paffed in daily entertain-
" ments, friendly falutations, and confidential
" difcourfe. One morning, my dear friend
" *Hiranyaca*, faid the crow, this place is not
" convenient for the regular acquifition of food;
" I am therefore defirous of changing it, and
" removing to another. Whither fhould we
" go, my friend ? faid the rat.

" The poet fays;

" A wife man walks on one foot, flowly and " circumfpectly, and lives in one place; nor, " having Feen another ftation, fhould he defert " his former abode.

" There is a place, anfwered the crow, well " conftituted for our purpofe ! What is that ? " faid *Hiranyaca.* The crow anfwered ; In the " wood *Dandac* is a pool named *Carpuragdra,* " where lives an old friend of mine, a tortoife, " named *Menthar,* virtuous and juft,

" As it is written ;

" It is eafy for all men to difplay learning in " inftructing others; but it is the part of one " endued with a great mind, to form himfelf by " the rules of juftice. He will favour mc with " fifh, and other food. What, faid the rat, will " become of me who remain here ?

" Let a wife man leave that country where he " has neither honour nor friends, nor kinfmen, " and in which no learned perfon refides.

" Again :

" Let no man fix his abode where five advan- " tages are not found : wealth, a divine teacher, " a magiftrate, a river, and a phyfician.

" Take me, therefore, with you. Immediately " the crow and his beloved friend, amuflng " themfelves with a variety of converfation, " went towards the pool.

" When *Mentbar,* from a diftance, perceived

" *Laghupatanaca,* he rofe, and having greeted " him, refpectfully faluted the rat.

" As it is written:

" Whether a boy, a youth, or an old man, " come to a houfe, he muft be faluted by its " owner, with as much reverence as a fpiritual " preceptor.

" The crow then began: O *Menthar !* receive " us both with diftinguifhed honour ; this gueft " is *Hiranyaca,* the prince of rats, virtuous, " noble, and in kindnefs, like the gem-pro- " ducing ocean; if the king of ferpents were " able to defcribe his virtues, he muft fpeak with " two thoufand tongues !

" He then related the ftory of *Chitragriva:* " and the tortoife having paid his refpedts anew " to *Hiranyaca,* faid : You are beft able to in- " form us of your reafon for inhabiting the " wood.

" I will inform you, faid the rat; be atten- " tive. In a town called *Champa,* is a place full " of religious mendicants ; one of them called " *Churacarnay* has his abode there, and is ufed " to fleep, having depolited on a beam the " remnant of his food given in charity; this " food, I having run up the beam, ufed to de- " vour. Qne day an intimate friend of his, " named *Vinacarna,* one of the religious frater- " nity, came to fee him, and fat down by him,

" and relating a number of adventures; while " he, through fear of my voracity, continued " waving a piece of cane: his gueft faid, Why " are you difpleafed with my converfation, and " intent on other things ? I am not difpleafed, " my good friend, faid the other, but fee what " a conftant enemy yon rat is to me ; he never " fails to devour the food, which I preferve in a " leaf. When *Vinacarna* had looked at the " beam, How, faid he, can fo feeble an animal " asa rat leap up fo high ? This muft proceed " from fome caufe.

" As it is faid :

" When a young wife took her old hufband " by the locks, kiffing and embracinig him, there " was certainly fome reafon for her fondnefs.

" What was it ? faid the other. And *Vina-* " *carna* faid :

" In the province of *Goura* is a town called " *Canjànti,* where lived an opulent banker " named *Cbandanas*; when he grew old, rely- " ing on his wealth, he married a banker's " daughter named *Lilawati:* fhe was a girl like " the fifh on the ftandard of *Camadeva.*

" And the poet fays :

" As thofe who have caught cold, take no " pleafure in moon-fhine, or thofe who have a " fever in the heat of the fun, fo the mind of a " woman delights not a hufband, where there is " great difparity of years:

" The old banker, however, loved her paflion-
" ately.

" For it is faid:

" All who havfe fouls defire wealth and life;
" but a young wife is dearer to an old man than
" his very foul.

" Soon after this, *Lilawati,* elate with youth,
" lofing her dignity, good difpofition, and ho-
" nour, became enamoured of a certain banker's
" fon.

" Thus the moralift fays :

" To follow their own inclinations in the
" houfe of their father ; to join in fports ; to
" mix in affemblies of women before men; to
" foJQurn abroad without end ; to affociate with
" harlots ; to be always prodigal of their wealth:
" thefe caufe the ruin of women.

" Drinking with ftrangers; converfing with
" bad perfons ; infidelity to hufbands ; walking
" in public; too much fleep ; dwelling in the
" houfes of others : thefe are the conftant faults
" of women.

" *A* father fecures a woman in infancy, a huf-
" band in youth, children in old age; but a
" woman who follows her own inclination,
" cannot be fecured,

" One day *Lilawati*^ fitting in amorous con-
" verfation with the banker's fon, on a pink bed,
" ihining like a necklace of pearls, perceived not
" the approach of her hufband; but when fhe

" faw him fhe rofe haftily, took him by the hair,
"and embraced him, while the lover flipped
" away. A woman. who lived clofe by, and
" faw this, repeated in her own mind: When a
" young wife, and fo forth.

" Now, in my opinion, the encreafed ftrength
" of this rat muft proceed from fome caufe; Con-
" fider a little, the caufe may be important; per-
" haps a treafure is collected there.

" Since it is written:

" Every rich man, and every bad man, in all
" places, and at all times, gains pre-eminence,
" and encreafe of dominion, by his wealth.

" So faying, the religious mendicant took a
" fpade, and having dug up my hole, feized my
" long-collected hoard ; after which I was defli-
" tute of ftrength, and *Cbudacdrna* having weak-
" ened me with pleafure to himfelf, and feeing
" me unable to obtain food, timidly creeping by
" little and little,

" Thus laid :

" Every man abounding in wealth, becomes
" by that wealth a man of learning; fee, for
" this reafon, how this wicked rat ftands on a
" level with his whole race collectively.

" A man who has no fubftance, can have but
" little underftanding ; all his adions die away
" like rivulets in the fuitry feafon.

" He who has wealth has friends; he who has

" wealth has relations; he who has wealth is a " hero among the people; he who has wealth is " evenafage.

" Empty is the houfe of a childlefs man; as " empty is the mind of a batchelor ; empty are " all quarters of the world to an ignorant man ; " but poverty is total emptinefs.

" After all:

" Thefe members are not impaired; this " name alfo remains; this voice alfo continueth ; " this knowledge is not weakened ! By the ar- " rogance, which wealth occafions, a man is " ruined ; fo much for him! Another fucceeds, " and has the fame end. What wonder is there " in this ?

" All this being heard and confidered, a " longer abode in that place, then appeared " irftproper for me; and what this man had faid " ta the other on the fubjedt, was equally dif- " agreeable.

*' Therefore, as it is written:

"A prudent perfon fhould not difcover his " poverty, his felf-torments, the diforders of his " houfe, his uneafmefs, or his difgrace.

" When the Divine difpleafure is incurred, " and human life is expofed to vain difquiet, " whence, except from the thickeft wood, can " an indgent man derive comfort.

" The man of virtue may die, yet he becomes

" not avaricious; as fire may be extinguished,
" but cannot be cooled.

" A fcholar; like a clufter of flowers, muft
" remain in one of two conditions, either at the
" head of men, or in the defert.

" And fince a life of beggary, in that place,
" would have been extremely ridiculous, there-
" fore,

" According to the verfe;

" A mind haraffed by indigence, would re-
" ceive more content from the body being con-
" fumed with fire, than from a greedy grafping
" niggard!

" From poverty comes difgrace; from dif-
" grace, want of courage; from imbecility, ruin;
" from ruin, defertion of the world ; from that
" defertion proceeds anguifh ; from anguifh, lofs
" of underftanding ; from lofs of underftanding,
" lofs of all things. Strange that poverty fhould
" be the fource of all evils !

" Silence for the remainder of life, is better
" than fpeaking falfely.

" To depart from life is better than taking
" pleafure in the words of an infidious man;
" and to fubfift on alms, than to live luxprioufly
" with another's wealth.

" It is better to abandon life, than flatter the
" **bafe.**

" Servitude takes away all honour, as moon-
" light difperfes the darknefs, and as old age
" deftroys the bloom of beauty; and as pioufly
" naming GOD removes fin, fo beggary extin-
" guifhes a multitude of virtues !

" How then could I fubfift on the cateS of
" another perfon ? Wretched would be that fuA
" tenance ! And as bad as the gates of death.

" Superficial knowledge; pleafure dearly pur-
" chafed ; and fubfiftence at the will of another ;
" thefe three are the difgrace of mankind.

" Miferable is he who refides in a foreign
" land, he who eats the food of another, and he
" who dwells in another's houfe: whoever lives
" muft die, and whoever dies finds reft in
" death!

" Having remarked this, T again endeavoured,
" through defire of gain, to acquire new riches!

" And repeated the lines of the poet :

" Through avarice a man lofes his under-
" ftanding; and by his thirft for wealth, he
" gives pain to the inhabitants of the other
" world, and of this.

" Theft, terrified by the piece of fplit cane
" which *Venacarna* hed, I thought within my-
" felf; a covetous, difentented man, is always
" his own enemy ; and called to memory this
" couplet.

" He who poffeffes a contented mind poffeffes " all things; as the fnake who is covered with " his (kin, has no need of flippers for his feet.

" How can that delight, which the godly- " minded feel, who tafte the nectar of content, " be felt by thofe who covet wealth,-and flutter " about from place to place.

" That man has read, has heard, has practifed " every thing, who, laying expedtation afide, " feeks refuge in his defpair of worldly enjoy- " ment.

" Not to attend at the door of the wealthy, " and not to ufe the voice of petition, thefe con- " ftitute the beft life of a man.

" An hundred long leagues is no diftance for " him who would quench the thirft of covetouf- " nefs; but a contented man has no folicitude " for grafping wealth : the feafonable termina- " tion of bulinefs, therefore, is always beft.

" How great a duty is it to take a tender care " of our fouls ! How great a delight is good " health to all creatures !

" How great a fatisfaction is friendfhip !

" How high a gratification to the wife, is the " completion of works well begun !

" Let a man defert a fingle perfon for the fake " of his tribe; his tribe for the fake of his na- " tive cify; his native city for the fake of his

" country; and the whole world for the fake of
" his whole foul.

" Of two things, water drank without pain,
" or fweetmeats eaten with great fear of illnefs, I
" fee by certain experience, whether gives the
" more fatisfadtory pleafure.

" Having confidered this, I repaired to a wil-
dernefs, where I was fupported by a fenfe of
" my own virtue ; and having been entertained
" by the many favours of this excellent friend,
" I now confider the protection of your good
" qualities, as an acquifition equal to heaven itfelf.

" As the poet fays:

" The poifonous tree of this world bears two
" fruits of exquifite favour, poetry fweet as
" nectar, and the fociety of the good.

" Thy exceffive parfimony, faid *Ment'bara,*
" was the fault, which caufed thefe misfortunes*

" It is written :

" A proper negleft of riches is the means of
" prefervation ; as the canal is preferved by hold-
" ing water negligently on its bofom.

" He who feeks wealth, facrifices his own
" pleafure; and like him who carries burdens
" for others, bears the load of anxiety !

" Why are not we enriched with that wealth,
" which fills the coffers of thofe who employ it
" neither in liberality or food.

" The wealth of a covetous man is the fame, " with refped to others, as money never enjoy- " ed j it is his property, and when loft he be- " cometh miferable.

" Liberality attended with mild language; " divine learning without pride; valour united " with mercy; wealth, accompanied with a ge- " nerous contempt of it; thefe four qualities are " with difficulty acquired.

" Frugality fhould ever be practifed, but not " exceffive parlimony ; for fee how a mifer was " killed by a bow drawn by himfelf !

" How was that ? faid *Hiranyaca.*

" In the country of *Calyánacataca,* faid " *Ment'hara,* lived a mighty hunter, named " *Bhairazi,* or terrible; one day he went in " fearchofgame into a foreft, on the mountains " *Vindhya* ; where having flain a fawn, and taken " it up, he perceived a boar of tremendous fize; " he therefore threw the fawn on the ground, " and wounded the boar with an arrow; the " beaft, horribly roaring, rufhed upon him, and wounded him defperately, fo that he fell like a " tree ftricken with an axe.

" Thus fays the poet:

" Water ; fire; poifon ; the fword ; hunger; " difeafe ; falling from a rock; thefe are acci- " dents, which whenever a man meets, he is " deferted by his vital fpirit.

" In the lAeanwhile a fhakal, named *Lougery*, " was roving In fearch of food, and having per-ceived the fawn, the hunter, and the boar, all " three dead ; he faid to himfelf: What a noble " provifion is here made for me !

" As the pains of men affail them unexpect-" edly, fo their pleafures come in the fame "manner; a divine power ftrongly operates in " both.

" Be it fo, the flefh of thefe three animals will " fuftain me a whole month, or longer.

" A man, fuffices for one month ; a fawn, and " a boar, for two ; a fnake, for a whole day ; and " then Twill devour the bowftring. When the " firft impulfe of his hunger was allayed, he " faid: This flefh is not yet tender, let me tafte " the twifted ftring, with which the horns of this " bow are joined. So faying, he began to gnaw " if; but in the inftant when he had cut the " ftirfag, the braced bow leaped forcibly up, and " wounded him in the breaft, fo that he departed "in the agbnies of death. This I meant when " I tited the verfe: Frugality fhould ever be " practifed, &c.

" Befides:

" What a rich man gives, and what he con-" fumes, that is his real wealth; when he dies " other covetous men will fport with his riches, " and with his women.

" What thou giveft to diftinguifhect men, and
" what thou eateft every day, that, in my opi-
" nion, is thine own wealth. Whofe is the
" remainder which thou hoarded ?

" But let this pafs, what ufe is there in refum-
" ing old topics ?

" Wife and learned men feek not unattainable
" things, grieve not for what is loft, and vex not
" themfelves in the hour of danger.

" Follow this practice, my friend, and be con-
" tent.

" Many who read the fcriptures are grofsly ig-
" norant; but he who acts well is a truly learned
" man.

" The recovery of the fick is attained by care-
" ful meditation, not by knowing only the names
" of the patients.

" A man eminent in learning, has not even
" a little virtue, if he fears to practife it. What
" precious things can be fliown to a blind man
" by a lamp, which he holds in his hand.

" My friend, new friendfhip will be con-
" tracted with the helps which a new country
" will fupply. The rat faid : But this muft not
" be complied with.

" Since it is written :

" A prince, a woman of high rank, a prieft,
" an obedient fervant, a counfellor, never profper
" by leaving their native places; in this refpect

" men refemble their teeth, their hair, and their " nails. *Ment'bara* faid: This however is the " fpeech of a weak man.

" Since others write:

" Lions, elephants, and brave men, leave their " country, and profper; while ravens, cowards, " and deer, remain in theirs and perifh.

" Thus, too, it is faid :

" What is the bufmefs of a valiant and wife " man ? What other country can he know, but " that which he has fubdued by the ftrength of " his arm?

" In the foreft of which a lion armed with " teeth, claws, and a tremendous tail, becomes " poffeffor; even there he quenches his thirft " with the blood of the princely elephant whom " he has flain.

" Frogs repair to a fmall pond, fifh to a full " lake; but all the wealth of others, comes to " a man who exerts himfelf.

" I continually am enjoying prefent pleafure, " or feeling prefent pain; thus pains and plea- " fures revolve like a wheel!

" The goddefs of profperity haftens voluntа- " rily to inhabit the manfion of that brave man, " who lives contented, difpatches his bufmefs, " knows the difference of actions, is able to bear " misfortunes, and is firm in friendship!

" A hero, even without riches, attains an en-

" creafe of honour; but a bafe man, with all his
" collected wealth, treads the path of infamy.

" How can a dog, by running away with a
" necklace of gold, obtain the noble fpirit of a
" lion, whofe nature leads to the acquifition of
" eminent virtues ?

" What means thy pride, O wealthy man ?
" When thy wealth is gone thou art miferable;
" and the riches of men are toffed about, like a
" ball from hand to hand.

" The fhadow of fummer clouds, the friend-
" (hip of wicked men, green corn, and women,
" youth, and wealth, all thefe are enjoyed but a
" fhort time.

" Strive not eagerly to attain provifions, they
" are provided by GOD: when the new-born
" animal falls from the mother, her nipples drop
" milk for his fupport.

" Yet more, my friend:

" He, by whom white flamans, green parrots,
" and richly coloured peacocks, were made, will
" furely find provifion for thee!

" Hear alfo, my beloved, the wonderful pro-
" perty of riches: they who are acquiring them
" endure pain; and when they have acquired
" them, are harafled with perils; whence then
" can proceed the delights of wealth ?

" Still farther:

" Even with the love of virtue, the purfuit of

" wealth is excelled by poverty: it is better to " ftand at a diftance from mud, than to be defiled " by bathing in it. Therefore, as food is ac " quired by fowls in the air, by birds and beafts " of prey on earth, and by fifh in the water, fo " may a man be in all places rich,

" As death is apprehended by all animals, fo " the apprehenfions of the rich from kings, from " water, from fire, from robbers, from relations, " never ceafe !

" In many births is pain ; and what pain may " not infue? When will there be no defire of " wealth? A defire which is infatiable.

" Again, O my brother, hear:

" Riches are not eafily acquired, and when " acquired, are with extreme care preferved; " when death comes they are gone, be not there- " fore anxious for wealth.

" If thirft of riches be abandoned, who is " poor ? But if it continue, and a river of gold " be given to fatisfy it, yet mean habits of fervi- " lity will remain with it.

" From the attainment of every defired ob- " ject, the defire is fatisfied ; if converfely the " defire be fatisfied, a man, rich in himfelf, has " obtained his object !

" Still farther:

" "What ufe is there in wealth to him who " neither gives nor enjoys it ? What is ftrength

" to him who fubdues not his own foes ? What " figrtifies a knowledge of the Scripture to him " who fails to practife virtue ? What is the foul " itfelf to him who keeps not his own body in " fubjection ?

" Why fhould many words be ufed ? Let the " prefent time be fpent in confidential difcourfe.

" As it is written :

" Friendfhips, even after death ; refentments " before it,appeafed ; and aboundlefs liberality ; " thefe are not the qualities of little fouls.

" Thou art kind, friend *Ment'barav* faid *Laghu-* " *patanaca,* and art ever difpofed to give a juft " protection.

" As the poet fays:

" By means of the good, are the good extri- " cated from difficulties; as elephants who ftick " in a quagmire, can be drawn out only by " elephants!

" An honeft man is delighted with an honeft " man ; but the bafe take no delight in the juft ; " as the bee approaches the lotus with a foft " murmur, not the frog who ftays fixed in one " fpot.

" Again:

" He is the only valuable man, he is the moft " excellent; he is a man of real worth, from whofe " prefence neither they who afk alms, nor they " who feek protection, depart hopelefs or un- " fuccefsful.

" The three true friends, therefore, feeding " and roving at pleafufe, lived with content and " happinefs. Sometime after, an antelope, named- " *Chitranga*, or painted-hide, fhewing great " marks of fear, came to the place where the " friends were alfembled; each of them per- " ceiving his approach, looked back with appre- " henfion of danger: the tortoife entered the " water, the rat his hole, and the crow flew to " the top of a tree. The crow, however, look- " ing round to a confiderable diftance, faw no " juft ground of dread; and on his report they " all reaflembled. When the tortoife perceived " the fawn, he faid: Welcome, good antelope, " enjoy here the plealure of grazing at will; and " honour this foreft by making it your abode. I " am terrified by a hunter, faid *Chitranga*, and " come to feek your protection. He who re- " jects another, feeking his protection, commits " a crime, fay the learned, equal to that of kill- " ing a Brahman. I am defirous of obtaining " your friendfhip. A contract of amity with " you, anfwered *Hiranyaca*, is readily formed " by us.

" As he poet fays:

" We may diftinguifh four forts of friend- " {hip; that contracted by our ions, that by our " kinfmen, that tranfmitted by our anceftors, " and that which preferves ourfelvies from " danger.

" live here then without any diftinction Be
" tween our abode, and your own home.

" When the antelope heard this he was de-
" lighted, and having grazed and roamect at his
" eafe, drank fome water from a pool, and flept
" by the fide of it, under the fhade of a tree.

" According to the couplet i

"Spring water, the fhade of the * Bata-tree,
" and a houfe built with bricks; thefe are warm
" in the cold feafon, and cool in the hot,

" Friend antelope, faid *Ment'hara* when he
" waked, what can'ft thou fear in this unfre-
" quented thicket, which hunters feldom of
" never vifit?

" The antelope anfwered, In the country of
" *Calinga* is a prince, named *Rucmangada,* who
" advancing with preparations to fubdue the
" adjacent regions, has fixed his ftation near the
" river *Cliandrabhdga*; and a report has pre-
" vailed that he will come with a party of
" huntfmen early in the morning towards the
" lake *Carpura,* fo that our ftay here this morn-
" ing appears dangerous ; fuggeft fome con-
" trivance for our fafety.

" The tortoife hearing this, faid, with marks
" of fear: I will conceal myfelf in this pond.

*** Ficus of Linnæus.**

" The crow and antelope faid': Wis will feek " a differeat hiding-place.

"' *Mentharo,* faid the rat, laughing, has an " *a*dyantage in returning to the water: what " advantage has an animal who lives only on "land ?

" Thus it is feid :

" Water is the ftrength of aquatic animals, a " meat of thofe who inhabit it, their own coun- " try of thefe who travel on foot, and of princes' " valour: with this admonition, friend *Ment-* " *hara,* be it as you determine; yet, when the " bunker's fen few the woman ftrike her breaft, " he was unhappy, and fuch unhappinefs will " befall you if we are injured. How was that ? " faid the company.

" In the country of *Canyacuja,* faid the rat, " is a prince named *Virafena,* and his fon, named " F*urangabala,* holds the vice-royalty of a large " city called *Virapura;* the prince was im- " menfely rieh, and in the prime of youth. As " he was walking in the city, under his com- "maud, he few a, moft lovely girl named " *Lavanyavati,* or (with a fine complexion) the " wife of a banker. When he came to his " palace, his mind being diftracted with paffion, " he fent a female roeffenger to her. *Lavanya-* " *vati,* on her part, was delighted with the fight

" of the prince, and her bofom Was r e n t with the
" arrow of love, fo that fhe fixed her mind on
" him alone.

" As it is written:

" No man is hated by woman, and none is
" truly beloved by them; as cattle in a foreft
" feek for pafture frelh and frefh.

" This damfel, therefore, having heard the
" difcourfe of the female meflenger, fpoke thus:
" I am wholly at the fervice of my hufband :
" how then can this be complied with ?

" It is written :

" She is a wife, who is attentive to her fa-
" mily; fhe is a wife, who is the life of her
" hufband ; fhe is a wife, who faithfully ferves
" him ; fhe is not to be named a wife, in whom
" a hufband is not happy.

" A hufband who has called on the fire to atteft
" his faith, is furely the fole afylum of his wife;
" the beauty of a cocii is his fong ; the beauty
" of a woman is obedience to her hufband ; the
" beauty of the ugly is learning; meeknefs is
" the beauty of the pious ; but if the lord of my
" life fhall tell me to do fuch things, I am ready to
" commit even this great fin! Is this true? faid the
" woman. Perfectly true, anfwered Lavanyavati.

" The female emiffary reported all this con-
" verfation to *Turangabala;* and when the prince

" *heard* it, he faid:: the :man muft he invited, and bring his wife here, and then fhe may " be gained. But how can this be effected, faid " the woman, think of fome'contrivance.

" For it is written:

"That may be accomplifhed by a ftratagem, "which force cannot accomplifh: an elephant " was flain by a fhakal, who led him into a " quagmire.

" *Turangabada* afked, How that happened ? " and the old woman anfwered :

" In the foreft of *Brahma* lives an elephant, " named C*arpuratilica*, whom, when the fhakals " faw, they faid among themfelves, If this ani- " mal can, by any ftratagem, be killed we fhall " be fupplied with food from his carcafe for " four months. An old fhakàl upon this boldly " faid: By my fagacity and courage his death " fhall be effected. He accordingly went clofe " to the elephant, and faluting him by bending " his whole body, thus addrefled him : Divine " beaft ! grant me the favour of an interview. " Who art thou ? faid the elephant, and whence " doft thou come hither ? I am, replied he, a " fhakàl, furnamed Little and Wife, and am fent " into thy prefence by the aflembled inhabitants " of thefe woods. Since the vaft foreft cannot " fubfift without a king, it is therefore deters

" mined to perform the ceremony of wafhing " thee, as fovereign of the foreft; thee who art " poflefled of every princely virtue.

" Thus it is fakl:

" He who is eminent in birth, virtue, and " piety, fplendid, juft, perfeft in morals, is fit to " be a ruler in this world.

" Again :

" Let a man firft choofe his king, then his " wife, and then acquire his property.

" If there be no king among mortals, whence " can riches flow? Befides, a king, like the " clouds, is the fupporter of all animals : when " the clouds produce no rain, or the king is " vitious, no being can live.

" Farther:

" A man always intent on gain, is bound to " act well in this life, almoft wholly by the fear " of puniihrncnt ; and an honeft man is hard to " be found ! Thus a woman is obliged by the " dread of puniihment to take a hufband of her " own family, though he be bafe, or dull, fick, " or poor.

" Left, therefore, the fortunate time for thy " inauguration fhould flip away, come quickly; " fo laying, he rofe, and erefting his tail, ran on ; " while the elephant, conceiving in his mind the " defire of royalty, marched'in the fame road " with the fhakal ftuck in a deep bog.

" Friend fhakal, feid he, what can now be con-
" trived for my efcape? I am fallen into a quag-
" mire, and cannot rife out of it. The fhakal
" faid, laughing: Take hold of my tail, my
" lord, and get out by the help of it. Such is
" the fruit, faid the elephant, of my confidence
" in your deceitful fpeech.

" As the poet fays:

" If thou enjoy eft the company of the good,
" then wilt thou thyfelf be happy (good) ; but if
" thou falleft into company with the wicked,
" then wilt thou fall indeed !

" Therefore, I faid : That may be accom-
" pliJhed by a ftratagem, &c.

" Afterwards, by the old woman's advice, the
" prince took into his fervice the banker's fon,
" named *Charudatta,* the hufband of his be-
" loved, and employed him in all confidential
" affairs. One *day* the prince coming frelh from
" the bath, adorned with gold and gems, faid to
" him: I muft celebrate the * *Gauri Puja* for a
" whole month. and on each day, beginning
" from the prefent, thou muft bring me, in turn,
" a young woman of good family, who may
" pray for me to the goddefs as fervently as fhe
can. Ch*arudatta* accordingly brought a young

" *Gauri* one of the names of the confert of *Siva;* alfo, a fair young woman.

" woman of rank, and delivered to him, and
" then concealed himfelf to difcover what he
" would do; but the prince, without even
" touching the damfel, decorated her with a rich
" drefs, paid his adoration together with her to
" the goddefs, and inftantly difmifled her with
" a guard. The hufband having feen this, with
" an eager defire of gain, next day brought and
" introduced his own wife to the prince, who
" knowing *Langalavati,* whom he tenderly
" loved, immediately arofe,and clofely embraced
" her, and his eyes expanding with joy, led her
" to a couch adorned with gems; whilft *Cha-*
" *rutta*^ having written this on his mind, but
" ignorant how he ihould ad, flood by afflicted
" and tormented. Thus, therefore, muft thou
" act and fuggeft fome prudent fcheme. The
" tortoife, however, not regarding this friendly
" difcourfe, abandoned the lake and ftole away,
" while the rat, and the other friends, followed
" him. As they advanced a little farther on, a
" huntfman, beating the thicket, found the tor-
" toife, and having tied him to his bow, brought
" him in painful agitation to his houfe. The
" fawn, the rat, and the crow, feeing this, were
" oppreffed with grief. The rat mournfully ex-
" claimed : I find no end of misfortunes: like
" a perfon who attempts to traverfe the ocean,

" one calamity is followed by vanother, and to
" this pain many dangers are added.

" Yet more:

" A friendfhip arifing from nature, grows by
" a change of fortune; and a virtuous being
" abandons, not even in danger, a friendfhip
" which art has not formed.

" Not in a mother, not in wives, not in a
" twin brother, not in a fon, can men have fuch
" confidence, as in a friend united by confur-
" mity of difpofition !

" Thus am I extremely miferable ! Alas, my
" unhappy deftiny !

" It is therefore written :

" Happinefs and mifery are caufed by each
" man's ads in a former ftate: thus, in this
" life , even, I fee the bad fruits of a preceding
" birth.

" The body approaches to decay ; and riches
" produce danger, in coming and departing: all
" tilings that grow are fubjed to diflblution.

" Then, being yet more anxious, he faid :

" The prefervers from grief, from, enemies,
" from fear, the feat of affedion and confidence
" is friendihip, a little word of two fyllables.
" By whom was this precious gem created ?

" An union producing true affedion, the de-
" light of both eyes and heart, a precious vafe,

" Ia which to depofit both pleafure and pain, is " hard to be acquired ; but fuch friends, as in " time of profperity make a buftle through defire " of gain, are every where to be found. Their " fincerity muft be tried by the touchftone of " adverlity. •

" Then the rat, with various emotions of an- " guifh, thus addreffed the crow and the fawn:

" As long as the hunter fhall remain in the " wood, an effort muft be made to recover the " tortoife.

" Both of them faid : Tell us quickly what " muft be done.

" Let the fawn, faid *Hiranyaca,* go near the " pond, and, lying motionlefs, make himfeif ap- " pear as if he was dead, while the crow, fitting " on him, pecks him a little with his beak; " when the greedy hunter fees this, he will cer- " tainly leave the tortoife, and go haftily for the " flelh of the antelope; I, in the mean time, " will gnaw the firing which binds our friend ! " The fawn and crow both went, and did " immediately as they were directed. The " hunter being fatigued had drank fome water, " and was fitting under a tree, when he.faw the " antelopefall. Then taking a large knife he " went with great joy towards him, while " *Hiranyaca* gnawed in two the ftrings upon

" which the tortoife repaired with all poflible " fpeed to the pool, and funk in the water, " When the antelope faw the hunter approach " *hi* rofe and ran away, while the crow flew " into the air. As foon as the rapacious hunter " returned to the tree, he miffed the tortoife, and " with vexation exclaimed: This is the con- " fcquence of having acted unadvifedly.

" He who leaves things certain, and purfues " things uncertain, lofes what he had obtained, " and mifles what he expects.

" The hunter then returned home, while the " tortoife and his friends, all free from danger, " returned to their ftations, and paffed their lives " with pleafure.

" Make friends, both ftrong and weak, as " you fee how the tortoife was reieafed from " bondage by a rat.'*

The princes then faid with delight: " The " happy union of thefe friends will contribute to " our improvement !"

" Let this then be your great object, and more * than this," faid *Vifhnufarman.*

" As it is written :

" Attach thyfelf to a virtuous friend, and " bring down the goddefs of abundance on thy " country. Let kings nourifh and prated the " world ; conftantiy fixed in the path of juftice:

" let virtue be wedded to you, O monarchs! that
" you may give happinefs to the hearts of the
" virtuous; and may the GOD, who decorates
" his brow with a waning moon, grant felicity
" to all mankind !"

THE END OF TUE FIRST BOOK.

BOOK THE SECOND,

Suhridbheda, or the Breach of Friendship.

THE princes then faid: " Great fir, the acquifition of friends has been heard; it is our defire now to hear a difcourie on the breach of friendfhip."

" Hear then," faid *Vijhnufarman,* " the book *Suhridbbeda,* of which this is the firft verfe.

" The great and encreafed friendfhip of the lion and the bull, in the foreft, was broken by an artful and covetous fhakal."

" How was that ?" faid the princes.

Vijhnufarman anfwered: " In the country of *Dacfhin,* or South, is a city named *Souvernavatiy* where lived a very rich banker, named *Verddhamana*; who, with all his wealth, feeing others very opulent, ftill refolved to encreafe his own riches.

" For:

" Whofe greatnefs is not occafioned by feeing others lower and lower than himfelf? All men are poor who fee others higher and higher than them.

" He who thinks himfelf well provided for

by fmall poffeffions; will not, in my opinion, " have them encreafed by the Creator of the " world.

" *Luchmi,* the goddefs of profperity, defires " not to dwell with a lazy unemployed man.

" May women be unable to bring forth a " fon, who fhall not exert himfelf, who is dif- " contented, weak, and giving pleafure to his " foes.

" Gain all you can, and what you gain, keep " with care ; what you keep, encreafe, and what " you encreafe, beftow on good works.

" The man who neither gives in charity, nor " enjoys his wealth, which every day encreafes, " breathes, indeed, like the bellows of a fmith ; " but cannot be faid to live.

" He who augments not his fubftance, " though he fpends little, waftes away like a " medicine applied to weak eyes. Riches not " employed, are of no ufe.

" Let a man, who remarks the fpeedy wafte " of eye-water, and the quick encreafe of a white " ant's neft, fuffer no day to pafs unfruitful in " charity, ftudy, and good works!

" By the fall of water-drops the pot is filled ; " fuch is the encreafe of riches, of knowledge, " and of virtue !

" Having thus meditated, the banker yoked " his two bulls, named *Sanjivaca* and *Nandaca;*

" and having laden a waggon with various ar-
" tides of trade, repaired towards *Cafhmir.*

" Since;

" What burden is too great for thofe who can
" bear it? What is diftance to thofe who have
" important affairs? What is refidence in a fo-
" reign country to the learned? Who is a
" foreigner to thofe who fpeak civilly?

" As he was travelling on a mountain, called
" *Sudurga,* his bull, named *Sanjivaca,* fell and
" broke his knee; which the merchant obferving,
" thus faid to himfelf:

" Let a wife moralift tranfact his bufinefs in
" all parts of the world, his reward will be, that
" which is fixed in the mind of God!

" Farther:

" The man who poflefles true learning, muft
" act when he is fent on bufinefs with difpatch:
" knowledge certainly prefcribes difpatch in the
" foul of man; but fear, which is the ruin of all
" actions, muft be laid afide on all occafions: by
" difcarding fear, and difcharging our duty, fuc-
" cefs is obtained.

" So faying, ,he left *Sanjivaca,* and having
" yoked another bull, packed up his goods and
" proceeded. *Sanjivaca,* towards the end of the
" day, rofe up, as well as he could, by the help
" of his three legs.

" For:

" Of an ammaLplunged in the ocean, fallen " from a mountain, or bitten by a fnake, the ** allotted will of heaven preferves the life.

" Some days having paft, *Sanjivaca* was able " to travferfe the foreft, where grazing and fport- " *ing* at pleafure, he Was delighted, grew plump " and ftrong, and lowed with vehemence.

" In the fame foreft a lion, named *Pingalica,* " was enjoying the delight of dominion obtained " by his own arm.

" As it is written:

" There is no wafhing in holy wafer; no " homage paid by beafts to a lion who gains " power by his own ftrength; his empire is " from himfelf.

" One day the lion, diftracted by thirft, went " near the *Yamuna* with intention to drink of " its water, and there the lowing of the bull, a ' found before unheard by him, firft ftruck his " ear, like the roaring of a thunder cloud ; upon. " which he retired without tafting the water, " and returned, intimidated, to his own den, " ftanding filent, and confidering what it could " be. In this pofture he was perceived by two " fhakals, fons of his minifter, named *Carataca* " and *Damanaca;* the fecond of whom, ob- " ferving it, thus addreffed the former: Friend " *Carataca,* for what reafon did the Hon, Who

" was thirfty, ftay fo fhort a time; that he *could*
" not tafte that clear water? My friend, an-
" fwered *Carataca,* it is my opinion,, that we
" have not attended to perform fome fervice ; but
" why fhould we drive to guefs what he wants,
" for we have both been long hated by the king,
" and yet great pain is endured by us.

" As it is faid:

" See what is done by fervants, who feek
" wealth by their fervice ; their bodies are un-
" der the command of another, and their own
" is taken away by fools !

" Again:

" While men, protected by others, bear the
" pain of cold, heat, and wind, the learned and
" pious are happy in the enjoyment of bodily
" eafe.

" Yet more:

" That life is good which is not fuftained by
" another: If they who are dependent on others
" be truly alive, who are dead ?

" Befides:

" Come, go, fall, ftand up, fpeak, keep filence:
" thus do the rich fport with their wealth, which
" fwallow up thofe who are caught by ex*
" pectation.

" For:

" The foolifh, through defire of gain, make

" themfelves like harlots, polifhing and improv-
" ing themfelves, and offering prefents to other
" men.

" Farther:

" Servants, that their mafter may not be in a
" paffion, ftrictly obey his very look, which,
" by its nature, is variable.

" And it is added:

" He falutes for the fake of gain; for the fake
" of living he refigns the privileges of life; he is
" miferable for the fake of pleafure.

" Who, if fuch a one be called wife, deferves
" the name of fool ?

" Still farther:

" If he be filent, he is called a fool; if elo-
" quent, a madman, or a pratler; at hand, an
" artful fellow; at a diftance, a bad attendant; if
" patient, a coward; if he cannot endure bad
" treatment, an errant rafcal: the duty of a fer-
" vant is extremely hard, and not performable
" even by faints !

" This, replied *Damanaca*, is not always to
" be fuppofed, for why fhould not the great be
" ferved for the fake of their favour ? They
" who are foon pleafed, and gratify the wifhes
" of their fervants.

" Again :

" Whence fhould men out of place have
" wealth, which makes others give way to the

" fan grooms of their horfes? Whence fhould
" they procure White umbrellas With long
" flicks, horfes, elephants, and a troop of at-
" tendants ?

" *Carat aca* rejoined: Yet, what is our fer-
** vice ? we ought certainly to leave it.

" Mark!

" He who defires to perform what is not his
" bufinefs, falls dead to *the* ground, like the
" monkey who took up the timber. How, faid
" *Damànacà,* happened that ?

" There is in *Magadhadefa,* faid *Carafaca,*
" near *Dhermaranya,* a writer named *Subhada,*
" and intending to give an entertainment, a new
" affembly room was begun to be built; a car-
pfenter having fewed through part of a beam
" it felt on the ground, and a wedge was fixt
" between the two pieces of wood. In that
" place a herd of large monkeys, inhabitants of
" the foreft, came playing cricks ; and one of
" them, againft whom the ftaff of death was fent,
" having taken the beam with both his paws, fat
" down upon it; When the two pieces of fawed
" wood caught him, and he was fo crufhed that
" he perifhed : therefore, I faid, He who defires
" to perform what is not his bufinefs, &c.

" Yet, faid *Damanaca,* a fervant muft indu-
" bitably perform the tafk aligned by his mafter.
" And, faid *Carataca,* a mafter being abfolute

in the whole extent of his dominion, may ap-
" point a chief counfellor; a fervant, therefore,
" fhould never talk of bufinefs which does not
" belong to him. He who talks of what is
" not his bufinefs, even through a regard for
" his mafter, may be beaten, like the afs, with
" clamorous reproof, and die of pain !

" How, faid *Damanaca,* did that happen ?

" In *Varanas,* replied C*arataca* (or *Baranafi,*
" not *Btnares),* lived a wafherman, named *Car-*
" *purapata*; one night having amufed himfelf
" with his young wife, he fell faft afleep; when
" a thief entered his houfe to fteal his cloaths,
" In the court-yard an afs was tied, and a dog
" fet by him.

"The afs faid to the dog: This is your bu-
" finefs; What means this ? Why doft not thou
" bark loud, and wake our mafter? Why fhouldft
" thou talk of my bufinefs ? faid the dog; thou
" knoweft the whole, and as well as I have long
" guarded this man's houfe ; for this reafon, he
" has long, while he had no fear, ceafed to think
" of my food, and now wholly neglects to give
" it: fuch is the negled of mafters, when they
" fee nothing alarming.

" Hear, thou blockhead, faid the afs, the ca-
" nine race is by nature impure, and not to be
" touched, and fee what they become by fervice;

" for, what fort of a fervant, or what fort of a " friend is he, who begs for food while he is " 'doing his duty?

" Hear too, faid the dog:

" What fort of a mailer is that, who does not " honour his fervants while they difcharge their " duty ?

" Since it is written;

" To protect fervants, to ferve mafters, and " to difcharge moral duties, there is no* need of " dragging by violence !

" The afs, in a paffion, faid : Thou art an old " finner; but as to what thou fayeft of defert- " ing the bufinefs of my matter, be it fo; and " let me take fuch meafures as will awaken " him!

" Since:

" With the back a man fhould venerate the " fun, with his bread the fire, his matter with " every circumftance, and thofe of other worlds " with fincerity!

" Thus having fpoken, he brayed aloud; upon " which the wafherman, awakened by the found, " and enraged that his lazy flumber was in- " terrupted, beat the afs violently with his " wafhing ftick, Therefore, I fay: He who " talks, &c.

" **The bufinefs appointed for us both by our**

" lord, is the hunting for game, and let us talk " of what belongs to us: but of this incident " there is no occafion to talk; we are both fed " with a quantity of food, and even a remnant " is left. *Damanach* anfwered, with anger: " What, doeft thou ferye the king for food only " This was abfurdly faid.

" For:

" To benefit friends and punifh enemies, a " great man feeks the favour of a prince; not " merely to fill his belly !

" Yet more :

" Such a life many lead; and let fuch a man " live : What ! does not the crow fill his crop " by means of his bill ?

" See:

" With five pana's of fhells any man may " procure attendance; and any man, by ftronger " reafon, with a hundred thoufand ! But a fer- " vant, who acts well, is not acquired by ten " myriads.

" Service is extremely odious in the human " fpecies, who are all equal; Can he who is not " the chief in it, be numbered among living " creatures ?

" Thus too it is faid:

" Between a horfe, an elephant, and iron uten- " fils; between wood, ftone, and cloth; between " man, woman, and water, there is an extreme

" diverfity; fee alfo the difference 'between a " mafter and a flave.

" The dog belonging to him who gives him " a cake of boiled rice, wags his tail, bends his " legs, and falls on the ground, fhewing his " teeth and his belly; while the princely ele- " phant looks ftedfaftly,and with an hundred foft " words, is, at length, only prevailed on to take " fuch food as he likes.

" Yet more:

" That courfe which men purfue for a fhort " time, but with 'afting renown, never feparated " from learning, valour, and fame, this the " wife truly call living ; not that of the crow, or " raven, who live, indeed, long, and devour their " food !

" Again:

" What is the diftinction between a mere " brute, and that man-beaft who has no know- " ledge or thought of wrong, or right, whom " the affemblies of the learned in heavenly wif- " dom drive from their company, and who feeks " only the gratification of his appetite.

" Both of us now are without authority; " what have we then to do with this confider- " ation ?

" How long a time, replied *Damanaca,* is a " eounfellor acquiring reputation, or degrada- "tion?

" For:

" Not every perfon here below becomes great " by his nature, or obedient, or wicked, or ac- " quires the rank of fpiritual guide, or his de- " puty; a man's own efforts are what make him " a man!

" Yet more:

" As a ftone is raifed with great labour up a " mountain, but is thrown down in an inftant; " thus are our virtues acquired with difficulty, "and our vices with eafe.

" What then doft thou purpofe ? faid *Cara-* " *taca.*

" Of this *Pingalaca,* our mafter, faid *Dama-* " *naca,* I would know by what fear he was " moved to return and lie quiet. What, faid " *Carataca,* doft thou know of it ? What, an- " fwered he, may not be known by it ?

" A meaning, well explained, is underftood by " a brute; horfes and elephants, when driven, " carry burdens; but a fkilful perfon under- " ftands what is not fpoken; a good under- " (landing certainly reaps the fruit of knowing " another's intention. I therefore, by fpeaking " of fear in fit, or unfit difcourfe, will make this " lion my own.

" Since it is written:

" He is truly wife who knows a fpeech adapt- " ed to the occation; a friend naturally attached

" to him; and refentment proportioned to his ftrength!

" My fiiend, faid *Carataca,* it has long been " observed by me, that thou art very learned ; " why then art thou unfit for fervice ?

" Since it is faid:

" He who enters the chamber of his lord with- " out being ordered; who talks much with- " out being afked ; who confiders himfelf as a " favourite, has a dull underftanding.

" My good friend, faid *Damanaca,* why fhould " I be unfit for fervice ?

" Obferve:

" What is there in its nature which is fair, or " unfair ? What is pleafing to any one, that is " beauty to him?

" Thus:

" Whatfoever is the nature of any man, by " means of knowing that, a wife perfon enters " into his heart, and foon lays him under an " obligation.

" Yet more:

" He who fays, Here am I, and order me in " every thing; and he who performs what is " ordered, as well as he is able, attaches his " matter to him.

" Further:

" He who difobeys the commands of princes, " who pays no attention to Brahmans, who

" fleeps with different women, is wounded and
" flain without a weapon.

"Still farther:

" A minifter, who is fincere, learned, not
" covetous, continually attending, like a fhadow,
" not refufing any tafk impofed, he dwells in the
" palace of a prince.

" If thou goeft, faid *Carataca*, at any unfea-
" fonable time, our mailer will be difpleafed with
" thee.

" Be it fo, faid the other, yet a fervant ought
" certainly to prefent himfelf.

" Since :

" To begin no work for fear of doing wrong,
" is the way of a bad man: What man, my bro-
" ther, would abandon food for fear of indi-
" geftion ?

" Again:

" A prince favours a man who is neareft to
" him, though void of learning, of rank, and of
" probity

" To fum up all:

" A king, a woman, and a creeping plant,
" alike twine round him who ftands by their
" fide.

" Let us fee, faid *Carataca*, what thou wilt
" fay firft, my friend, when thou haft gone thi-
*** then

" First faid *Damanaca, I* muft know whether " he is favourably, or unfavourably, difpofed. " What means are there, faid *Carataca,* of "knowing this? Hear, he anfwered.

" By *feeling him* fmile at a diftance; by the " great regard fhewn in queftions ; by praifing " the abfent ; by bringing agreeable events to " remembrance.

" Again:

" Favourable difcourfe to a fervant; prefents " that denote affection ; even in blaming faults, " taking notice of virtues; thefe are the manners " of a kind matter.

" It is alfo faid :

" By taking up the whole time of a fervant; " by encreafing expectation; by denying reward; " a fenfible man knows this to be the conduct of "' an ill-difpofed lord.

" When I have well confidered all this, the " lion will become docile to my purpofe ; then " will I fpeak.

" Since:

" The wife exhibit, as clearly as if it were " delayed before our eyes, the doctrine be- " longing to the fcience of ethicks. That danger " arifes from pointing out evil, and fuccefs from " pointing out a remedy.

" Still, my good friend, faid *Carataca,* it is

" not proper for thee to ufe unfeafoiiable dif-
" courfe.

" **Since:**

" If *Vrihafpati* himfelf were to fpeak unfea-
" fonably, he would meet not only with lofs of
" reputation for fenfe, but with difgrace.

Damanacà having confidered this, faid: Fear
" not, friend, I will not fpeak an unfeafonable
" word.

" Since:

" In imminent danger, in the purfuit of evil
" objects, in a feafon unpropitious for action, a
" fervant who feeks the love of his mafter, muft
" fpeak even without being afked! If, there-
" fore, I muft not fpeak on fuch a proper oc-
" cafion, my office of counfellor is reduced to
" nothing.

" Since:

" Applaufe is given by good men to him who
" fhews munificence ; and that virtue fhould be
" preferred and augmented by him who poffeffes
" it. Confent, therefore, brother: I go, that I
" may profper in my bufinefs.

" Happinefs attend thee, faid *Carataca,* **and**
" may what thou defireft be attained !

" *Damanaca* then went towards the lion with
" a timid air ; and when *Pingalaca,* from a dif-
" tance, ordered him, with kindnefs, to enter
" the cave, he made a refpectful bow with his

" whole body, and fat down. Son of my coun
" fellor, faid the king, it is long fince thou haft
" appeared before me. Sir, faid he, great princes
" have ho need of a fervant like me, yet every
fervant, on a proper occafion, muft prefent
himfelf before his lord: for this reafon I come.

"But:

". They, by whom the earth, abounding with
" fweet fcents, and lofty elephants, and cut with
" an hundred Weapons, caft in fields of battle, is
" contiftuklly delighted, when even they ap-
" proach their monarch, their words falter as if
" their great fear had cut them in pieces ! Here
" certainly there is need of fuch dread, for very
" good reafon.

"As it is faid:

" Great lords have need of a little inftrument
" to rub their teeth, and to tickle their ears.

" Oh! what need muft they have of a man
" who has fpeech and hands ?

" And if my lord thinks, that by my coming
" late I have loft my underftanding ; that is not
" the cafe.

"Since:

" A gem is worn on the feet, and glafs is
raifed on the head: as it is, fo let it be ; yet
" glafs is glafs, and a gem, a gem.

" Again;

" Lofs of fenfe is not to be imagined in a firm-

" hearted man, improperly repulfed: fire may
" fall down, but the flame defcends not with it
" for any confiderable time,

" Sir, a mafter muft make diftinctions; when
" a prince, without diftinguifhing good fervants
" from bad, behaves equally to all, then is the
" fatisfaction of thofe who worked with content
" reduced to nothing.

" Three forts of men, O king! the higheft,
" the middle, and the loweft, lat their mafter
" exercife alike in three forts of employment.

" Thus too:

" Men employ fervants, and wear ornaments
" in a proper place ; a jewel for the head, is
" not fixed on the feet: thus is the matter un-
" derftood.

" Still more:

" If a gem, aptly made for an ear-ring of gold,
" be fet in brafs, it neither moves with a pleafing
" found, nor makes a beautiful appearance, but
" brings reproach on the jeweller,

" Obferve:

" This man is wife, or well affected; here
" are both qualities: this is a fool: a prince,
" thus knowing how to confider his fervants,
" abounds with good ones.

" Yet:

"A horfe; a weapon; a book; a lute*;

" fpeech a man ; and a Woman; all thefe, ac-
" cording to the diftinction of the perfens in
" whofe hands they fall, are ufelefs, or valuable-

" Befides:

" What life is thefe in a favourite without va-
" lour ? What in a hero without good conduct ?
" Me, who am both dear to thee, and able to
" ferve thee, O king! thou fhouldeft hot defpife.

"Since:

" From the princes's difregard, his family of
" attendance become unintelligent ; then, on
" this account, not one man of fenfe remains near
" *him* When a prince is deferted *by* the wife,
" his marals are not virtuos ; and when his
" *morals* are corrupted , the whole nation is en-
" feebled, and receive detriment,

" Yet more:

" All countries conftantly refpect thofe who
are refpected *by* the prince; but he who is
" di*fgraced* by the king, is difgraced by all.

" Farther ftill

" Apt words muft be taken by the wife even
" from a child : when the light of the fun difap-
'pears, what is not the luftre of a torch ? We
" are true fervants, favoured by great monarchs,
" and our conduct is not altered

" My good friend, faid *Pingalaca, w*hy doft
" thou, fay this ? *Thou art* the fan of *my ch*ief
" minifter, and yet, from fome bad report, haft

". not come to me for folong a time; now, fince " thou art come, fpeak as thy mind prompts " thee. Sir, faid *Damanaca,* I afk one queftion : " When thou foughteft the river, why didft thou " return without drinking water, like an affright- " ed perfon ?

" The lion anfwered: It is aptly faid, my " good friend ; who of my people is there to " whom my fecret fhould be told ? Where is " there a place to fpeak with confidence ?

" Neverthelefs:

" I tell thee; hear : This foreft is inhabited " by large beafts, and fhould therefore be for- " faken by us. Was not a loud noife heard by " thee ? The animal muft be of enormous force, " if his ftrength be equal to the found of his " voice.

" Sir, faid *Damanaca,* this is certainly a great " caufe of dread, for I have heard the noife; " but what fort of a counfellor would he be, " who fhould immediately advife a defertion of " the country, or a commencement of hofti- " litres ?

" Befides:

" It is the duty, fir, of fervants, to find a re- " fource ; for a man knows the pre-eminence " and fuperior goodnefs of a friend, a woman, a " let of fervants, his own underftanding and

" ftrength, by trying them with the touchflone " of danger.

" My friend, faid the lion, a great fear made " me indifpofed. If it were not fo, faid *Dama-* '" *nacato* himfelf, how wouldeft thou, leaving the " Relight of reigning, converfe with me. Then " he faid aloud : Sir, as long as I am alive, fo " long there is no ground of fear; but *Carataca,* " and your other fervants, may alfo be depended " upon, fince a multitude of men could hardly " be found more ferviceable in avoiding danger. '" The king faid : Go thyfelf, and bring *Cara-* " *taca* with thee. *Damanaca* did fo; and both " of them were honoured by the king with all " forts of precious gifts; and having determined! " on the means of avoiding an alarm, they de* " parted. *Carataca* going along, faid to *Dama-* " *naca,* How this danger can be avoided, or " whether it can at all, is unknown to me ; yet, " how elfe can the great promifed favour of the " king be attained ? For without having done a " good act, let no one take a prefent, efpecially " from a king.

" Obferve:

' A prince, whofe favour is profperity, in "whofe valour is conqueft, and in whofe anger " is death, is all glorious.

" A king, whether a man or a child, muft not

" be treated with contempt; in him certainly a " great divinity appears in human fhape.

" My friend, faid *Damanaca,* laughing, take " the protection of filence, and be ftill.-

" The caufe of this alalffl was even before " known to me; it is the lowing of a bull, and " bulls are food for us; I might fay, of a lion " alfo.

" If it be fo, faid *Carataca,* why is our lord " broken down with fear ?

" We muft not fpeak in this manner, faid " *Damanaca ;* if we quiet his fear, how are we " to acquire this fingular kindnefs ?

" Yet more:

" A mafter muft never be allowed to think " the afliftance of his fervants unneceflary. A " fervant who allows a king to perceive this, " would be like *Dedtucarna.* How, faid *Ca-* " *rataca,* was that ?

" There is, faid *Damanaca,* in the mountain " called *Arbuda,* a lion, named *Mahavicarma,* or great in valour ; when he was afleep in the " hollow of that mountain a rat gnawed the ends " of his hait, which the lion having perceived, " was enraged, but could not catch the rat, who " returned to his hole; he therefore faid within " himfelf, What muft be done Since it is fo ba " it fo: it has been heard by me, if an enemy be

" little, let him *go,* he is not an object for valour ;
" to kill him let a combatant equal to himfelf be
" appointed.

" Having fettled this, he went, at night, to
" the village, brought back, with great care, a
" cat named White-ear, to whom he gave meat,
" and kept with great attention in his den. The
' rat, through fear of the cat, never came out;
" and the lion, from that time, without having
" his hair gnawed, flept comfortably : whenever
"he heard the rat cry, he indulged the cat with
" excellent meats, and other gifts. One day,
" when the rat, perifhed with hunger, came out
" of his hole, he was caught, and killed by
" White-ear: fome time after, when the lion
" had not for a long time heard the voice of the
" rat, his indulgence for the cat was at an end,
" and he gave him no more food, fo that White-
" ear became feeble, languid, and like a dead
" animal: for this reafon I fay, A mailer muft
" not be independent of his fervants.

" The two fhakals then went to *Sanjivaca,*
" and *Carhtaca* feated himfelf in ftate under a
" tree, while *Damanaca* went to the bull, and
" faid; O bull! art thou placed here by king
" *Pingalaca to* guard the foreft ? The general
" requires your attendance, come fpeedily, or
"depart from this wood, otherwife thou wilt

." gather unpleafant fruit. The bull, igno-
" *rant* how the country was governed, Went
" with fear, and faluted *Carà tacd.*

" Thus the wife man fays:

" Wifdom is greater than ftrength; by not
" pofleffing it, the condition of the elephant is
" fuch, that even the drum founds, proclaiming
" that the elephant is beaten by his driver.

" General, faid *Sanjivaca,* how muft I ad?
" Advife. If thou haft any defire, anfwered
" *Carataca,* to remain here in the foreft, go and
" bow before the lotus of our monarch's foot.
" The bull replied : Tell me, then, there is no
" danger in doing fo, and I go. Your appre-
" henfion is vain, faid *Carà tacà.*

" For:

" The violent guft tears not from the roots the
" foft grafs which lies low, and bends beneath it;
" while it fhatters lofty trees: great ftrength is
" exerted on the great.

" Then, both fhakals, making *Sanjivaca* ftand
" at a diftance, went towards the lion, and fa-
" luting him, were treated by him with regard,
" and fat down. Have you fe*en* him ? faid the
" king. We have, fir, anfwered *Damanaca;* he
"is gentle, but, as our lord imagined, exceffively
" ftrong, and he now defires to fee the foot of our
" fovereign ; therefore, adorn thyfelf, and fit in
"ftate.

Since

"The bank is worn away by the river-water;
" and a fecret not kept, is difperfed ; affection is
" overcome by treachery, and a timid mind by
" bold words !

" Thy ftrength, formerly exerted, is not fit
" for this purpofe,

" For:

" A noife only, when the caufe of it is un-
" known, muft not be dreaded; yet by dif-
" covering the caufe of an alarming noife, a
" woman of evil fame acquired reputation.
" How, faid the lion, was that?

" In the middle of *Sriparvata* mountain, faid
" *Damanaca,* is a town called *Brahmapura,* and
" on one fide of its fummit, (according to the popular ftory) lived *Guatacarna,* or Bell-ear, a Ras fhafa (or cruel demon). One day a thief,
" efcaping from a hou*fe in* which he had ftolen
" a bell, was killed,and eaten by a tiger on the
" top of this mountain; and the bell, which had
" dropped from his hand, was taken up by fome
" monkeys, who from time to time made it
" found.

The people of the town having difcovered
" that a man had been killed, and hearing con-
" tinually the noife of the bell, faid, that *Guata-*
" *carna* had in his rage eaten him, and they all
" fled from the town. It came into the head

" of a female pander, that the bell was only " foundfed by monkeys; and (he went to the " prince, faying, If you will advance me a large " fum of money I will make the demon quiet/ " The king; gave her a treafure, and fhe, having " paid adoration to a certain quarter of the " globe, made idols, and formed circles, acquired " great reputation for fanctity; fhe then took " fuch fruits as monkeys love, and having " entered the foreft fcattered them about, which " *the* monkeys perceiving, quitted the bell, and " eagerly devoured the fruits. The woman took " up the bell, and went with it to the palace of " the king, where all the people did her reve- " rence. Hence I fay: A noife, &c

" *Damanaca* then introduced the bull to the " lion, and for fome time he lived there in amity " with the other favourites. One day a brother " of the king's, named *Stabdacarna,* or Bent- " ears, came on a vifit, and the monarch having " defired his gueft to fit down for a time, " afterwards propofed going out to kill fome " deer for their food. Sir, faid *Sanjivaca,* where " is the flefh of all the deer that were killed this " morning ?

" The king anfwered : *Carataca* and *Dama-* " *naca* know beft. Is there any, or is there " none? faid the bull. There is none left, faid

" the LION laughing. Why; faid *Sanjivaca,could*
" they two have eaten fo much flefh ? They
" have eaten and given away liberally, and
" wafted the reft: this is their daily practice.
" Why, faid the bull, is this done without the
" permiffion of their lord ? It is fo, faid the
" lion, what of that ? Sir, faid *Sanjivaca,* this is
" a great fault.

" For it is written :

" let not a fervant do any ad without the
"know ledge of his mafter, except it be to deliver
" a prince from death !

" Again :

"A king's minifter is like a flagon, he receives
"much, and lets out little; if he fays *another*
" *time, he is* a fool; if, what is a cowry, he muft
" be poor.

" Yet more:

" His minifter is ever the higheft, who en-
" creafes his ftore with twenty croire: wife men
" have called the king's treafure his life, and his
" vital fpirit, no life!

"Befides;

" *A* man of worth' acquires fervice from
" worthy men; a poor man is deferted even by
" his own wife, much more by ftrangers!

" This too is a great fault in princes:

" He who fpends much, not obferving it, and

" acquires wealth by iniquity, while he keeps the " treafure in a remote place, is called the trea- " fury's bane!

"For

" He who perceives not the treafure that is " quickly amaffed, and confumes it at his plea- " fure, moft certainly would reduce it to nothing, " if he were as rich as *Vaifrava!* (Cuvera) " Plutos.

" Then *Stabdacarna* fpoke: Hear, brother:

" Thefe two fhakàls have long been protected " by thee : they were appointed for the affairs " of peace and war, and ftationed for that " bufinefs, not for the purpofe of amaffing " wealth. On the fubject of minifters, I will " now repeat whatever I have heard.

" 1. A fervant, a foldier, a kinfman, are not " fit to be at the head of every employment; a " prieft, even with torture, gives not money to " any one.

" 2. A foldier employed in pecuniary mat- " ters, inftantly fhows his fabre; and a kinf- " man, on that account, fwallows up all thy " wealth.

" 3, A fervant, though he hate his maftef, " acts the part of a blamelefs man; if he has " once done good, and continues in his place, he " thinks opt of his offences.

" 4. He who point! out the good he has done,
" fnatches every merit away.

"5. While a minifter, O king! is playing with
" fand, he, in fad, governs; from his familiarity,
" *no* doubt, averfion is conftantly produced.

" 6. When a minifter, wicked in heart,
" is employed, he no doubt caufes all forts. of
evils.

" 7. A fervant, however culpable, is yet void
[illegible], if he be long employed. Let every mi-
[illegible] how rich foever, be himfelf without
[illegible]. This is the advice of great men :
" wealth Overcomes the mind.

" 8. TO receive favour, and to alienate the
property of the prince; to obtain friendfhip,
" and then to defert him; to act without wifdom
" in his affaks; and to eat his bread; thefe are
" the faults of a minifter.

" 9. To think of acquiring the employment
" of a fellow-fervant; to be always watching
" the prince, that his wealth may be fecurely
" diffipated; this is wicked conduct.

" *10.* Bad fervants do not, without torture,
"vomit up the precious things of their lord,
" which, they have fwallowed; in fhort, they
" are like obftinate tumours, that muft be preffed
" before they will properly difcharge.

" By wringing a bad fervant, the dominion

" of kings may yield fomething, as a cloth that is " wafhed, yields plenty of water when it is " wrung,

" When *Pingalaca* heard thefe maxims he " faid : Be it *So* ; whenever thefe two fervants " fhall ceafe on all occafions, to obey my word. " This, faid his brother, is always a foolifh rule, " for a king muft not pardon even his fons, who " difobey his orders : What elfe is the difference " between a living and a painted king ?

" And it is added;

" Let a king who has arbitrary power, preferve " his people, like a father, from robbers, from " his minifters, from enemies;, and from the " royal family.

" Brother, let all my advice be followed, I " have had my food to-day; let this *Sanjivaca* " be employed to provide his own food of grafs, " This being done, they deferted all other con- " nections, and their time paffed in cordial " friendfhip ; but the other fervauts, feeing their "allotment of food diminifhed, *Carataca* and " *Damanaca* talked privately with each other. " My friend, faid *Damanaca*, what is to be done ? " This is our own fault! And vexation is abfurd. " on account of evils which ourfelves have oc- " cafioned.

" As it is faid;

" *I*, having touched Swa*rnarecha*, the bad

woman having tied *up* herfelf, and the good man trying to take the jewel, were all three " miferable by our own fault. How, faid *Cara-*
was that?

" the city called *Canchanapura* (Golden " Town), faid *Damanaca,* was a king named " *Viravicrama*; when he was in his court of " juftice,, a certain barber was taken, by his " order, to the place of execution ; at that time, " a devout man, named *Candarpacata,* accom- " panied by a man of worth, cried out: This man " muft not be put to death ; and feizing the fkirts " of his cloaths, he drew the criminal away. " The king's officers faid: Why fhould he not " be killed ? He anfwered ; Hear, and then re- " peated this verfe. I, having touched *Swar-* *" narecha,* &c. &c. The officers afked how that " happened ?

" I am, anfwered he, *Candarpacata,* king of the " ifland called *Sinhaladwipa;* one day ftanding "In a pleafure grove, I heard a man affert, that " in the middle of the fea of milk was a damfel, "" who, on the fourteenth day of the moon, ap- " peared under the Tree of Ages on a couch of a fplendid yellowifh hue, bedecked like the " Goddefs of Abundance, with all kinds of or- " naments, and playing on the Vina. I there- " fore embarked in a fhip, and went to the place " mentioned ; where, after at time, I faw the

" fea-nymph rifing, half out of the water; and,
" allured by her exquifite beauty, I leaped be-
" hind her. Then, having in an inftant reached
" a golden city, and a palace of gold, I faw her
" reclining on a couch, careffed by a number of
" fairies, and when fhe perceived me from a dif-
" tance, fhe fent a damfel, who addreffed me
" courteoufly; on my enquiry the damfel faid ;
" That is the nymph *Ritramayna,* or adorned
" with gems, the daughter of *Candarpacali,*
" queen of the fairies. After this I was mar-
" ried to her, according to the ceremony of the
" *Gandarvas*' (by exchanging necklaces), and
" continued a long time delighted with her. One
" day fhe faid to me in private : My beloved
" hufband, all things in this palace may be freely
" enjoyed by thee, but beware of touching, even
" for a moment, that picture of the fairy *Swar-*
" *narecha* (or decorated with gold). Neverthe-
" lefs, fome time after, my curiofity growing to
" a height, 1 was induced to touch the bofom of
" the painted fairy; when the picture, becom-
" ing animated, ftruck me with her foot, like a
" lotus flower, and I fell down inftantly on the
" earth ; fince which time I have been a mife-
" rable wanderer, travelling over the world, and
" at length arrived in this city. Laft night I
" flept in the houfe of a herdfman, where I faw
" this adventure: The herdfman returning at

" night from the field where his cattle grazed,
" *furpiized* his wife in consultation with a bar-
" ber's Wife, a woman of bad fame ; when, hav-
" ing beaten her, and tied her to a poft, he fell
"afleep At midnight the wife of this barber
"went with deep fighs to her female friend, and
"faid; Thy noble lover, confumed by the fire
" of *thy* abfence, is now like a'dead man.

" For;

" As in the night darknefs is kept at a diftance,
" *by* the lord of fhades, (the moon), thus love
"by feeing, and being feen, delights the heart of
" the young,

" Let me tie myfelf, and ftay here while you
" go and confole thy lover with thy difcourfe.
" This Was done: when the hufband waking,
" faid : Why, thou wicked wretch, doft not thou
"now go to thy favourite ? The woman mak-
" ing no anfwer, he faid in anger: Doft thou
" not give an anfwer to my words ? And faying
" this, he went in a violent rage, and having Hit
" her nofe, returned to his bed, and fell afleep.
" His Wife then came home, and fpoke thus to
" the procurefs: My friend, what is he matter ?
"Look anfwered fhe, my face will tell you !
" T h e herdfman's wife then bound herfelf, and
' the woman went home. Early in the morn-
" ing the barber of ordered his wife to bring him a
" bundle of razors, and fhe gave Only one; on

" which he laid: Do you bring me but one " razor ? and in a paffion threw it away. When " fhe, counterfeiting pain, faid; You have cut my " nofe, withdtit my having committed any fault ; " and immediately ran to demand juftice. In the " mean time the herdfman's wife was crying out: " O cruel man, what a crime haft thou com- " mitted ! Why haft thou ulated me, who " have ever been thy conftant wife; as the eight " regions of the world know ?

" Befides:

" The fun and moon, wind and fire, heaven " and earth, and water, together with both day " and night. All thefe with certainty know the " condition of man. If I am faithful, then by " the favour of the genii of thofe eight regions, " and,of the god *Camadeva,* my mangled nofe " will grow again, and my face will become " bright as the pure moon of the cold feafon, " Look at my face: the herdfman took a candle, " when feeing her nofe reftored, fell at her feet, " and was highly delighted in his heart, untied " her, and feating her on the middle of the " bed, faid: He who poffeffes fuch a wife is " chief among men !

" Heat now theftory of the good man: Hav- " ing fpent twelve years in travelling, came to " this city, having brought a number of jewels " *(torn* the neighbourhood of the *Malaya* moun-

" tains. Here he flept in the houfe of an harlot,- " who kept on the gateway a carved image of " a devil, on whofe head was placed a beau- " tiful gem. The devotee, through a culpable " deflre of poflefling this gem, role in the night, " and in order to take it, ftretched out his " hand ; in that inftant, a fpring being moved, " both his arms were caught by the image, " and he was pulled to the ground: when he " fet up a cry of diflrefs. The woman rofe, " and fpoke thus : My fon, thou art come from " the *Malaya* mountains: therefore give me all " thy jewels, or thou wilt never be loofened by " this malignant devil. Then were taken away all " the jewels well collected by me. All this being " heard, the king's officers did juftice according " to the merit of each caufe. Now I fay : I, " having touched *Swarnarecha*, and fo forth.

" This fault, therefore, was committed by " ourfelves; and in this cafe, vexation would be " abfurd. Then having been a fhort time filent, " As I formed, continued he, the friendfhip of " thefe two, I muft break it.

" For:

" Good counfellors fhew what is falfe, as well " as what is true ; as men know an object to be " painted, whether they are on a level with it, " or below, or above it;

" Befides:

" The man whofe underftanding is not di-
" miniflied, when bufinefs arifes, wards offdif-
" Acuities like the herdfman's wife, and her two
" lovers. How, alked *Carataca,* was that ?
" *Damaṅaca`* anfwered, In the town of *Dwara-*
" *vati,* there is a certain herdfman's wife who
" is a harlot, and fhe is connected, at the fame
" time, with an officer of juftice, and his fon:

" As it is faid :

" The fire is never fatisfied with wood, nor
" the ocean with rivers, death with mankind,
" nor bright-eyed women with lovers.

" Once, as this woman was diverting herfelf
" with the fon of the officer, the officer himfelf
" came to vifit her; fhe haftily put the fon
" into a clofet, and then fat fporting in the fame
" manner with the father. Soon after, the
" herdfman himfelf came : feeing whom, fhe
" faid, Now, Sir, what muft be done ? take up
" your ftaff, and go away quickly, fceming to be
" greatly enraged. This being done, the herdf-
" man alked his wife, on what account the offi-
" cer of juftice had come : He was angry, faid
" fhe, with his fon, I know not why ; and he,
" being purfued, came into our houfe, and I have
" hid him in that clofet; his father not finding
" him, is gone away in a rage ; faying this, fhe
" brought out the young man, and fhewed him
" to her hufband.

" Thus it is faid:

" Women have the appetite of two, the un-
" derftanding of four, the cunning of fix, and
" the defire of eight.

" Therefore I faid, When bufinefs arifes, &c

" It is fo, faid *Carataca,* but the friendfhip of
" thefe two is great by nature: How canft thou
" diflblve their intimacy? Some expedient, an-
" fwered he, muft now be contrived :

" and it is faid ;

" What cannot be atchieved by force, that,
" may be performed by ftratagem, as the black
" ferpent was flain by the golden thread of the
" female crow.

" How, faid *Caràlaca,* did that happen? On
" the top of a certain tree, faid *Damànaca,* lived
" a male and female crow, whofe young ones
" were devoured by a ferpent living in the hol-
" low of it. When the female was again prcg-
" nant—Hufband, faid fhe, this tree muft be
" quitted by reafon of this ferpent; or not one
" of our young ones will live :

" Since :

" A bad wife, a deceitful friend, a fervant
" giving faucy anfwers, and dwelling in a houfe
" infefted by ferpents ; thefe without doubt are
" caufes of death.

" My beloved, faid the male, we muft not con-
" tinue in this fear : from time to time I have

" borne with this horrid crime ; **but now** he " muft be punifhed. How, faid the female, " canft thou be a punifher of fo powerful an " offender ? This apprehenfion, anfwered he, is " vain:

" Hear:

" He who has knowledge has force! What " ftrength has a fool ? See how a lion intoxi- " cated was killed by a flag !

" How, faid fhe, did that happen ? He an- " fwered : In the mountain, named *Mandara,* " dwells a lion called *Darganta,* who hunts " the other beafts, and kills great numbers of " them for his food. All the beafts being af- " fembled, he was thus addreffed by them : Why " are fo many beafts killed by thee? We will give " you one every day in our turns for your food: " fo many ought not to be (lain by thee. Be it " fo, faid the lion, and all of them, one by one, " for his food, daily gave a beaft.

" On a certain day, when the lot fell upon " an old Hag, he thus thought within him- " felf:

" For the fake of our own fouls, and in hope " of life, homage is paid : but if I muft meet " this fate, what need have I to refpect the lion! " He moved, therefore, flowly, ftep by ftep ; " and the lion, tormented by hunger, faid to " him, angrily, Why doft thou come fo late ? It

" is not my fault, faid he; for in the way I was " forcibly feized by anqther lion; 'till I fwore " to the neceffity of my coming to you; and " nowr I approach thee with fupplication. *The* " lion having heard this, paffionately faid, Where " is that audacious animal ? The flag led him " near a deep well, and faid, Let my lord be- " hold. Then the lion feeing his own image in " the water, proudly roared, and throwing him- " felf down with rage, perifhed in the well: " thence, I fay, Who has knowledge, &c.

" I have liftened attentively, faid the female " crow ; therefore, now declare what is to be " done. The king's fpn, faid the crow, goes, " conftantly to bathe in the adjacent pool; do " thou take up his necklace of gold, which he " will pull off, and lay on the bank, and drop it " into the hole of the ferpent, who will, in con- " fequence, be deftroyed. It happened, accord- " ingly, that the prince went to bathe, and the " female crow did as fhe was directed; fo that " the prince's attendants going after the neck- " lace, faw the black ferpent, and killed him: " Hence I faid, What cannot be atchieved by " force may be performed by ftratagem.

" If it be fo, faid *Carataca,* go, and may " fortunate events be the companions, of thy " way.

" *Damanaca* then approaching the lion, and

" paying homage to him, faid : Hiving formed
" a *very* unpleafant opinion,my lord, I prefume
" this to addrefs you.

" For:

" In danger firom going out of the way, a*nd*
" when the time of action is nearly loft, then a
" benevolent frierid, though unafked, gives good
" counfel.

" Again:

" A king poffeffes fortune, but does not poffefs
" the means of acting wifely : by the ruin of a
" king his minifter is crihiinated. See, therefore,
" what is the bufinefs of a counfellor. It is
" better to lofe life by decapitation, than to de-
" fert a prince, and criminally feek to gain his
" dominion.

" What, faid the lion, mildly, doft thou wifh
" to fay? *Damanuch a*nfwered : This *Sahjivaca*
" is not a fit minifter for thee, fince, in my pre-
" fence, he treated thy thtee powers (wealth,
" ftrength, and wifdom) with contempt, and he
" even afpifes to thy throne. *Pingataca*, hearing
" this, remained filent with fear and aftonifh-
" ment. My lord, added *Damanaca*, thou haft
" fotfakert all thy couhfellofs, and chofen this
" aftifrial to trafafact all thy affairs; the blame
" therefore falls heavy on thyfelf.

" Since:

" Fortune ftands firm, having fixed herfelf on " two feet, an exalted prince, and a good mi- " nifter; but as fhe is a female by nature, fhe " cannot bear the weight on her fhoulders, and " foon Jeaves one of her two fupports !

" Again;

" When a king appoints one minifter to aft " in his kingdom, pride, from the error of his " mind, feizes him; the defire of arbitrary " power advances in a high degree in his breaft, " and through that defire he proceeds to the " deftruction of the prince,

" Befides:

" It is better to pull up by the roots a loofe " tooth, an envenomed fervant, and a wicked " counfellor.

" So:

" A king who makes Fortune his inftructrefs, " is as miferable when he falls into calamity, as a " blind man without a guide.

" It is alfo added :

" A vizir, although not a man of probity, is " always at leaft rich ; this is the rule of fome " men.

" Riches are gained differently by reafon.

" This bull acts in all affairs by his own ar- *' bitrary pleafure; let the king, therefore, be a " witnefs of this truth.

" This I know :

" Among men, he is not a man who does not
" enjoy fortune.

" The lion faid, with uneafinefs: My good
" friend, if it be fo, yet I have a great love for
" the bull.

" Obferve:

" He who is beloved, and commits faults, is
" neverthelefs beloved ; but that body is cloathed
" with many crimes, for which there is no
" regard.

" Befides:

" He who is dear, though he do unpleafant
" things, continues dear.

" Though an excellent houfe be burnt, yet
" who doth not venerate fire ?

" But, fir, laid *Damanaca,* that is a grievous
" fault.

" Since :

" That man whom the king looks upon with
" attention, whether he be a fon, a minifter, or
" a ftranger, is honoured.

"Hear, fir:

" The end pleafant, or unpleafant advice, is
" full of delight; but wherever a fpeaker, and a
" hearer of it is, there dangers abide :

" Again:

" Men who fpeak only, O king! are eafily

" found in the world; but *he* who both fpeaks
" and hears what is pleafant and unpleafant, is
" hard to be found!

" Thou haft forfaken thy former advifers,
" *a*nd appointed him their fucceffor, and thy
" vice-gerept; which was improperly don,e;
" for when old fervants offend, let not a prince
" haftily appoint others ; no one is more adverfe
" than a new one, who will ruin the realm.

" How wonderful, faid the lion, is this! He
" has given no caufe for fuch dread, but was
" brought and raifed by me: how fhould he be
" adverfe to me ?

" Hear, my lord, faid *Damanaca :*

" A bad man, though raifed to honour, always
" returns to his natural courfe ; as a dog's tail,
" though warmed by the fire, and rubbed with
" oil, retains its form,

" Befides;

" How fhould promotion and honour occa-
" fioh the friendfhip of wicked men! Although
" poifonous trees were watered with nectar, yet
" they would bear dangerous fruit.

" Therefore I fay :

" A man who defires not the ruin of his
" mafter, will fpeak what friendfhip requires,
" though unafked: that is the duty of the vir-
" tuous: other conduct is a violation of duty.

" Thus, too, it is written;

" He is a friend, .who delivers thee from " adyqrfity.

" That is a good action, which is well in- " tended.

" She is a wife, who is an infeparable com- " panion.

" He is wife, who honours the good.

" He is a friend, whom favours have not " purchafed.

" fie is a man, who is not fubdued by his " fenfes.

" If my lord, therefore, being apprifed of the " bull's conduct:, fhall not ceafe from employing " him, no fault remains in his fervants.

" Yet it is true, that a luxurious prince makes " no account of good works, or his own advan- " tage; he acts at his own difcretion, and " moves like a drunken elephant; till, having " confumed his honour, and fallen into many " miferies, he calls the blame on his fervants, " and knows not the fault to be his own.

" *Pingaiaca* faid, within himfelf: Let not a " prince punifh men from the words of others; " let him examine into facts himfelf, and then " imprifon, or difmifs with refpect.

" Thus it is faid :

" Without diftinguifhing virtues, or vices, " let neither favour be granted, or feverity

" ufed; as a hand placed with pride on the " fteft of a ferpent occafions deftruction.

" Then, fpeaking aloud, he faid : Let *Sanji-* " *vaca* be brought before me. *Damànacà* an- " fwered, trembling : No, fir, not fo; by that " ftep my advice will be broken; it is an im- " proper meafure.

" Since the wife fay:

" The feed of good advice muft be cherifhed " by princes with extreme care ; it muft not be " broken ever fo little, if it be, it will not grow.

" Again :

" Advice is like a woman, ever in motion ; " all parts of the body are guarded, if it cannot " refriain long fixed, there is fear of defeat from " enemies.

" Befides, if the bull, feeing his fault, fhould " amend it, no reconciliation muft take place ; " that would be extremely abfurd.

" Since:

" If a man has once offended, and the prince, " through affefkion, defires to be reconciled to " him, he meets his fate like a female crab, when " fhe is pregnant.

" Again:

" A man, completely wicked, employed as a " counfellor, will certainly be the perpetrator of " all evils; *Sacune* and *Sacatara* remain two " examples in the world of this truth.

" Be it known to thee, faid the lion, after all, " what he is able to effect againft us. Sir, faid " D*amanaca,* how can there be a certain know- " ledge of ftrength, without knowing the force " of union ? See how the fea was reduced by a " mere cock ! How, faid the lion, did that hap- " pen ? Near a certain fea, faid *Damanaca,lived* " a cock and a hen ; when the hen was near " laying, fhe thus addreflèd her lord: Let a pro- " per place be procured to depofit my eggs in. " O ! faid he, there is nothing to fear in this " place. It is often covered, faid fhe, with " the waves. What! faid he, my good friend, " am not I fuperior to the fea ? Obferve, I will " contend with this ocean, and remain in my " ftation. The hen fmiled, and faid : There " is a great difparity between the ocean and " thee.

" Yet:

" He who knows how to fubdue his grief, " whether he can relieve it or not, is never tor- " mented by anguifh,

" Then, by the perfuafion of her lord, fhe " laid her eggs; which the fea, for the fake " of trying the cock's power, wafhed away. " Upon this, the hen, afflicted by the lofs of her " young, faid to her hufband : A dreadful evil, " fir, has befallen me; the fea has wafhed away " my eggs. My beloved, faid he, fear not, thou

" wilt at length behold me poffeffed of power.
" So faying, he affembled multitudes of the fea-
" thered race ; and with them forming a flock,
" went to *Garuda,* the king of birds, to whom
" he related the whole adventure; adding: Does
" my king only fall at his feet there ! No, by
" the weaknfefs of the protector, the protected
" certainly become weak. *Garuda,ha.ving* heard
" this addrefs, gave information to his lord, *Va-*
"fudeva, the caufe of creation, prefervation, and
" deftruction. After which, the ocean railing
" the mandate of the God on his head, in token
" of obedience, gave back the eggs.

" Thence, I fay, how can there be a certain
" knowledge of ftrength, without knowing the
" force of union ?

" How, faid the king, is he to be proved of
" an hoftile nature to me ? When he fhall come
" before thee, faid *Damanacà,* goring with the
" point of his horns, and raifing his tail, as if
" he was fearing of harm, then my lord will
" know. Saying this, *Damhnach* went near
" *Sanjivaca,* Healing along, little by little, put
" on the appearance of amazement. When the
" bull |aw him, he faid with eourtefy: My
" good friend, is it well with thee ? How, an-
" fwered *Damanaca,* can it be well with fer-
" vants ?

" For:

" The wealth of thofe who ferve princes is " difperfed by another; and their minds always " difcompofed: even their life is infecure.

" Again:

" Who, having acquired wealth is not arro- " gant? Whofe danger, when he is attached to " a king, can be reduced to nothing? Whofe " mind in the world is not tormented by women? " Or who is really beloved by princes? Who " rufhes not into the open arms of time? What " fuppliant attains reverence? Or what man, " having fallen into the fnares of the wicked, " can regain profperity?

" My friend, faid the bull, what means all " this? *Damanaca* anfwered, What do I fay, " unfortunate as I am!

" Obfcrve:

" When a man fallen into the fea has grafped " a fupport, and finds it a ferpent; he cannot " leave it, he cannot hold it:

" Thus am I diflrefled at prefent; for, on " one fide, the king's confidence perifhesj on " the other, my friend: What can I do? Whi- " ther can I go, fallen as I am, into a fea of mi- " fery? So fpeaking, and heaving a deep figh, " he fat down. Then *Sanjivaca* fpake: Yet, " my friend, let that which thy mind has con- " ceived, be.declared at large: *Damanaca* coun- "terfeiting forrow, fpoke in a low voice: Al-

" though the fecret of a king is not to be dit-
" clofed, yet, through confidence in me, thou
" cameft hither, and here haft remained. There-
" fore, I, who am a fuppliant to flrangers, muft
" neceflarily fpeak through affection to thee :
" Hear then: The mind of this prince is alienated
" from thee; he faid, fecretly, When I have
" killed *Sanjivaca,* I fhall fatisfy all my family
" with food ! Upon this, the bull was excef-
" lively afflicted, and the fhakàl again fpake :
" Thy grief is vain; at a feafonable time
""fome great act muft be atchieved ! *Sanjivaca*
" having thought anxioufly for a moment, an-
" fwered, This is kindly faid, no doubt! And
" then he thought within himfelf, how the truth
" of this bufinefs might be afcertained :

" For:

" Many a bad man receives luftre from the
" goodnefs of his protector, like the black pow-
" der rubbed on the eye of a beautiful woman.

" Still farther :

" A prince attended with great care, infures
" not happinefs: What wonder is there in that ?
" He, indeed, is an extraordinary perfon, who,
" being diligently ferved, becomes an enemy.

" Therefore, the duty of a fervant is endlefs.

" He whey for fome caufe is angry, becomes
" mild when that caufe ia removed; but he
" whofe mind is rancorous without caufe, how

" can fuch a man have any reafon to be " pleafed ?

" Then he faid aloud : My friend, what of- " fence have I given to the prince ? Yet princes " commit injuries without caufe ! Even fo, faid " *Damànacà.*

" Yet hear:

" Though good is done *by* the learned or the " handfome, yet a little hatred is occafioned " through envy; and though they injure you " to your face, yet they meet with friendftiip " from the mifapprehenfion of royal minds, who " are fubfervient to more than one nature.

'" The office of an attendant on them is ex- " tremely difficult, and not to be performed even " by faints.

" Again :

" A hundred good works are loft upon the " wicked ; a hundred wife words are loft upon " fools ; a hundred good precepts are loft upon " the obftinate ; a hundred fciences upon thofe " who never reflect.

" Yet more:

" In the fandal-tree are ferpents ; in the wa- " ters, lotus-flowers, but crocodiles alfo; even " virtues are marred by the vicious; in all " enjoyments there is fomething which impairs " our happinefs."

" This lord of ours, faid *Damanaca,* is known

" to me for having honfey in his worlds, and " poifon in his bofom.

"Sinde;

"'He, who ftretches out his hand from a dif- " tance, whofe eyes overflow with tears, who " refpectfully fits on half the feat, who em- *4 braces clofely all that approach him, who " fHews veneration with gentle words and quef- " tions, who bears poifon internally, and carries " *fw*eetnefs in his exterior, who is good only by " delufiort, what wonderful acting is this? He " muft have been inftructed by a wicked pre- " ceptor.

" Yet obferve :

" A fhip is ufed in paffing the dangerous " ocean; a lamp, ufed in darknefs; a fan, in " a perfect calm ; and a hook, in humbling the " pride of an elephant. Thus, in this world, " nothing exifts for which a remedy has not been " framed by the Creator ; but, in my opinion, " the Crftator himfelf would fail in his efforts " to correct the bad thoughts of the wicked.

" Miferable, O miferable me ! faid *Sanjivaca ;* " here am I, who feed on vegetables only, to be " mangled by this lion! Then again he faid " within himfelf; Yes, the Hon, alienated From " me, through fome wicked calumniator, has " refolved on a breach of friendfhip. Hence " it is, that a king muft ever be dreaded; for

" the mind of a prince is fometimes eftranged
" by an evil counfellor; and how fhould the
" wrift of a marble ftatue be repaired, when it
" is once broken ?

" Again:

" The thunderbolt, and the wrath of a king,
" are two objects of great terror; but the former
" only falls on one place, the fecond fpreads ruin
" on all fides.

" Therefore, by battle muft prote&ion from
" death be fought; to fupplicate him would now
" be abfurd.

" Since :

" Either by dying bravely, I attain blifs in
" heaven; or by flaying my foe, felicity on
" earth; both thefe heroick ads are, no doubt,
" hard to be atchieved.

" This, too, is the time for battle :

" Since:

" When, by declining a battle, death is inevi*
" table; and in battle, life is doubtful; then,
" fay the wife, is the only moment for entering
" the field.

" Befides :

" When a wife man, even without fighting,
" perceives not the lead affection fhewn him,
" then he refolves to die together with his
" -enemy.

" Yet more:

" By victory, a hero acquires abundance; by " death, the daughter of a god for his confort: " all bodies perifh in an inftant, what then fhould " caufe fear of death in battle ?

" Then he faid, aloud, to *Damànacà:* O! " my friend, inform me how I fhall know that " the lion intends to deftroy me ? When he " fhall look at thee, faid his falfe friend, with his " ears ereft, with his tail waving, couching low, " with his feet and his mouth wide open; then " fhew thy own ftrength.

" For:

" An inglorious warrior, from whom no re- " pulfe is feared, is trampled on by the multi- " tude, without apprehenfion ; fee how they fet " their feet on a heap of afhes.

" But let all this be done very fecretly " by thee ; otherwife, neither thou nor 1 fhall " remain alive,

" *Damanaca,* having faid this,went to *Carataca,* " who afked him what he had accomplifhed. A " complete rupture, anfwered he, between them, " No doubt, faid *Caràtaca,* for who is a friend " of the wicked ? Who that is enraged, is not " implored ? Who is not fatisfied with abun- " dance ? And in what evil art thou not emi- " nently fkilful ?

" Again:

" *A* man, though happy and wife, is made " wicked by the arts of the wicked,

" What does not the company of the wicked " effect ?

" It is like fire, which confumes what it " receives in its bofom.

" Then, *Damaṅaca* going to the lion, faid: " The traitor comes, intending to kill thee; let " the king ftand on his defence ; and continued, " as before, to irritate the lion. *Sanjivaca* then " approaching, and feeing the lion with the " marks of altered friendship, defcribed to him, " exerted his utmoft refolution, a terrible con- " Aid enfued between them ; but at laft the bull " was flain. *Ptngalaca*, fatigued with the " combat, lat down iu forrow, and exclaimed : " O, what an atrocious act have I done !

" Since :

" The kingdom is enjoyed by ftrangers, and " the king is a veffel filled with iniquity; a king " who abandons juftice, is like a lion who flays " an elephant.

" Again:

" If one region of the world, and a virtuous " wife minifter, be deftroyed ; by the death of " a virtuous minifter, a king perifhes ; by the " lofs of one region of the world, another may " be gained ; but not another fervant.

" My lord, faid *Damanaca*, what is this fud-
" den change of mind, that thou art afflicted by
" having killed an enemy ?

" It is written :

" If a father, or a brother, or a fon, or a friend,
" intend deftruction to the king, and afpire to
" dominion, the king muft deftroy them.

" Again;

" A prince acquainted with the principle of
" found juftice, muft not be too merciful: a
" man over mild, cannot hold riches in his
" grafp.

" Still farther:

" Mercy to a friend, or a foe, is the ornament
" of religious men ; but lenity to all offenders,
" is a crime in a monarch.

" Befides:

" When a man aims at dominion, and proud-
" ly feeks the place of his lord, there can be
" no expiation for his offence, but lofs of
" life.

" Farther:

" A king over-merciful, a prieft over-greedy,
" and a woman difobedient to her hufband, an
" ill-difpofed companion, an unruly fervant, a
" negligent counfellor, and he who acknow-
" ledges not a benefit received; thefe feven are to
" be difmiffed.

" Thus may it be known, that a king's duties

" are two-fold ; he muft be true and falfe, harfh
" and courteous, feek wealth, and liberally fpend
" it; always giving to his friends, and always
" taking their property ; in every refped re-
" fembling an harlot. O, fir ! fince thou haft
" deftroyed a foe, why art thou fad ? Be thou
" ever victorious, 0 great monarch ! And may
" the felicity of all worlds attend thee ! Saying
" this, he took his ftation.

" You have heard," faid *Vifhnufarman,* " how
" friends are difunited ; what will you now
" hear: fpeak."

" We have heard it," faid the princes," with
" great delight."

" Let us conclude then," faid the fage, " with
" an applicable ftanza:

" May breach of friendfhip be in the man-
" fion of the enemies; and may every wicked
" advifer, detected in time, be dragged conti-
" nually to perdition ; but may every man of
" virtue enjoy all profperity ; and may every
" boy delight in pleafing and ufeful inftruc-
" tion!"

THE END OF THE SECOND BOOK.

BOOK THE THIHD

On War.

AT a proper time for refuming the convention, the princes thus addrefled *Vijhnafarman:* " Having heard how friendfhip is broken, let us, " who are fons of a king, be delighted, great fir, " with an account of war."

" I will difcourfe," faid the fage, " on what " you defire to know : hear, therefore, the nar- " rative of a war, the firft ftanza of which is "" this :

" The geefe and peacocks warred with equal " power of ftrength; but the geefe were flain, " having confided in crows, who were in the " manfion of their enemies."

" How," faid the princes, " did that hap- " pen ?"

" There is," anfwered *Vifhnufarman,* " ia " the ifland of *Carpura* a pool, called *Pedmaceli,* " where a royal goofe, named *Hiranyagarbha,* " lived; and having affembled all the water-birds, " was anointed king over them, by a folemn " bathing.

" Since:

" If there be not a king endued with every " virtue where there be a people, the nation wall " be like a {hip without a rudder, toffed about in " the ocean.

" Again :

" A monarch preferves the people, and they " aggrandize the monarch; and by that ag- " grandizement he preferves them ; but if there " be no one called king, who can be aggran- " dized ?

" One day the imperial bird was reclining at " eafe, on a long and fliining bed of lotus-flow- " ers, encircled by his minifters; when a *baca,* " or water-fowl, named Long-bill, coming from " a diftant country, made his fahitation, and fat " down in the circle : O *Dirghanrac'he!* faid " the king, thou comeft late from the fartheft " limits of the earth ; give an account of thy- " felf. It is a long account, faid he, and I am " defirous of relating it; but, in fad, I am come " with fpeed ; attend to my narration, it is of " importance to you.

" In *Jambudwipa* is a mountain, called " *Vindhya,* where a peacock, named *Chitra-* " *Vernay* rules over nations of birds; while his " attendants were feeding, they faw me alfo feek- " ing food in the middle of a parched wood, " and one of them faid to me; Who art thou ?

" Whence doft thou come ? I am a fubjed, an-
" fwered I, of a mighty prince, named *Hiranya-*
" *garbha,* but powerful as *Chacravartia,* king
" of the geefe ; for my amufement I am come
" to vifit the extremity of regions. The bird
" having then afked : Which of the two coun-
" tries had the better climate, and the better fo-
" vereign ? O ! exclaimed I, there is a great dit-
" ference ; for the ifle of *Carpura* is another
" paradife, and the king of geefe is a fecond
" Jove : What are you doing in this dry foil ?
" Come, and travel to my country- This dif-
" courfe irritated the peacocks.

"As it is written :

" A ferpent, by drinking milk only, encreafes
" his venom ; thus a fool being admonifhed, is
" provoked, but not benefited.

" Again :

" Let a fenfible man be admonifhed, but not
" a fool; as the birds, who gave advice to the
" monkeys, were driven from their nefts.

" How happened that ? faid the king,

" On the banks of the *Nermada,* faid the
" water-fowl, at the foot of a mountain, ftands
" a large famula-tree, in the middle of which
" fome birds had built their nefts, and lived, with
" pleafure, for years. Once, the Iky, refembling
" an azure mantle, became obfcured with thick
" clouds, and a heavy fhower began to fall ;

" when thefe birds faw a herd of monkeys, run-
" ning under the tree, trembling with the pain
" of cold, they were moved with compaffion, and
" faid: Halo ! monkeys, we have raifed nefts,
" made of herbs brought in our bills ; why do
" you join your hands and feet together with
" fuch affliction ? The monkeys hearing this,
" were difpleafed, and faid among themfelves :
" Oh ! thefe birds who fit happily in the middle
" of their nefts, fecured from the wind, are de-
" riding our expofcd fituation : Be it fo—the
" fhower muft ceafe. When the rain at laft was
" over, the monkeys climbed up the trees, and
" broke all the nefts on the branches, fo that
" the birds' eggs were thrown to the ground.
" Hence, I faid : Admoniih a man of fenfe, &c.

" What happened afterwards ? faid the mo-
" narch. The birds, anfwered Long-bill, faid,
" angrily, who made your goofe a king ? I an-
" fwered, with equal rage, Who conferred roy-
" alty on your peacock ? Hearing this, they all
" fell upon me, intending to kill me: I fhowed
" my utmoft prowefs :

" For :

" Sometimes lenity is the grace of a man;
" but before victory is gained, violence becomes
" him.

" The king fmiled, and faid:

" He who knows not the ftrength and weak-

"nefs of himfelf and others, muft be routed *by* " *h*is enemies,

" Again:

" The afs, who had been fed on good corn; " and ignorantly braying in the hide of a tiger, " was flain for his impertinence. How hap- " pened that ? faid the birds.

" There is, anfwered the king, in *Haftanapur,* " a fuller, named *Vitafa,* whofe afs, weakened " by carrying exceffive burdens, was like an ani- " mal defirous of death. The mailer, therefore, " carried him in a tiger's hide, and left him in a " wood, in a field of corn. The owners of the " field, taking him at a diftance for a tiger, fled ; " but one of them, covering himfelf with a piece " of cloth of an afs's colour, ftooped down to " bend his bow ; and the afs perceiving him, " took him for a female of his own race, fo that " exulting in his renewed vigour, he began " braying, and running towards the object of "his defire; but the keeper of the corn-field " knowing, by his voice, that he was only an " afs, killed him with eafe. Thence I fay: The " afs, &c.

" What then ? faid the king. The birds, " anfwered Long-bill, exclaimed, O treafon! " O abominable *baca!* how durft thou ca- " lumniate our fovereign ! No mercy muft be " expected from us. With thefe words they

" **all** pecked me with their beaks, adding with " rage : Oh, thou fool! what property has thy " unwarlike gander in this kingdom ? A weak " man cannot even keep his money in his hands: " How fhould this coward keep his realm ? Or " rather, what realm can he have ? And thou ! " a frog born in a w[r]ell! go, and inform thy pro- " tector of this attack.

" Hear, thou idiot :

" A great tree muft be honoured which **has** " both fruit and fhade ; if, by heaven's will it " has no fruit on it, yet, what can prevent its " fhade ?

" Again :

" Let no wife man fcrve alow mafter; but **let** " him ferve a man of dignity.

" Even milk in the hand of a tavern keeper is " called an intoxicating liquor.

" Befides :

" A great man becomes little, and his virtue " is diminiihcd by a wicked perfon, like the " image of an elephant in a mirror.

" It is added :

" By ufing the great name of a powerful king, " profperity is attained: as the fawn found fecu- " rity by naming the moon.

" How, faid I, happened that ?

" In the foreft of *Dandaca,* raid one of the " birds, **a** herd of elephants, being diftrefTed by

" a fcarcity of rain in winter, thus addrefled
" their king: O, Sir, what remedy has our dif-
" trefs ! Yonder is a pool ufed by little quadru-
" peds, who are bending their necks to drink it;
" but we, parched with thirft, whither (hall we
" go ? What can we do ? The king of the ele-
" phants bearing this, went to a little diftance,
" and difcovered a pond of clear water, on the
" borders of which were fome little antelopes,
" who were trodden, from time to time, by the
" feet of the elephants. One of them, named
" *Silamu'che,* thus thought within himfelf: If this
" mighty elephant bring his herd hither every day
" to quench their thirft, our whole race will be
" deftroyed ! An old antelope, named *Vijaya,*
" guefling the caufe of his melancholy, faid : Be
" not forrowfiil; I will provide a remedy for
" this evil. With this promife, he departed, and
" confidered how he fhould approach the ele-
" phant near enough to addrefs him without
" danger:

"For:

" By the touch, an elephant deftroys ; by the
" teeth, a ferpent ; even by giving food, a king ;
" and by fmiles, a treacherous man.

" I will, therefore, faid he, climb up yon
" mountain, and thence difcourfe with .him,
" Having done as he had refolved, he thus
" **began; O fovereign of elephants, I come to**

" thee, by the command of that great monarch " the Moon. Who art thou? faid the elephant; " and what is thy bufinefs? Hear, faid *Vijaya*; " I am an ambaflador: Though weapons are " raifed, yet an ambaflador fpeaks: nay, more; " ambafladors, though they declare the plain " truth, are not furely to be (lain by you. I " therefore fpeak, by order of his lunar majefty. " In driving away the antelopes, who are ap- " pointed keepers of the pool facred to *Chandra*, " thou haft actted improperly: we antelopes are " its guardians: hence alfo the God is named *Sa-* " *ganca*, or fawn-fpotted. When the pretended " ambaflador had faid this, the elephant faid, with " great fear: This has been done by me through " ignorance; we will not again come hither. " Come then, faid *Vijaya*; and having faluted " the god who dwells here, and trembles with " rage, appeafe him. The elephant went, and " as it was night, the antelope fhewed him the " reflection of the moon quivering in the water, " and commanded him to make proftratlon. " Great Sir, faid the elephant, my offence was " through ignorance; therefore, be moved to " forgivenefs: faying this, and making profound " faiutation, he went his way. Therefore, I " faid: Ufing a great name, &c.

" So, anfwered I, our monarch has great " ftrength and great power. The birds then

" dragged, and ftruck me, faying; Horribld
" treafon ! Doft thou live in our country, and
" traduce our fovereign ? After thefe words,
" they carried me before their king *Chitraverna*;
" who looked at me; while they, after due fa-
" Iutation, thus addreffed him: Let our lord
" hear ; This evil-minded water-fowl, though
" living in our land, condemns thy throne, our
" monarch. Who is he? faid the prince ; and
" whence comes he? They anfwered : He is a
" fubject of *Hiranyagarbba,* and comes from the
" ifle of *Carpura* I was then afked by the
" prime-mi nifter, a vulture, who was the vizir at
" my court. A large water-bird, named *Ser-*
" *vajnya,* faid I. He is w'ell employed, faid the
" vulture, becaufe he was born in that country:

" Since :

" A king fhould, by all means, chufe a mi-
" nifter who was born in his realm, who follows
" the profeffion of his anceftors, who is perfect
" in religious and moral duties, void of arro-
" gance, has read the body of laws, firmly prin-
" cipled, efteemed wife, and the author of pru-
" dent counfels.

" Then a parrot faid :

" The ifle of *Carpura,* Sir, lies in *Jambud-*
" *wipa;* and your majefty has there a juft right
" of dominion ! True, faid the peacock;

" For:

" A proud king, a child, and a man who " feeks immenfe wealth, grafp at what is unat- " tainable :

" What right can they have in it? If, faid I, " dominion were obtained by words oniy, then " might all *Jambudwipa* be fubject to my king. " How, faid the peacock, will he maintain his " right? By war, anfwered I. Go, then, faid he, " fmiling, and make preparation for it. Send " thy own ambaflador, faid I. Who, afked the " king, will go on this embafly?

" For:

" An ambaflador fhould be thus qualified:

" *Faithful, honcft, pure, fortunate, mild, labo-* " *rious, patient, a Brahmen, knowing the hearts* " *of "others, and extremely fugacious:*

" Again:

" Noble, true, eloquent, profperous, affable, " exact in delivering his meffage, with a good " memory :

" An ambaflador ihould have thefe feven qua- ' lities. There arc many fuch ambafladors; but " a *Brahmen* muft be appointed :

" For;

" Let a prince conciliate the Gods to himfelf, " and not long immoderately for wealth; even " by the company of *Siva,* the black hue of the " venom is not to be removed.

" The parrot, therefore, muft go. Having

" thus fpoken, he faid to the parrot: Go tho" with him, and
" king commands, be it done, laid the parrot;
" but with that mifchievous *baca* I cannot
" travel.

" Thus it is written:

" A bad companion makes a bad condition ;
" the fruit is certain ; as the ten-mouthed giant
" carried *Seta* away; and as the ocean was
" bound in chains.

" Further:

" We mull never Hand, we muft never go,
" with a wicked perfon ! By ftanding with a
" crow, the goofe was killed; and the vartace,
" by moving.

" How was that ? faid the king.

" In the road to U*jjayani*, near the border of
" it, is a large pippel-tree, where a wild gander
" and a crow had lived a long time. Under this
" tree, a traveller, fatigued by the fummer heat,
" flept in the fhade, with his bow lying by him;
" and whilft he flept, the fhade, for a fhort time,
" left his face; and the wild goofe on the tree,
" feeing his face enlightened with funbeams,
" was moved with pity, and extending his
" wings over, fhadowed him. The traveller,
" in deep fleep, opened his mouth wide, and
" the crow, letting his dung fall into it, flew
" away. When he awoke, and found his mouth

" defiled, he looked up, and perceiving the wild " goofe, fhot him. Thence I fay: We muft " never ftand, we muft never walk, &c.

" Now I will tell yo" what happened to th6 " vartace :

" Hear:

" On " certain day, all the birds made " feft- " tival in honour of *Garuda.* On the fe" fhore, " where they were walking, " crow and " var- " tace flew together ; " fhepherd, attending the " feaft, carried on his head " pot of curds, which " the crow, from time to time, pecked at; upon " this, he fet ,the pot on the ground, and raifing " his head, faw both birds, and purfued them ; " but the crow, while he flopped to breathe, " flew off, and the fmall bird who moved flowly " was killed by him. Therefore, I repeat: We " muft never ftand, we muft never move, &c.

" I then fpoke thus: Brother parrot, why doft " tho" fpeak fo unkindly of me ? Tho" art, iri " refped of me, as the feet of my king. Be it " fo, anfwered he:

" Neverthelefs:

" The foft words of the deceitful make me " fearful of mifchief; like the fmell of flowers " out of feafon.

" And thy wickednefs in talking has been " fully known to me ; for thy fpeeches have, " before this, been the caufe of " war between " two princes.

" Though " crime be committed even in pre-
" fence of " fool, he rejoices, like the chariot-
" maker, who had his wife and her lover over
" his head.

" How was that ? faid I. He anfwered :

" In *Srijiagarn"* lived " carpenter, named
" *Mandamati,* or little-fenfe, who knowing his
" wife to be unchafte, but not having with his
" own eyes feen her with her lover, told her
" one day, he was going to another town,
" and took his leave; yet, without going far, he
" returned, and concealing himfelf in his houfe,
" lay under the bed. The adulterer, in full con-
" fidence that the hufband was abfent, was fent
" for in the evening, and fat fporting with her
" on the bed; when fhe touching ibmething
" with her foot, and concluding that it was
" her hufband, began to lament. Her lover
" afked, what was the reafon of this. She an-
" wered : He that is the lord of my life is ab-
" fent; and this town, though full of inhabit-
" ants, appears to me like " defert. Why, faid
" he, fhould this carpenter be an objeft of fuch
" affection ? he who calls thee " harlot! Cruel
" man! faid fhe, what doft tho'' fay ? Though
" fharp things be fpoken, and though " wife
" be feen with " look of anger ; yet, when her
" hufband is appeafed, fhe returns to her duty.

" Again :

" A hufband is the chief ornament of " wife,

" though Ihe have no other ornament ; but
" though adorned, yet, without him, fhe has no
" ornament.

" Thou, an adulterer, with whom the le-
" vity of my mind caufed me to fin, art like "
" tambula-flower, worn " little while, and foon
" thrown afide: but my hufband, by his fu-
" preme dominion, has power to give or fell
" me to the gods or the *Brahmens.* What need
" is there of many words ; in his life I live,
" and in his death I muft die, as I certainly
" will.

" For:

" As many hairs as are in the human body,
" multiplied by " croire, and half " croire, fo
" many years will fhe live in heaven, who dies
" with her hufband.

" Again:

" As " charmer draws " ferpent from his
" hole, thus " good wife taking her hulband
" from " place of torture, enjoys happinefs with
" him.

" Yet more:

" When " faithful wife hears her hufband is
" dead in " diftant country, fhe abandons life,
" and accompanies him.

" Hear now the fruit of fuch virtue:

" If he be bound in hell with the ftrongeft
" chains, yet fhe takes him by the hand, and

" leads him to heaven by the force of her " piety!

" The carpenter hearing all this, thought " within himfelf: I am " wonderful man, to " poflefs fuch " wife ! " wife who fpeaks of me " fo affectionately, whofe love is innate. Saying " this, he could not reftrain himfelf, but raifed " on his head the couch, with his wife, and her " gallant. Thence, I fay: Though " crime, &c.

" After this, having faluted the king as if " he had adminiftered juftice, I was difmifled. " Now, Sir, the parrot is coming after me; " knowing all this, tho'' wilt act as is expedient. " Sir, faid *Chacravaca,* fmiling, this *Dirgba-* " *muche,* having travelled to " foreign country, " has performed the king's bufinefs to the beil " of his power ; but this is " fault in his nature :

" For:

" Give " hundred pieces, rather than go to " war. This is the rule in the facred code:— " To war without neceffity, is the part of " fool!

" After fuch an affront, faid the king, war " feems unavoidable. Sir, faid the minifter, I " will fpeak in private without thefe hearers.

" For:

" As words form an echo, fo the eye, and the " motions of the body, are comprehended by " the fagacious: let prudent men, therefore, give " counfel in fecret.

" Befides:

" By winks, by the walk, by action of fpeech, " by the motion of the eye, and the lip, " wife " man difcovers the mind.

" When he had faid this, the king and his " vizir remained, while the reft departed, each " " different way.

" This I know, Sir, faid the minifter, that this " bufinefs of fending an ambaffador, has been " effected by the baca.

" For:

" A fick man is an advantage to phyficians; " " meflenger to the meffenger's lord ; " fool " to the learned ; " king's fubjedl to " warrior.

" Let this be the caufe, faid the king; but " now fay what muft be done ? Sir, faid *Cha-* " *cravaca,* let an ambaffador be fent: then we " fhall know the whole affair, and the enemies " ftrength or weaknefs.

" Thus, indeed, it is written:

" Let an ambaffador be the king's eye, in fur- " veying his own and every other region ; and " indifcerning what is practicable, and what is " impracticable :—He who has no fuch eye is " blind !

" Let him take " fecond perfon, " confiden- " tial afllftant -, and when any fecret bufinefs is " concerted, let him remain himfelf, and fend " foick his iiffiftant,

" Thus it is written:

" In the place of " foreign king, let " wife " man converfe with ambafladors, who know " the divine books, are devout, and of " facred " character,

" A confidential minifter fhould be one who " travels by land and water. Let fome other " (rice-bird) be fent, but not this baca; let him " remain in your palace ; but let all this be kept " fecret; for good counfel is betrayed by fix " ears. This al fo is the cafe of " fecret; let the " king, therefore, confult only with himfelf and " another.

" Hear:

" By revealing " fecret, the faults of " prince " cannot be corrected:—this the moralifts know.

" He faid, eagerly, I have an excellent am- " baffador. Then,, faid the minifter, tho'' haft " obtained victory.

" While they were fpeaking, " chamberlain ". entered and faid: A parrot, from *Jambudwipa,* " is arrived at the palace gate. The king looked " at *Chacravaca,* who faid: Let an apartment " be prepared for him, and let him repair to it; " after that he fhall be prefented. The cham- " berlain faid : Be it as the king commands; and " after that went with the parrot to his ftation.

" War, faid the king, is now fettled. Yet, " Sir, faid the minifter, it muft not take place.

" For, what is that treafurer, or- what is that " counfellor, who advifes his prince to make " war without due confideration ?

" It is written:

" Let " wife king ftrive for victory. if he " be attacked; but let him not make war. " Since, if two kings fight, both cannot be " victors.

" And:

" Every man is " hero, who has not been in " battle: and who, that has not feen the ftrength " of another, is not arrogant ?

" Farther :

" A great ftone is not raifed, by men, without " labour : but if " man can attain great fuc- " cefs with little efforts, the fruit of his virtue " is great.

" Neverthelefs, when war is determined on, " it muft be vigoroufly conducted:

" For:

" As corn produces its fruit, among men, in " due feafon ; thus, good conduct produces fruit, " O king! after " long time, and not on " fud- " den.

" Yet more;

" A great king fhould fear his enemies at " diftance : but wh " the midft of danger, it is " dreadful crime to " be inactive,

" Again:

" The deftroyer of all fucceffes, is ill-timed " apprehenfion of danger.

" He then added : The king *Chitravern"* is " exceedingly ftrong. That we fhould engage " with " Urong foe, is not advifeable ; it would " be like " man affailing an elephant on " foot.

" Befides:

" He is " fool, who, not having attained " " proper time, eng " with the ftrong, would be like attempting to " fly with the wings of an infect

" Yet more:

" Let " warrior keep his arms referved, as " " tortoife cpntr " has an opening, let him rife up like an en- " raged ferpent.

" Hear, O king !

" Againft " great prifice, " fmall one may " perform much in due feafon, if he know " ftratagems ; as the inundation of " fmall " river can tear up the roots of trees like " grafs.

" In this manner let the parrot, having con- " fided in us, be kept, until " neceffary fortifica- " tion can be prepared ;

" For:

" One bowman ftanding on the centre wall,

" may fight an hundred, or even an hundred " thoufand ; " caftle, therefore, is neceffary.

" It is added:

" A prince Rationed in his enemy's country " without " fortrefs, unable to repel his foe, ne- " ceflarily falls, like " man out of " fhip.

" Again:

" A fortrefs muft be built with large battle- " ments, and lofty walls, fupplied with veffels, " implements, provifions, and water, with " hill, " " river, " dry plain, and " wood.

" Yet more:

" Of great extent; difficult of accefs; fuffi- " ciency of water, and grain; with ftore of " wood; " fit place for ingrefs, and egrefs ; thefe " are the feven excellencies of " caftle.

" Who, faid the king, can be employed in " building it ?

" Whoever, anfwered the minifter, is emi- " nently fkilful in the bufinefs, let him be em- " ployed; in fuch bufinefs, whoever is inexpe- " rienced in it is " dunce, though he may know " all the faftras; let the faras, therefore, be or- " dered to attend.

" The order being iflued, and the faras at- " tending, the king thus addrefled him: O fa- ras! tho'' muft build " fortrefs. The faras, " having paid his homage, fpoke thus: A for- " trefs, O king ! has long been provided, name-i

" ly, " large pool; but an ifland in the middle " of it fhould be fupplied with " quantity of " grain; fince, of all ftores, great monarch ! "
" ftore of grain is moft ufeful: " bright gem " taken into the mouth will not preferve life.
" Befides:

" Of all taftes, the tafte of fait is moft excel- " lent ; let fait be ufed, without which the beft " difh would be unfavoury.

" Go,fpeedily,faidthe king,and make all ready.

" While the king was fpeaking the wardour " entered, and, after falutation, faid : The fove- " reign of the crows, O king! named *Megha-* " *verna,* is arrived from *Sinbaladwipa,* and " folicits the honour of feeing the feet of our " prince ! The crow, faid the king, is " wife " bird, and has feen much of the world; let him " be gracioufly received. It is even fo, faid " *Chacravaca*; but, O king ! the crow is " land- " bird, and is confidered as rejeded by our " race, which differs widely from him: how can " he be received ?

" It is thus written :

" *A* fool who leaves his own race, and delights " in another, is deftroyed by ftrangers, like the " blue fhakàl.

" How, faid the king, did that happen ?

" There is, faid the minifter, in the city of " *Ujjayani* " fhakàl, who going one night, for

" his pleafure, beyond the limits of the town, fell " into " pot of indigo ; and, unable to rife out of " it, lay in it, as if he were dead. In the morn- " ing the owner of the indigo pulled him out, " and threw him out of the room ; when he, " concealing himfelf, ran away to the foreft. " Perceiving that he was of " dark blue colour, " he thus thought within himfelf: I am now " of " divine colour, the colour of *Crifhna!* " What greatnefs, therefore, may I not attain ? " Having accordingly fummoned the reft of the " fhakals, he faid to them: The deity of this " wood has himfelf anointed me fovereign of it, " with the juice of celeftial herbs ; fee my holy " colour: to-day, therefore, I muft begin the " difcharge of my duty, and by my command " juftice fhall be adminiftered in the foreft.

" The beafts, perceiving his diftinguifhing " colour, fell proftrate, and paid homage, fay- " ing: As the king commands ! and then was " fupreme dominion conferred on him by all the " animals of his race. Soon after, when he had " alfo aflembled " herd of lions, tigers, and other " beafts, deceived by his appearance, he defpifed " his fpccies, and difmiffed all the fhakals, who " were much afflicted with their difgrace; " but an old fhakal arofe among them, and faid : " Be not grieved, I promife yo" relief; we, who " know him, are driven from him ; but as he

" feeks to ruin us, I muft contrive to deftroy " him. Thelions, tigers, and the reft, imagine " from his blue hide, that he is " monarch; but " be it our care that he may be detected; thus " may we effect our purpofe; one evening, when " yo'' are all colleded before him, fet up " loud " cry; when he hears it, his nature will prompt " him to join in it:

" For:

" Whatever is natural to any one, can hardly " be difcontinued: fhould " dog be made " king, " he will ftill gnaw leather.

" The tigers, &c. knowing his voice, will de- " ftroy him. This being done, the confequence " followed.

" As it is written:

" Our natural enemy knows our former crimes, " our heart, and our ftrangth; fo that he pene- " trates and deftroys, as fire burns " dry tree, " Thence, I fay: A fool who leaves his own " flock, &c.

" Though it be fo, faid the king, yet confider, " fince he comes from " great diftance, what " reafon can there be for rejecting him?

" O king, faid *Chacravaca*, an ambaflador is " difpatched, and " fortrefs built; let the par- " rot fee this, and depart, fince *Chanacya*, by " employing " fagacious meflenger, deftroyed " *Nanda;* let " king, therefore, encircled with

" warriors, receive an ambaflador who comes " from " diftance.

" Upon this " council was aflembled, and the " parrot introduced, together with the crow, " named *Meghaverna.*

" The parrot, raifing his head " little when " he entered the hall of audience, faid, aloud: " Hear, O *Hyranyagarbh" !* the profperous C*hi-* " *travema,* king of kings! thus commands " thee : If tho" value thy life, or fortune, come " fpeedily, and pay homage at our feet; if " not, be allured of expulfion from thy terri- " tory.

" The king anfvvered, in " rage : Who, among " you, is not my fubjed: ? Then *Meghavern"* " rofe, and faid : Give the word, O king! and " I will put this bafe parrot to death. The mi- " nifter then firmly addrefled the king, and the " crow, in thefe words :

" Yet hear:

" That is no council, at which the aged attend " not; they are not aged, who fpeak not with " juftice ; that is not juftice, which is unaccofti- " panied with truth ; and there is no truth " where fear prevails.

" This is clear law. The parrot is " Brah- " men ; but an ambaflador, though " barbarian, " muft not be flain : " king fpeaks by the mouth " of his ambaflador, who, though weapons be " raifed for war, merely delivers his meflage.

"Farther:

" Who confiders himfelfdebafed, becaufe an " ambaflador reports, that others magnify them- " felves ? They who are refpecttable, are fo in " themfelves : " meflenger fpeaks only as he is " inftruaed.

" The king, neverthelefs, and the crow, ex- "; preffed their natural warmth of temper; and " the parrot, rifing from his feat, departed: after " which, an officer, fent by the minifter, com- " plimented him with an ornament of gold, and " then difmifTed him.

" The parrot returned to the *Vindhy"* moun- " tains, and paid his refpects to *Chitraverna,* " who feeing him, faid : Well, my ambaffador, " what is the ftate of things ? What fort of a

" " countr

" the date of things is fhortly this : A war muft " be refolved on ; the ifland of *Carpur"* is " ter- " reftrial paradife ; how can I paint it in proper " colours ?

" The king, hearing this, convened an affem- " *bly* of his moft diftinguifhed minifters, and, " having taken his feat in council, fpoke thus : " Now, fince war muft be waged, advife what " is to be done.

" As it is written :

" Difcontented priefts, and contented princes, " are alike ruined; modeft harlots and immodeft " women of rank, are alike.

" A vulture, named *Duraderfi*, or far-feeiftg, " then fpoke thus : O king ! in diftrefs, war is " not to be waged :

" Since:

" Whenever the counfellors of " monarch are " well difpofed, and his minifters ferve him " fteadily, and when the foe is unprepared, then " he may declare war.

" Let an aftrologer, faid the king, be fum- " moned by this my order ; and let him calcu- " late " propitious day for our expedition. O " king! faid the minifter, any expedition, at " prefent, is improper.

" Since :

" Fools only engage on " fudden, without " afcertaining the ftrength of their enemy; and " moft affuredly receive " number of drawn " fabres on their necks.

" Do not, faid the king, oppofe, on all occa- " fions, my eager defire ; but declare, how a " prince, who feeks victory., muft invade " " foreign territory. I will declare it, faid the " vulture ; only hear ; yet even this plan pro- " duces dangerous fruit:

" Thus it is written ;

" What need has " prince of a counfellor who " acts not, and reafons from books; by me- " mory, prefcribing " medicine, no diforder is " cured.

" Is the country, then, faid the king, not to " be invaded ? that fo far is fettled.

" I will fpeak, faid the minifter, what I have " heard advifed.

" *1.* Whenever, O king! there is fear of " danger with " river, " mountain, " wood, and " " caftle; then let the chief commander go forth " with collected troops, exerted ftrength.

" 2. Then the principal obferver of the hof- " tile force, advance firm, encircled by warriors: " in the centre, let hufbands and wives, with " the treafure, be placed; and all who are " weak.

" 3. In both wings let the cavalry be fta- " tioned : by the horfes, chariots ; by the cha- " riots, elephants ; by the elephants, infantry.

" 4. Then let the fovercign march, giving " confidence gradually to the difpirited, fur- " rounded by valiant counfellors, and with " great force.

" 5. Let him advance with elephants, to " " ftation that is watery and mountainous ; with " horfes, to " level and dry ftation ; let him pafs " water in boats, and every where be attended " with foot-foldiers.

" 6. The march of elephants is advantageous " in the cloudy feafon; of horfes, in the fummer; " and of infantry, in all feafons.

" 7. When armies march over dangerous

" roads, they muft provide for the fafety of the " king; but if he fleep, though guarded by " heroes, he negle&s his duty.

" 8. Let him finite, let him deftroy the foe " with hard and fharp ftrokes ; and when he " enters " foreign country, let him look out for " " wood before him.

" 9. Where the king is, there is the treafure ; "

where there is no treafure, there is no reign- " ing ; hut let him impart it to his warriors : " Who would not fight when wealth is beftowed ?

" 10. No man, O king! is the flave of " man, but of riches: th " guide, or the lownefs of " beggar, depend on " wealth, or the want of it.

" 1 1 . They fight to prevent " defeat, and mu- " tually defend each other; but let that part of " an army which is ever fo little weak, be fta- " tioned in the midft of the forces.

" 12. Let the fovereign place the infantry " before him; and take his ftation. While the " foe is compelled to go round him, let him " lay wafte the country.

" 13. On " level ground, let him engage with " chariots and horfes; on the water, with boats " and elephants.

" " . In " place covered with trees and creep- " ing ihrubs, let him ufe bows, fwords, and " fhields, and other weapons.

" 15. Let him continually moleft his enemy; " deftroying their food, their fields, their water, " their wood, and their entrenchments,

" 16. Among the king's forces, the elephant is " the chief, and no other: an elephant, ufing " all his members, is confidered as having eight " arms.

" 17. The horfe is the ftrength of armies, for " he is " moving wall: " king, therefore, pof- " fefled of many horfes, is victorious in land- " fights.

" 18. Warriors, mounted on horfes, are hard " to be conquered, even by gods ; their ene- " mies, even at " diftance, are fubdued by " them.

" 19. The firft bufinefs of war, is the pre- " fervation of the whole army : cleaning the " ground, and chufing the afpeft, i& called the " firft action.

" *20.* Wife men acknowledge as their elder " brother, " man naturally brave, fkilful in " arms, well-affected, kind-hearted, difficult to " be fubdued, famed for heroifm, and of great " ftrength.

" 21. Men d'' not fight, O king! fo boldly " for gifts and wealth, as for the honours con- " ferred by their fovereign.

" 22. A fmall army, if excellent, is " great " one; not " numerous force with their heads;

" fhorn (difgraced): the flight of bad troops " afluredly cailfes the route of good ones,

" 23. Not to proted, not to be prefent, to be " fparing of gifts, to procraftinate, to have no " wardour who may introduce fuppliants; thefe " are caufes of difaffection

" 24. By harafling the foes, let him who " feeks victory overcome them; by delaying to " harafs them, they profper, and are gratified.

" 25. In defeating the enemy, there is no " other object than dividing the fpoil: let the " prince, therefore, with care divide the booty " taken from the foe.

" 26. When peace is made by " viceroy, or " by " principal counfellor, " firm prince may " exprefs anger, and renew the war.

" 27. He may even, after having defeated the " enemy, deftroy them, with troops eager for " gain ; or feize and carry off their cattle, or " even imprifon their chief.

" 28. Let " prince make his own regions po- " pular, for the fake of poffeffing that of an- " other: or by bellowing gifts, and conferring " honours, with like popularity, let him acquire " the odour of fame for generofity,

" Ah ! faid the king, what need is there for " fo many words. To be fortunate by nature, " and to fubdue the foe, thefe are the two pro- " perties of " king: by poffeffing thefe qua-

" lities, wife princes extend their glory like " *Vachafpati !*

" Another kind of ftrength, faid the minifter, " fmiling, muft be provided; another code of " fciences muft be prepared: How can light and " darknefs remain equally in one ftation ?

" The king then arofe, and an aftronomer " having marked the propitious time of the fun's " pafiing through the fign, he marched forth. " Juft then " meflenger arrived, who, after " making obeifance to *Hiranyagharva,* thus " fpoke : O king ! *Chitravern"* is approaching ; " and even now, has taken his ground on the " top of the mountain *Malaya:* " guard muft " be kept continually in the caftle, for the vul- " ture is his prime minifter. Yet more : It has " been afferted, in converfation upon this fub- " ject, that " certain bird was before ordered by " the vulture to make an attempt upon the for- " trefs. O king, cried *Chacravaca,* that muft " be the crow! By no means, faid the king: if it " were fo, how would he have begun with pro- " pofing the death of the parrot ? Befides : Our " foes fuccefs in this war, muft have been fince " the arrival of the parrot: the crow has been " " long time conftantly here. Yet, faid the " minifter, when " ftranger comes, he fhould " be treated with caution. What benefador, " faid the king, can be confidered as " ftranger!

" Hear:

" A ftranger, who is kind, is " kinfman.

" An unkind kinfman is " ftranger.

" Painful diftempers are bred in the body, " while foothing medicines grow in the foreft.

" Again :

" *Viravara*^ fervant of the king *Sudrac,* in " " fhort time, gave

" How, afked the minifter, did that happen ?

" Once, anfwered the king, as I was fporting " with " young goofe, named *Carpuramanjari,* " in the pool of *Carpuraceti,* made for the re- " creation of king *Sudrac,* " *Rajaputra,* named " *Viravara,* who had come from " diftant coun- " try, went, at that time, to the wardour of the " palace, and faid : I am " *Rajaputra,* who want " " maintenance, graftt me " fight of the king ! " The warden went to *Sudrac,* and perform- " ing due homage, faid : O king ! " *Rajaputra,* " named *Viravara,* is come from " foreign coun- " try, and ftands at thy gate.

" The king faid: Bring him to me. *Viravar"* " was accordingly introduced to the king's pre- " fence ; and faluting him, iaid : If yo'' afk for " me as thy fervant, O king! allow me " fti- " pend. What ftipend doft tho'' demand ? faid " *Sudrac.* Four hundred pieces of gold " day, " anfwered *Viravara.* With what implements, " faid the king, canfi: tho" perform fervice ?

" With three, faid *Firavara*; the two firft are " my.two arms, and the third is my fabre. It " cannot be, faid the king; and *Firavara,* " making his obeifance, departed. The firft " minifter then addrefled the king: Allow him, " Sir, this falary for " few days, that his dif- " pofition may be known ; then you'may pro- " portion his pay to the talents he poffeffes. " *Sudrac,* perfuaded by this advice, called back " the foldier, and giving him betel, ordered him " the ftipend he had demanded. And then " keeping " conftant watch on his actions, learnt " that *Viravar"* gave one half of his pay to the " gods and the brahmens, one quarter to the " poor, and the remainder he fpent on himfelf. " This was his conftant practice. And, with " his fabre in his hand, he kept watch, day and " night, at the palace gate ; going to the king " only when he was called for.

" On the fourteenth of the dark half of the " moon *Bhadra,* at midnight, the king heard the " found of weeping and lamentation. He faid, " aloud : Who is there at the gate ? The foldier " anfwered : O king! I, *Firavara,* am in wait- " ing. Let an enquiry be made, faid the king " concerning that weeping. Be it as the king " commands, faid *Firavgra,* and immediately " departed.

" In the mean while, the king, thinking within

" himfelf, that he had unadvifedly fent " fingle " foldier, in fo dark " night, without " torch, took " his cimeter, and followed him out of the town.

" *Viravar"* had difcovered " damfel, very " young, exquifitely beautiful, and elegantly " appareled, to whom he faid : Who art thou ? " Wherefore doft thou weep ?

" She anfwered:

" I am *Lacfhmi,* the Fortune of king *Sudrac;* " under the fhadow of whofe arm I have long " repofed: but am now forced to depart from " him, and therefore weep. By what means, " faid *Viravara,* can the goddefs be again efta- " bliihed here ? If thou, anfwered *Lacjhmi,* will " devote to me, the goddefs of felicity, thy fo" " *Sactivare,* whofe body has fixty marks of ex- " cellence, I will again dwell " long time in this " country.—So faying, fhe vanifhed.

" *Viravar"* then went to his own houfe, and " waked his wife and fon, whom he found fleep- " ing. *Viravar"* repeated to them the very " words of *Lacfhmi*; which *Sactivar"* no fooner " heard, than he faid, with rapture : Glorious, " indeed, am I become ! who am the inftrument " of faving the dominions of my prince ! What, " O father, fhould occafion delay ? any day, " furely, muft be favourable for offering up my " body in fuch " caufe.

" Since the poet fays:

" *A* good man would refign his wealth, and " even his life, for others: 'fince death is inevi- " table, that death is furely beft, which procures " moft good to the virtuous.

" Let this, added his mother, be the bufinefs " of our family: if it be not, how elfe can we " give an equivalent for the fplendid falary " which the king allows us ?

" Having faid this, all of them haftened to the " goddefs of profperity; to whom *Viravara,* " with pious adoration, faid: Be favourable, O " goddefs ! grant victory to the great king *Su-* " *drac,* and receive thy offered flave. So fay- " ing, he ftruck off the head of his fon: " and immediately thought thus within him- " felf: I have now made " full return for the " king's munificence, but, without my boy, my " own life is " fruitlefs burden. After this fhort " meditation, he ftabbed himfelf: and his wife, " feeing him dead, and unable to furvive her " hufband and her fon, put an end to her life, " with the fame weapon.

" All this *Sudrac* heard and faw with afto- " nifhment, and faid :

" Ignoble men live and die like me; but the " equal of that *Viravar"* never exifted, nor ever " will exift among men. Since my kingdom is " therefore deprived of him, it is of no more " ufe to me.

" He then unfheathed his fword, arid was " preparing with pleafure to give himfelf " mor- " tal wound, when the goddefs *Laç/hmi,* ap- " pearing in " vifible form, took the king by the " hand, and faid: My fon, this aft will be ab- "furd; thy realm fhall not now be broken. " *Sudrac,* falling proftrate, faid : O goddefs, I " have no occafion for my realm, nor even for " my life. If ftill thou haft any affeftion for " mc, let that hero *Viravara,* with his wife and " fon, be reftored to life by my death ; let me " go into that path which becomes me. I am " abundantly fatisfied, faid *Lacjhmi,* with thy " fervent piety, and love for thy fervant; go, " conquer, and let the hero, with his family, " rife to life !

" The king, having again proftrated himfelf " tiefore the goddefs, returned to his. palace, " unfeen by any mortal. *Viravara,* in the mean " time, rofe from the dead, with his wife and " his child :—they went home, and he returned " to his ftation before the royal gate.

" The king then afked him, what he had " found to be the caufe of the lamentation. He " anfwered: O king ! " girl was weeping, and " when fhe faw me, fhe vanifhed: there was " no other caufe.

" When the king heard this anfwer, he was " highly pleafed; and faid within himfelf: How

" can this moft virtuous man, *Firavara,* be re-
" warded ?

" It is written:

" A true hero fpeaks gently, boafts not of
" himfelf, is liberal, and no refpecter of perfons.
" —A great man is benevolent,

" How this whole tranfaction proves the
" greatnefs of *Viravar" !*

" In the morning the king affembled an illuf-
" trious council, and, relating the adventure,
" from the beginning to the end, conferred on
" *Viravara,* with great honour, the kingdom of
" *Carnata.*

" How then is " ftranger to be cenfured ?
" But among ftrangers, it is true, are fome of
" the higheft, fome of the loweft, and fome of
" the middle, clafs.

" *Chacravac"* then faid : What fort of " coun-
" fellor is he, who gratifies the defire of his
" prince, when he orders what ought not to be
" done ? It is better that the mind of his maftcr
" fhould be grieved, than that he fhould perifh
" through improper conduct.

" Hear, O king!

" Let me attain what is acquired by virtue ;
" and not refemble the barber, who, through
" the delufiop of " golden veffel, flew the beg-
" gar, and was flain himfelf.

" How, afked the king, did that happen ?

" In the city of *Ayodhya,* faid the minifter, " lived " foldier, named *Chiidamani*; who, giv- " ing himfelf great pains in fearch of wealth, " paid particular homage to the god adorned " with " crefcent: and having committed very " few fins, had the felicity of feeing the deity in " " dream ; who faid to him : Shave thyfelf this " morning, and (land concealed behind the gate, " with " club in thy hand, with which thou " fhalt put to death " beggar, who {hall come " into the court, and inftantly the dead body " fhall be changed into " veffel full of gold; '* which infallibly fhall make thee happy, as long " as thou liveft and fpendeft it freely. The foi- " dier did as he was commanded, and gained the " treafure ; but the barber who had come to " (have him, and faw what happened, thus rea- " foned within himfelf: Oh ! is that the mode " of gaining gold? what then, cannot I too per- " form? From that time, therefore, he ftood " early in the morning, from day to day, with " " club in his hand, waiting for " beggar: and " one morning, " poor man, who came to fo- " licit alms, was attacked and flain by him. The " king's officers, however, feized him, and he " fuffered death for the murder. Thence I faid: " Let me poffefs what is gained by virtue, and " fo forth,

" How, faid the king, can he be proved, by a

" multitude of words,, to be any other than what " he feems ? Is any one " friend, without good " reafon ? Why then fhould my confidence in " him ceafe ? let him now come, and in his " ftation be of ufe to me. If *Chitravern"* be " at this moment in the mountain of *Malaya,* " what can be done ?

" I have heard, faid the minifter, from the " mouth of " fpy, juft arrived, that *Chitraverna* " has difregarded the advice of his counfellor, " the vulture : the indifcreet prince may, there- " fore, be fubdued.

" For:

" He who thirfts for wealth ; he who aban- " dons honefly; he who rejects advice; he " who fpeaks falfely; " negligent man ; " cow- " ard ; " weak man ; all 'thefe, if enemies, have " no reafon to rejoice.

" As long, therefore, as he refrains from fur- " rounding the gates of the fort, fo long may " the faras's,and the other generals, be employed " in deftroying his forces in the river, the moun- " tain, the caftle, and the roads.

" Thence it is written :

" When an hoftile army is fatigued by " long " march, is impeded by " river, " mountain, " or " foreft, intimidated by " terrible fire, tor- " mented with thirft, deficient in vigilance, " weakened with hunger, afflicted with difeafe,

" or pain, not well ftationed, molefted by " ftorms and Ihowers, obftructed by duft, by " mud, and by water, an army in fuch fituations " may eafily be overpowered by an intelligent " king.

" Again:

" An army, O king! which is exhaufted by " watching, through fear of " nightly aflault, " and flumbers through the day, may at once " be fubdued, as the eye is overcome by fleep.

" Thy troops then, advancing againft thofe " which he has detached, will deftroy them by " day, and by night, as occafion ferves.

" This was accordingly done, and *Chitravern"* " feeing many of his leaders and officers fall " around him, thus, with extreme grief, ad- " dreffed his minifter *Duradarfan :*

" O, my father ! why do we ftay longer " here ? What difgrace has befallen me !

" It is written :

" When no progrefs is made in acquiring do- " minion, all will prove unfuccefsful. Not to " advance, as certainly deftroys profperity, as " age impairs the moft beautiful form.

" Belides:

" Good actions lead to fuccefs, as good me- " dicines to " cure ; " healthy man is joyful, and " " diligent man attains the end of learning. So

" juft man gains the reward of his virtue, " riches, and fame.

" Be virtuous, juft, benevolent, and affection- " ate, to all creatures that have life ; as water " naturally defcends, thus wealth, and felicity, " naturally come to " good man.

" O king! faid the vulture, " prince, though " unwife, reaches the fummit of magnificence " by attending to one who encreafes his know- " ledge, like " tree which flourifhes by growing " near " river.

" Farther:

" The tafte of wine; the love of woman; " exceffive hunting; gaming; and borrowing of " money; liftening to falfe charges; feverity in " inflicting of punifhments ; thefe are the caufes " of " king's mifery,

" Yet more:

" Wealth unjuftly collected is not enjoyed by " him who indulges in boundlefs pleafures, but " has no refource in his inmoft foul; true " wealth refides with good morals, and with " valour.

" Thou, perceiving the good condition of thy " army, and exulting in force alone, haft added " harfhnefs of fpeechto thy neglect of my coun- " fels; this fruit, therefore, of thy bad conduit, " is now actually gathered.

" As the poet fays:

" What offences againft morals are committed " by him who liftens not to advice !

" What man, who refufes to take medicines, " do not diforders torment ?

" Whom doth not good fortune fill with " **pride ?**

" Whom does not death at length overtake ?

" Who is not plagued by wealth, and goods, " brought as " portion by his wife ?

" Thus, therefore, I reafoned: This prince " has no underftanding; how he confumest he " dictates of found ihftruction by the fire of his " own words!

" For:

" If " man has no knowledge of his own, of " what ule is " book to him ? Of what fervice is " mirror to " blind man ?

" For this reafon I remained fpeechlefs. The " king, joining his fore-feet in " fubmiffive pof- " ture, laid : Be it fo; it is all my fault: but " now advife, how, with this reinforcement of " my army, I fhall return to the *Vindhy"* moun- " tains. The vulture thought within himfelf: " We muft have recourf e to " ftratagem; and then " faid, aloud: O king! anger muft ever be appeaf- " ed towards the gods, " preceptor, cattle, kings, " priefts, women, and children, **towards cows,**

" the old, and the fick : then, with " fmile, he " added : Be not difheartened, O king ! be con- " fident

" Hear:

" The wifdom of " *counfellor* is known on a " breach of peace; of a *phyfician,* in the three " acute diftempers : Who is not wife, that can " fhew wifdom in fuch emergencies ?

" Befides:

" When fools begin " trifling act, they heii- " tate; but when the wife begin an arduous " enterprize, they are firm, and without he- " fitation.

" I, therefore, will conduft thee quickly hence " to the *Vindhya"* mountains, attended with fame " and ftrength, having even deftroyed by thy " force.the caftle of the enemy.

" How, faid the king, can that be atchieved " with fo inconfiderable an army? Sir,anfwercd " the vulture, it will all happen.

" He, therefore, who defires conqueft, muft " avoid procraftination, and haften to attain " victory..

" This very day let " line be formed around " the fortrefs.

" While this was doing, " bac" (or paddy- " bird), who had been fent as " fpy, came to " king *Hiranyagarbha;* **whom he** thys **addreffed:**

" O king, this C*hitraverna*" is now, by the ad-
" vice of his counfellor, the vulture, furrounding
" the gates of thy caftle. The king, turning to
" his minifter, faid : O thou, all-knowing, what
" now muft be done ?

" The flamingo faid :

" By the ftrength of thy own mind, O king,
" make " diftinction between good and evil;
" diftnbute gold and dreffes, as marks of thy
" favour, to fuch as deferve them :

" Since it is written :

" Fortune deferts not that lion-prince, who
" exacts twenty fhells from the peafant, yet be-
" ftows thoufands of weights of gold with " liberal hand.

" Again:

" On eight occafions, O king! there cannot
" be too much liberality:

" A folemn facrifice, " royal marriage, in pub-
" lie diftrefs, for the definition of enemies, on
" " work which will raife reputation, on the fo-
" ciety of friends, for the comfort of beloved
" wives, and for the relief of indigent relations.

" Yet more:

" A fool, through fear of beftowing too much,
" affuredly lofes all : What wife man difpenfes
" not his whole fortune through fear of " worfe
" misfortune ?

" How, faid the king, can exceffive prodigality be of ufe on the prefent occafion ?

" It is written;

" To efcape danger, let " man preferve his " wealth ; to fecure his wealth, let him preferve " his wife ; and by his wife and his wealth, let " him even preferve himfelf.

" How, faid the minifter, can " fortunate man " be expofed to danger ? Sometimes, anfwered " the king, Fortune forfakes her favourites. " Even accumulated wealth is loft, replied the " minifter; laying, therefore, afide this avaricious " mood, encourage thy warriors with gifts and " honours.

" As it is written:

" Soldiers contented with their ftations, de- " termined to perilh or conquer when they are " ennobled, and honoured, infallibly fubdue the " hoftile forces,

" Again:

" Heroes, with good morals, pleafed with " their fervice, refolved to ad, although there " he only five hundred of them, flay an army of " foes.

" Yet more:

" A prince who knows not how to make dif- " tinctions, who ads with fe verity, and fruftrates " good actions, is deferted by all honeft men ;

" how much more by others ? Even " wife de-
" ferts " hufband, who only gratifieth his own
" hunger.

" Since it is added:

" Truth, valour, liberality, thefe are the prin-
" cipai virtues of kings; void of thefe, " ruler
" of the world is fure to have " blemifhed cha-
" raster.

" Good counfellors are alfo neceflarily to be
" honoured.

" Therefore it is written:

" The hero, who, when he is engaged in
" any great undertaking, pardons offences, dif-
" perfes treafure, encreafes fortunes, he is to be
" trufted, he is to be ferved with our hearts,
" and wealth !

" Farther:

" When " low man, " woman, " child, or "
" fool, are the advifers of " king; he is tofled by
" the winds of vice, and drowned in " fea of
" trouble!

" Again:

" The prince who conceals his joy, and his
" Anger, who fpends his revenue with conti-
" nual moderation, is never forfaken by his
" fervants, and the earth bellows her wealth on
" him!

" Such minifters as refolve to profper, or

" perifh, with their fovpreign, ought never to be " difgraced by him:

" Since:

" When " king, blind with pride, falls into " an ocean of perils, the wife exertions of ai; " affectionate minifter take him by the hand, " and preferve him from drowning.

" "ter this converfation *Megbavern"* entered " haftily, and having paid homage, thus ad- " dreffed the king: Grant me, O king! the " honour of an interview; the enemy, who " wage this violent war, are in motion at the " caftle gate; let me, therefore, by the order of " your majefty, fally forth, and fhew my valour, " that I may return, in fome degree, the obliga-r " tions which yo'' have conferred on me. No, " no, faid the flamingo, if we are to fally forth> " it is' needlefs to fortify the caftle.

" Therefore it is written :

" Though " crocodile be dangerous as poifon, " yet, if he leave; the water, he becomes weak ; " if " lion depart from the foreft, he neceflarily " becomes like " fhakal.

" O king! go in perfon, and view **the** attack;

" For;

" Let " prince lead his army, and engage at " its head; even " dog lions it in fight of his " mafter.

" Nevertheless, all the troops, by the king's " command, marched out of the caftle, and "" dreadful conflic

" On the next morning *Chitravern"* faid to " the vulture: Ha, father I what thou haft pro- " mifed, muft be performed.

" Hear, O king ! faid the vulture:

" A general, who ads unieafonably, who is " weak, indifcreet, ignorant of principles, cannot " keep " fecret, or fights without courage, is the " ruin of " fortrefs.

" To conquer by alliance with the enemy's " officers ; to continue " blockade obftinately; " to attack at night; or to take " caftle, and " plunder it, by ftorm; thefe are the four greateft " ads in war.

" Then, whifpering in his ear, he added : Let " us engage, therefore, here as valiantly as we " are able.

" Before the fun was rifen, while " fierce " Rattle was fought before each of the four caftle- " gates, *Meghaverna,* with the crows, his com- " panions, fet fire, in one day, to the whole for- " trefs, and cried out: The fort is taken ! it is " taken! When the generals, therefore, of Hi' " *ranyagarbba,* and the other birds of the gar- " rifon, heard the clamour, and faw the caftle " in flames, they fpeedily entered the pool:

" For;

" A good confutation; " good preparation ;
" a good engagement; and " good retreat; let
" " wife officer do all this when occafion offers,
" without hefitation.

" The gander, from his natural form and habit,
" moved flowly, accompanied by the farás ; and
" being furrounded by tt.e cock, with the troops
" of *Chitraverna*, thus addreffed his faithful
" general: O farás ! thou fhalt not deftroy thy-
" felf through my fault ; thou mayeft now de-
" part, enter the lake, and there, with the advice
" *of Servajnya*, my minifter, place on the throne
" my fon *Chudaràetna*. Give not, O king ! faid
" the farád, this improvident order: thou mayeft
" yet be " great monarch, famed as long as
" the fun and moon fhall endure. I was com-
" mander of the caftle, and the enemy may enter
" it when the gates of it are flained with my
" blood :

" Since it is written :

" A mafter, patient, generous, abounding
" with good qualities, is to be ferved for his
" virtue,

" True, faid the king; but it is added:

" A fervant, pure, honeft, and faithful, is I
" know hard to be found. The farás then faid :
" Hear, O king ! if, by leaving the field, we lofe
" all fear of death, we may then profperoufly
" feek another place ; but if death be inevitable,

" **why fhould our name be fullied to no good** " **purpofe** ?

" Again :

" In this world, broken **with the** motion, of " waves, violently agitated, life fhould be vir- * tuoufly facrificed for the benefit of others.

" Thou, O king ! muft in **all** events be **pre-** " ferved.

" Since:

" The king; the minifter; the country ; the " fortrefs; the treafure ; the army; and our " friends; thefe are, by nature, the bodies of " " kingdom, and fhould continue an affemblage " of precious things, long fecured: among thefe, " the chief is the king; for nature, though " abundant, cannot exift when her lord is gone. " Though *Dhanwanteri* be the phyfician, what " can he do when life is departed ?

" Befides :

" This mortal race of fubjects are miferable, " through the mifery of the prince; and by " his rife they rife, like the lotus, vifited by fun- " beams,

" The cock then came, and attacked the gan- " der with his talons and beak ; but the faras, " in hafte, covered his prince with his wings " and body, till, when all the cocks at once af- " failing him, ftill fecuring **the king** who had

" fallen, pufhed him into the water, and flew, " with his fharp bill, the general of the cocks ; " but fell himfelf, overpowered by " multitude " *of* birds. Ch*itraverna* then entered the " caftle, and feizing all the treafures hoarded " in it, was congratulated as victor by the en- " comiafts, and returned to his own camp."

" We admire," faid the young princes, " the " virtue of the farás who commanded the " gander's army, in preferring his lord at the " expence of his own life:

" Since:

" Cows bring forth calves, all with bodies " like themfelves ; but few of them are bulls, " with horned foreheads, and leaders of the " herd."

" The noble faras," faid *Vifhnufarman*, " by " abandoning his mortal frame, afcended to the " immortal gods, and was born again the fon of " " goddefs, living happily above, for " time " proportionate to his merit.

" Thence it is written:

" They who are valiant in battle, forfaking " even life for the fake of their mailers, and " fervants devoted to their lords, and intel- " ligent in bufmefs, afcend indubitably to' " heaven.

" Again:

" **When** " foldier, who has **{hewn no timi-**
" dity, falls in battle, furrounded by foes, he
*' reaches the gods,, who die no more.

" May you, when you reign, fight not always
" with elephants, with horfemen, and with in-
" fantry! but may your enemies, overthrown
" by the winds of wife counfeis, be driven for
" protection to the mountains!"

END OF BOOK THE THIRD*

*

BOOK THE FOURTH.

On Peace.

THE princes then addreffed their inftructor : " Thou haft given an account of war, now " let us hear ibmething of peace."—" I will " fpeak," fajd *Vifhnufarman,* " of peace; fince " it is your pleafure.

" Attend ; the principal verfe is this :

" A great war continuing, and the armies of " both kings being exhauiled, peace was quickly " concluded by the vulture and the chacra, who " met for that purpofe."

" How," faid the princes, " did that hap- " pen ?"

Vijhnufarman proceeded with the fable.

" The gander, thus preferved, faid to his " council: Who fet fire to my caftle ? Was it " " ftranger, or " fubject of mine, inhabiting " the fort, and in league with mine enemies ?

" O king, anfwered the chacra, that *Megha-* " *verna,* whom you made your friend without " reafon,i s now with the enemy; at leaf! he is

" **not to** be found here; whence **I conclude, that** " **the** bafe work was his.

" The king, after meditating a while, faid : " Even fo ; this was my fault, or my bad for- " tune.

" Whence it is faid :

" It is even the fault of deftiny, not of his " counfellors : and whatever good he has before " done, is on this account deftroyed.

" This, too, is written, fubjoined the **coun-** " fellor:

" When " man has " bad ftar he accufes def- " tiny; but unwifely perceiveth not his own bad " adtions.

" Further:

" He who follows not the advice of his be- " loved friends, falls like the foolifh tortoife from " the pole by which he hangs.

" How, laid the king,»was that ?

" In *Magadhadefa,* or *South Behar,* anfwered " the chacra, is " pool, named *Phullo' tpala,* or " lotus-bloflbm ; where two geefe dwelled, to- " gether with " tortoife, their friend. It hap- " pened once, that fome fifhers came thither, and " faid: Why do we wait fo long on the bank? In " the morning we will deftroy all the fifh, and " the tortoifes. The tortoife hearing this, **faid,** " **with** great fear, **to** the **two** geefe: My **friends,** **"I have heard the dreadful threats of the two**

" fifhermen; what, therefore, can be done? Let " it firft be afcertained, anfwered they, that we " Jure in danger, and then deliberate on the " means of efcaping. No, no, faid the tortoife, " frhat appears expedient muft be done imme- " diately:

" As it is written :

" The two fifh, *Anagata-vidhatri* and *Praty-* " *utpennamatiy* both profpered, while *Yadbha-* " *wijhya* perifhed.

" How, faid the geefe, did that happen ?

" Once, anfwered the tortoife, three fifher- " men, who had come to this very pool, were " feen by the fifh, one of whom, named *Anaga** " *tavidbatri,* thus thought within himfelf: I " muft not ftay here; but, dilregarding the " maxim, that, what will be, will be, let me link " to the bottom: he funk accordingly. An- " other fifh, whofe name was *Pratyutpennamati,* " faid: Whither muft I go, fince I have no cer- " tain knowledge of futurity ? I muft act with " refolution:

" Since it is written:

" He who is in danger, and finds away to " efcape, is truly wife.

" That, faid *Yadbhawifhya,* which is impof- " fible in nature cannot be done; that which " is natural may naturally be performed; fince " this opinion deftroys the venom of care,

" why fhould we not take fo falutary " me-
" dtiçine ?

" When *Pratyutpennamati,* therefore, was
" caught in the net, he fprang with all **his**
" force into the water, and difappeared ; while
" Y*adbhawifhya* was taken and killed. Thence I
" repeated the verfe concerning this fifh: Let it,
" therefore, be contrived, that I may go to the
" bottom of fome pther lake.

" How, faid the geefe, canft thou, who creep-
" eft on the ground, go fafely ? Let me go, an-
" fwered he, with you through the air. **But**
" how, replied the wild geefe, can that be con-
" trived ? If you two, faid the tortoife, hold "
" ftaff in your beaks, I will grafp the middle of
" it with mine ; and thus you will fly with me
" through the air. Let this be the contrivance,
" faid the geefe: but he who thinks of " mea-
" fujre, muft alfo think of the evil which may
" enfue: fee how the youngeft of the foolifh
" baca's were devoured by weafels.

" How, faid the tortoife, did that happen ?

" In the north, faid one of the wild geefe, near
" the mountain, called *Gridbracdtd,* or vulture-
" cliff, on the bank of the river called *Airavati,*
" ftands " yata-tree ; in the hollow of which lived
" " black ferpent, who ufed to devour the young
" birds, that neftled on the tree. *An* old baca,
" hearing the lamentations of the young birds,

"thus addrefled them: Have recourie to this " expedient: take fome fifh, and beginning with " the hole of the weafel, or ichneumon, fcatter " them one by one in " line, 'till you come to " the black ferpent's hole; the ichneumon, eager " for food, will then come, and neceffarily feeing " the fnake, to whom they bear " natural en- " mity, will deftroy him. This was done, and " the ichneumons tracing the fifh to the cavity " of the tree in which the ferpent dwelled, de- " voured him : foon after, " cry of the young " baca's was heard, and the ichneumons having " climbed up the tree, deftroyed tfeem all.

" Therefore, I laid: He who thinks of any " meafure, muft alfo think of the evil which " may enfue it.

" If thou be taken, therefore, by us in the " manner propofed by thee, thou wilt be feen " by fome of the human race, who will exclaim, " how wonderful! and if, on hearing this, thou " attempted: to give an anfwer, thou wilt in- " evitably perifh : by all means, therefore, re- " main here.

" Am I, then, faidthe tortoife, " perfect idiot? " how fo! I will fay nothing; have I no regard " for myfelf ?

" The wild geefe finding him obftinate, raifed " him on " pole in the air ; and the herdfmens " boys, perceiving " tortoife in fo ftrange " fitua-

" tion, ran halloing and exclaiming; Whefl he " falls we will drefs him, and feaft on him! " Another faid: We will carry him hence alive! " The tortoife, hearing thefe ill-natured fpeeches, " was fo provoked, that he forgot his former " refolution, and faid, in " paflion: Eat afhes, " you young cow-keepers! No fooner had he " opened his beak, than he fell, and was killed " by them. Therefore, I faid: He who follows " not the adviqe of his faithful friends, falls like " the foolifh tortoife.

" Soon after " baca, who had been fent as " " fcout, came , and faid: O king! I had before " given my advice, that the caftle fhould be eva- " cuated; this is the fruit of neglecting it:— " the fortrefs was burnt by that villain *Megha-* " *verna,* who was employed for that purpofe, " by the enemy's prime minifter the vulture.

" Oh! interrupted the king, with " deep ligh, " he who confides in " foe, who honours or " benefits him, refembles " man who fleeps on " the top of " tree, and when he falls, is re- " proved by all.

" The bac" continued: When *Meghaverna,* " O king! had burnt the fortrefs, he went to " the camp of C*hitraverna* who was extremely " gracious to him, and faid: *Meghavern"* fhall " be appointed raja' of *Carpuradwipa:*

" Since it is written;

When " fervant has acted well, his good " work ought not to parifh, but he fhould be " made happy by rewards, by affection, by kind " words, and by kind looks.

" Your majefty hears, faid the chacra, what " the fpy fays. What followed? faid the king, " Sir, anfwered the baca, the vulture then faid: "*O* king! that would, on every account, be " improper; how can he, on whom dominion " is conferred, be reduced if he fhould be un- " grateful? exceffive favours, to low perfons, " are like water on fand:—an ignoble perfon, " Oking! ought never to be placed in the " ftation of the great.

" Since it is written:

" A mean perfon, ralfed to " high degree, " feeks the ruin of his lord: as the moufe, hav- " ing attained the form and force of " tiger, " went to kill the faint.

" How, faid *Cbitraverna,* did that happen?

" There is, anfwered *Duraderfin,* in the fa- " cred grove of the divine philofopher *Gautama,* " faint, named *Mabatapas,* eminently pious; " who feeing " young moufe fall near his dwell- " ing, from the bill of " crow, benevolently took " him up, and fed him with grains of rice. " One day, when the moufe was preparing to " eat, " cat appeared, and the kind faint, by the " power of his devotion, changed the moufe

"into " cat. This new animal was, foon afer-
" wards, terrified by " dog, and was made one of
" the fame fpecies. At length, being in dread of "
" tiger, he became " tiger, through the prayers of
" the faint; who then perceived the difference be-
" tween " tiger and " rat. All the people Yaid:
"See how the piety of the faint has changed yon
" rat into " tiger ! Then the ungrateful beaft
" thought within himfelf: As long as the faint lives,
" this defamatory difcourfe will be held concern-
" ing my form: with this thought, he ran to-
" wards his benefactor and attempted to kill him,
" but was changed, by " fhort prayer of the
" heaven-eyed fage, into his natural fhape.
" Thence, I faid : A mean perfon, raifed to "
" high degree, feeks the ruin of his lord !

" Yet more :

" This promotion, O king! fhould not eafily
" be made: immoderate ambition is ever pre-
" judicial,

" Hear the poet:

" A baca, who was eagerly devouring fifh,
" the largeft, and the leaft, and thofe of " mid-
" dling fize, was herfelf caught and killed by
" crab.

" How, faid *Chitravernay* happened that ?

" The vulture anfwered: In the country of
" *Malaviy* is " pool called *Pedmagarbba,* or
" *Lotus-bearing ;* where an old bac" ftood Ia-

" men ting his want of ftrength ; and was feen, " from " diftance, by " crab, who faid : Why " doft thou ftand forrowing in the pool without " food ? Fifh, anfwered he, is my fuftenance ; " the pool is now almoft dry, and the fifh will " be killed by the filhermen;—this refolution I " heard from all the fifhers on one fide of the " town: fo that it is decreed, that for want of " food I muft inevitably perifti;—this thought, " even now, takes away my appetite. When " the crab heard this, all the fifh thus thought: " Is the bac" become our benefadtor on this oc- " cafion ? he then muft be confulted how we " are to act.

" Since it is written:

" Let an union be formed with the foe, who " benefits, not with " friend who injures thee: " " view muft be duly made of benefits and " injuries.

" They then faid: O bac" ! what means are " there of fafety ? None more certain, anfwered " he, than finking to the bottom of another " ftream, whither I will carry you. They faid: " Be it fo. Now the cruel bird, taking " them up, devoured them one by one. The " crab feeing the pool without fifh, faid to the " baca: Take me too. And the bird, eager to " tafte the delicate flefti of the crab," took him " up, with great marks of refpeft, but flew

" down with him to the ground, in order to " feaft on him. The crab, feeing the ground " covered with the bones of the fifh, thus " thought:

"This bafe baca, no doubt, has devoured them " all. Alas ! I am killed ! O me, unfortunate ! " Be it fo: then let me aft according to cir- " cumftances :

" Since :

" We fhould only fear, when danger is dif- " tant: when it is prefent, we fhould fight like " heroes!

" Again:

" When " hero, fortunate in combat, fees no- " thing left that is dear to him ; then, if he be " wife, he perifhes together with his foe.

" Yet more:

" When, without fighting, death is inevi- " table ; and with fighting, life is doubtful; that, " fay the wife, is the only moment for battle.

" With this refolution, the crab, as foon as " the greedy bird extended his beak, for the " purpofe of deftroying him, turned round, and, " with his ftrong claws, tore the baca's throat " fo, that he was killed. Thence, I laid : The " bac" was deftroyed by feafling on fifh too " greedily.

" *Chitraverna* replied : Now hear! my counts fellor, liften! This is my object: When

" *Meghavern*" fhall be viceroy of *Carpuradwipa*, " whatever precious things the country pro- " duces, thofe he will fend to us; and we, in " eager expectation of them, will remain in " the *Vindby*" mountain. *Duradurjin* rejoined, " with " fmile : O king ! he who delights him- " felf with the thought of what he does not " poflefs, will be like the brahmen who broke " his pot.

" How did that happen ? faid the king.

" On the bank of the river *Apunarbbavd* (or " giving exemption from any future birth) to " the north of the city *Devacotara*, lived " " Brahmen, whofe name is *Devacotara*, He, at " the beginning of the month, when the fun " enters the ram, received from " pious man, " " little pot full of wheat bread, which he took " with him to " potter's houfe, in part of which " he refided. Before he went to reft, he thus " faid within himfelf: If I fell this pot, I fhall " receive ten cowries, with which I fhall buy " larger pots, and then larger, till my wealth " will increafe, and I become " feller of areca- " nut and cloth : when I am worth " lac of " rupees, I will marry four wives; to the young- " eft and handfomeft of whom I fhall attach *' myfelf, in preference to the reft. This will " excite the jealoufy of her companions, who will " begin to quarrel with her; but I, inflamed with

IC wrath, fhall ftrike them with " flick, thus: fo
" faying, he threw his ftick, and broke his pot,
" together with other veffels: the noife of which
" alarmed the potter; who, entering the room,
" and feeing the mifchief done, turned the dif-
" appointed Brahmen out of his houfe. Thence,
" I faid : He who delights, &c. &c.

" The king then fpoke thus to the vulture, in
" private: O my father ! advife what is now to
" be done. The vulture faid : The minifters of
" king are blamed, when he goes aftray, like
" the drivers of " mad elephant!

" Hear, O king !

" Was the enemies caftle deftroyed by my
" contrivance, or by thy ftrength ? By thy ftra-
" tagem, anfwered the king. My order, faid the
" vulture, was executed.

" Let us now, therefore, return to our own
" country ; left when the rainy feafon fhall be-
" gin, he fhould attack us again with equal
" force ; at " time when our retreat will be diffi-
" cult. Now, therefore, for the fake of our
" happinefs and eafe, let us make peace and re-
" tire. That the caftle is deftroyed, and fame
" acquired, is an advantage procured by me.

" Since :

" He who offers his virtuous fervices, and
" without regarding what is pleafing or unpleaf-
" ing to his lord, fpeaks difagreeable truths, is " benefactor to

" Befides:

" Let " *king* feek peace for the love of reli-
" gion; in war, fuccefs is doubtful; but in
" making peace, let no man doubt. So faid
"V*rihafpati.*

" Again:

" What wife man, if he ftand. agitated by
" doubt in uncertain war, can preferve hip friend,
" his forces, his kingdom, his own life, or his
" fame ?

" Why, faid the king, was not this advice given
" before ? In what refped:, faid the minifter, was
" not my opinion completely known to thee ?
" This war was not begun by my advice. For
" the king *Hiranyagarbh*" is of " peaceful, not
" a, warlike difpofition.

" Thus the poet fays :

" A true-fpcaking man, " virtuous man,
" " juft man, " viqious man, he who has
" many brothers, and he who has obtained vic-
" tory in many wars; with thefe feven, peace
" fhould be made.

" I. He who keeps truth inviolate, will not
" alter his nature after " peace, even if he lofe
" his life.

" 2. A good man moft afluredly will not
" become bad.

" 3. For " juft man all the world fight. A
"juft prince prevents calamity by love of his" fubiects, and of

" 4. Peace fhould be made even with " bad " man, when ruin is impending ; not for the " fake of his protection, but from jconfidcration " of the time.

" 5. As duft, when intermixed with thorns " cannot be trampled on, fo " king, who has " many brethren, cannot be fubdued.

" 6. It is not advifeable to fight with " hero : " even " cloud cannot go in oppofition to the " wind.

" 7. Neither the enmity nor the friendfhip " of thofe two princes, whofe wealth, and " whofe forces are equal, can be very great, or " very little.

" 8. Like the fon of *Jamadagni*, every king, " who in all places, and at all times, obtains " victory in battle, enjoys glory.

" 9. He who makes peace with " prince who " has been victorious in many wars, afTuredly " overcomes his own enemies. This king, there- " fore, who has been often " conqueror, is he, " with whom peace ought to be made.

" When the *Cbacr"* had heard this converfa- " tion repeated by the fpy, he faid : Now we " know the whole, go " fecond time, and return " when you have learnt all that has been done. " I go, Sir, faid the baca, and when I have in- " formed myfelf, will fpeedily return. *Hiranya-* " *garbh"* then faid to his minifter: I am de- " firous of knowing from thee, with what forts

" of princes peace ought to be concluded. The " *Chacra'* fpoke thus; O king ! I will enu- " merate them;

" Hear the poet ;

" A boy, an old man, one long fick, an out- " caft, " coward, " caufe of terror, " covetous " man, and one not cpvetous, an ill-natured " man, and one who abounds in fenfual gratifica- " tions, he who has many fchemes and different " counfels, " contemner of the gods and of " prirfts, one who denies providence (or fate), " and one who relies wholly on it, one who " gains " little by beggars, and one who has " mi- " ferable army, one who is in " foreign country, " one who has many foes, and he who takes not " the right time for action, and he who is void of " truth and juftice :

" With thefe twenty perfons, let not " pru- " dent king make peace, or only with " view " to their deftruction; for thefe, in " fhort time, " are fure to fall under the power of their " enemy:

" Since:

" Men feek not to war with " boy, on ac- " count of his weaknefs ; nor with an old man, " or invalid, through want of power in them to " tranfact bufinefs.

" An outcaft is deprived of happinefs; even " they of his own family feek to deftroy him " for their own credit. A coward, through

" averfion from war, naturally flees away; and " in battle, even " hero is mixed in flight with " cowards. The fubjects of " mifer will not " fight becaufe they fhare not his riches ; and " thofe of him who is not covetous, fight only " through gifts. An ill-natured man is deferred " in battle by better natures; and the fenfualift " who abounds in pleafure is overcome by it. " He who has many projects of his own, is " " foe to good counfellors. A contemner of the " gods, and priefts, as well as the oppofer of pro- " vidence, is conftantly tormented with grief by " the force of his own impiety. Providence is " certainly the giver of wealth, and of poverty; " let " man, therefore, meditate firft of all on " providence ; but not fo as to prevent his own " exertions.

" A miferable beggar is felf-tormented; and he " who has " bad army, has no power to fight. " A foreign invader is foon overpowered, eve" " by " weak foe

" As the fhark, monfter of the lake, though ," fmall, feizes the king of elephants, he who " trembles among " multitude of foes (like " " pigeon among eagles), in whatfoever path he " treads, is afluredly deftroyed, even by him " with whom he travels in the road.

" He who engages unfeafonably is overcome " by him who fights at " proper time; as the

" crow was reduced to weaknefs by the owl,
" who attacked him by night: never make
" peace with " man void of truth and juftice,
" who, let his treaty be ever fo facred, will foon
" be led by his improbity to " violation of it.

" I will repeat yet more ;

" There are fix qualities; peace, war, halt-
" ing, moving, afking quarter, and duplicity:
" five bodies of counfel; on the promotion of
" " work actually begun, on the diftindtion of
" men, things, riches, place, and time; four
" remedies; equanimity, punifhment, alliance,
" gifts : three powers, the power of the council,
" the power of the army, and the power of the
" fovereign : by confidering all which, they who
" defire conqueft become great,

" Since :

" That fortune which cannot be purchafed,
" even at the price of life, voluntarily feeks
" (though changeable by nature) the palace of
" kings, who underftand good morals.

" It is therefore faid :

" He who always enjoys his wealth equally,
" who has, in parts, concealed fpies, and coun-
" fels perfectly fecret, who fays nothing unkind
" to any living creature, rules the earth for an
" infinity of ages.

" But, O king! if peace fhould be propofed
" by the great counfellor, the vulture; yet,

" fince it will proceed from the arrogance of " conqueft lately obtained, it is not to be ac- " cepted.

" This muft be done: The faras, named *Ma-* " *habala,* who reigns in *Sinhaladwipa,* is our " friend ; let his refentment henceforth be raifed " againft *Jambudwipa.*

" Since the poet fays:

" Preferving his fecret Onrevealed, and his " forces well united, let " hero march and an- " noy his enemy ; for hot iron may form an " union with hot iron; fo he, by equal fierce- " nefs, at " time when his foe is fierce, may " conclude " firm peace.

" The king, having faid, Be it fo, fent abaca, " named *Fichetti,* to *Sinhaladwip"* with " letter, " well conceited. At this time returned the fpy, " who had before been fent, and faid to *Hiranya-* " *garbha:* Hear, O king ! what was the dit- " courfe in the counfel of thy foes:—The vul- " ture faid: *Megbaverna,* who remained there " fo long, well knows whether king *Hiranya-* " *garbh"* have " pacifick difpofition, or not, " The crow, being then afked by king *Chitra-* " *verna,* what fort of " prince *Hiranyagarbh"* " was, and what was the character of his mi- " nifter the *Chacra,* thus anfwered: O king! " *Hiranyagarbh"* fpeaks the truth as faithfully

" as Y*uddifhtira*; and " minifter equal to the " *Chacr*" is no where to be feen. If it be fo, " faid the king, how could fuch " phoenix be " deceived by thee ? Sir, faid *Megbaverna,* " what fkiil is required to beguile thofe infpired " with confidence ? What manhood is there in " killing " child, who climbs into the lap, and " deeps there ?

" Hear, O king! at firft fight I was detected " by the minifter; but the king, who has great " benignity, and confident hopes, was deceived " by me.

" Thence it is faid:

" He who thinks " knave as honeft as him- " felf, is deceived by him, like the Brahmen who " was ruined.

" How, faid the king, did that happen?

" In the grove of *Gautama,* anfwered *Megha-* " *verna,* lived " Brahmen, named *Praftutaya-* " *jajnya,* or going-to-facrifice; who, having " bought " goat in another village, and carry- *' ing it home on his fhoulder, was feen by three " rogues, who faid to one another: If, by fome " contrivance, that goat can be taken from him, " it will be great pleafitre to us; with this view " they feverally fat down in the road under " three trees, at fome diftance from each other, " by which the Brahmen was to pafs, One of

" the fcoundrels called out, as he was going by:
" O Brahmen! why doft thou carry that dog on
" thy fhoulder ?

" It is not " dog, anfwered the Brahmen; it
" is " goat for " facrifice. Then, at the diftance
" of " crófá, the fecond knave put the fame
" queftion to him ; which, when the Brahmen
" heard, he threw the goat down on the ground,
" and looking at it again and again, placed it "
" fecond time on his fhoulder, and walking on
" with " mind waving like " fwing:
" For it is faid:

" The minds, even of the virtuous, are agi-
" tated by the words of the bafe; as *Chitracarna,*
" confiding in the three villains, miferably pe-
" rifhed.

" How was that ? faid the king.

" A lion, called *Madotcata,* anfwered *Megba-*
" *verna,* reigned in part of " certain foreft, hav-
" ing three minifters, " crow, " tiger, and " fha-
" kàl; thefe three going together through the
" wood, faw " camel, to whom they faid : Who
" art thou ? whence doft thou come ? He gave
" them " full account of his condition, and was
" conducted by them to the lion ; who bad him
" fear nothing, and gave him the title of *Cit-*
" *tracarna,* or wonderful-ears, and kept him in
" his fervice. One day the lion being fick, by
" reafon of the late rains, the fliakal, and the

" reft, had procured no food, and they faid to " one another: It is refolved, that our mailer " muft kill the camel, what have we to do with " that thopn-eater? How, faid the tiger, can " this be, fince our lord has given him his word, " that he fhall be protected? When our prince " is hungry, faid the crow, he will not fcruple " to commit " crime :

" For:

" A woman, tormented with hunger, forfakes " her own fon; and " ferpent, through the " fame torment, devours her own eggs: what " crime will not an hungry animal commit? " Even men, through hunger, become inhuman!

" With thefe ideas they all approached the " lion, who afked if they had provided his " food. We have ufed extreme diligence, fir, " faid the crow, but have found no prey. How " then, faid the lion, fhall my life be fupported? " Without food, faid the crow, all of us muft " perifh! Is any, then, to be had? faid the lion. " The crow whifpered in his ear, *Chitracarna.* " On hearing which, the lion ftroked his ears, " and then ftruck the ground, faying: How is " that practticable, when I have given my word " to protect him?

" It is written:

" No fuch fruit is gathered, fay the wife, from " giving cattle, land, or food; no, not even from

" giving our own lives, as from giving protec-
" tion to the helplefs.

" Befides:

" The facrifice of " horfe, with all the mag-
" nificence that could be wifhed, enfures not fo
" great reward as the prefervation of " fuppliant
" who feeks protection.

" He is not, faid the crow, to be flain by our
" fovereign ; but we will contrive, that he fhall
" give up his own body to be eat by thee. "When
" the lion heard this, he remained filent. Then
" the crow, at a proper time, affembled all the
" courtiers, and went with them to the lion, fay-
" ing to him : O king! no food is provided, our
" fovereign is dying with hunger; let him eat
" my flefh.

" Since:

" A minifler, however opulent, cannot live if
" he be defertcd by his lord. When life is de-
" parting, what can " phyfician do, even if he
" be *Dbanwantari* himfelf ? All minifters have
" their lord for their root; and while trees have
" roots, men gather fruits, by taking care of
" them.

" My good friend, faid the lion, it were better
" for me to refignmy life, than to do fuch all act,

" The fhakal made the fame offer, and the
" lion faid : By no means. Then the tiger faid:
" Let my lord feed on my body. That, faid
" the lion, can never be done. The camel then,

" having gained confidence, offered in like man-
" ner to make " prefent of his life ; and he had
" no fooner uttered the words, than the tiger
" tore open his belly, and the reft devoured
" him.

" Thence, I fay: The mind even of the
" virtuous is fhaken, &c.

" But to proceed. The Brahmen hearing
" the fame queftion from the third villain, was
" perfuaded that the goat was really " dog, and
" taking it from his back, threw it down, and
" having wafhed himfelf, returned to his home ;
" while the three fcoundrels took the goat to
" their own houfe, and feafted on it. Therefore,
" I faid ; He who thinks " knave as honeft as
" himfelf, and fo forth.

" O *Meghavern" !* faid the king, how couldft
" thou remain fo long in the midft of ene-
" mies ? And how didft thou recommend thy-
" felf ? Sir, anfwered the crow, what cannot
" he perform, who defires eagerly to accom-
" plifh his matter's bufinefs, or his own neceffary
" affairs ?

" Since it is written;

" What burned wood, O king ! doth not the
" people bear on their heads ? As the current
" of the river, by gradual wafhing, cuts away
" the roots of trees.

" It is therefore faid :

" Let " wife man, who has engaged in an en-

" tefprize, carry even his enemy on his fhoul-
" der; like the fnake who devoured the frog.

" The king afked, how that happened; and
" *Meghavern"* thus anfwered:

" In the territory of *Magadha,* in an uncult-
" vated garden, lived " fnake called *Mandavi-*
"ferpa, who, through extreme old age, could
" not, even with great labour, gain his food,
" and fell down on the border of " pond; whfere
" a-frog faw him from " diftance, and faid:
" Why doft thou lament thus for want of food ?
" The ferpent, in " defponding mood,faid: My
" good friend, why doft thou enquire into the
" condition of " malignant animal like me ?
" Upon this, the frog, highly pleafed, faid : At
" leaft, anfwer me.

" There was, anfwered he, in *Brabmapur,* "
" youth, named *Sufila,* twenty years old, the
" fon of " Brahmen, named C*aundilya:* this
" young man was accomplished with every vir-
" tue, but through his evil deftiny was bitten
" by my venemous tooth. When *Caundily"*
" faw his fon dead, he fainted through grief,
" and falling on the ground, lay greatly agi-
* tated : foon after his kinfmen, inhabitants of
" *Brahmapur,* affembled, and fat down by him.

" As it is written:

, . " He who adheres in pleafure, and in

" mifery, in misfortune, and in the conflict " of enemies, in the king's gate, and in the ce- " metery, is truly " kinfman.

" Then " holy man, named *Capita,* faid: " Thou art " fool, *Caundilya:* doft thou lament " for this?

" Hear:

" Firft, the nurfe lays the new born child in " her lap (there is no ftability): and then the " mother. What ufe is there in forrow ?

" 2. Whither are the lords of the world gone, " with their armies, their valour, and their " equipage ? The earth itfelf remains to this " day " witnefs of their feparation from it.

" 3. The body receives with it the principles " of deftruction; wealth is the caufe of dangers; " they who arrive, muft certainly return ; every " thing is by nature unliable.

" 4. This body lafts but " moment; it pe- " rifhes; it is *feen* no more; as " pot of unbaked " clay is broken ftanding in water.

" 5. Youth, beauty, life, colleded wealth, " dominion, the fociety of friends, are all un- " certain; in this the wife are not deceived.

" 6. As wood meets wood in the great ocean, " and after the meeting is feparated, fuch is the " meeting of animated beings.

" 7. The body is compofed of **five things,**

" and haftens to death, the diflblution of five " things ; fo it obtains (what wonder) its proper " receptacle.

" 8. All beings, O fon of *BBaret,* were in- " vifible in their primary ftate; became in their " middle ftate, vifible ; and by death jure made " invifible again; what wonder!

" 9. As long as " living creature holds his " kinfmeh dear to his foul, fo long the iron " dibbles of affliction are ftricken on his bofom.

" 10. The company of any being with an- " other is not permanent; fince his own body " lafts not, what has he to do with other beings " all different in quality ?

" 11. Society itfelf implies, no doubt, the " exiftence of feparation ; like the fucccffion of " birth, and death, which cannot be doubted.

" 12. In the very inftant of enjoying the fo- " ciety of friends, it is improper to drefs food, " which cannot be adminiftered, with fafety, in " fuch " diftemper.

" 13. Night and day, feizing the lives ofmor- " tals, pafs on continually, like the current of " " ftream, and return no more.

" " . The fociety of the good in this world " is like the pleafure of eating delicate food ; it " is clofely conneded with the pain of fepa- " ration.

" 15. Thence it is, that the virtuous never feek

" clofe connexion with the virtuous; becaufe, " when the root of the mind is torn afuftder, " there is no remedy.

" 16. Good actions have been performed by " *Sagar*, and other kings; but good as the ac- " tions were, they have been deftroyed.

" 17, By meditating and meditating on the " fevere death of an excellent man, like " " leathern bandage, moiftened by the rains, we " fee that all our cares are of no avail.

" 18, From the firft night, in which men of " valour and virtue take their ftation in the " womb, from tha| very inftant in " continued " feries, from day to day, they approach the " manfion of death.

" In the opinion, therefore, of thofe who un* " derftand this world, excels of grief proceeds " from excefs of ignorance.

" Obferve:

" If ignorance be not the caufe, but bare fepa- " ration, in what refpect can it ceafe.

" Reflect, therefore, here below, on the firft " principle ; and difmifs all forrow for worldly " affairs:

" Since:

" When fons ufelefsly born, and ufelefely fall- " ing, rend our bofoms, and caufe excefs in af- " fliction, the fovereign remedy is not to **think** " **of** them.

" *Caundily*" receiyed " ray of divine know-
" ledge from the fpeech of *Capita,* whom he
" thus addreffed :

" Holy man, by thy favour my forrow is di-
" minifhed; but my impure breaft, being waftied
" in the nectareous ftreams of thy pure counfel,
" from the bright beams of the lunar circle of
" thy mouth, is ftill " little toffed by the waves
" of forrow : impart, therefore, " remedy for its
" internal wound.

" *Capita'* faid:

" When " father, " fon, or " friend, is over-
" come by death, they who know how to affuage
" the pain of their bowels by abftinence, are,
" neverthelefs, tormented with grief: hut the
" removal of the wife from this bafe world,
" which never ultimately affords pleafure, fhould
" ftrengthen devotion, and multiply the delights
" of holinefs.

" *Caiindilya,* hearing this, rofe up, and faid:

" What, then, have I to do with the infernal
" habitation of my vain houfe ? I go inftantly to
" the defert.

" *Capit*" rejoined:

" I. He, whofe hands, feet, and mind, are
" completely fubdued; who has knowledge,
" piety, and reputation, gathers the fruit of " " pilgrimage:

" *2,* **Even in " foreft, where men are inflamed**

" with paffion, crimes prevail; and in " private "manfion, where the five members are fub- " dued, piety dwells: the houfe of " man em- " ployed in virtuous actions, and free from paf- " fions, is " defert of devotion.

" 3. Let even " wretched man practife virtue, " wherever he enjoys one of the three or four "religious degrees; let him be even-minded " with all created beings, and that difpofitio" will be the four

" Thus, too, it is faid:

" I. They, whofe food is only to fuftain life, " whofe voice is only to fpeak truth, pafs with " eafe through great difficulties.

" 2. Thyfelf art " river; the quay of which " is the virtue of fubduing thy appetites; the " waters, truth; the bank, good morals; the " waves, general benevolence. Here wafh thy " lips, O fon of *Pandu!* for the interior foul is " not purified by water !

" Hear, alfo, what is added :

" Great is the joy of him who leaves this " bafe world; abounding in the pains of birth, " death, old age, and difeafe ! Grief exifts; not " true joy: let this be confidered. The cure " of an afflidted mind, is truly named joy.

" It is fo, faid *Caundilya,* it is fo.

" Then, continued the ferpent, I was curfed " by that forrowful Brahmen, in thefe words;

" From this day thou fhalt be the bearer, of " frogs!

" After which, *Capit"* faid again: Hear:

" Connexion with the world fhould be " avoided by every foul: but if it cannot be " avoided, let it be formed with the virtuous; " for fuch " connection will remedy the evil.

" Again:

" When divine knowledge, unattended with " the qualities of action, dwells in the mind; " then is the Great One attained, and the foul " is abforbed in him.

" Again:

" Remembering continually, that God, who " wears " diadem, ear-rings, bracelets, and " gar- " land of blue lotus flowers, and affuaging thy " pain, as with cool water from the river's bed, " in the heats of fummer; approach the Great " One, and enjoy the delight of thy foul.

" Piety, devotion, content, and the other vir- " tues, muft be nourifhed like children.

" On hearing this, *Caundily"* was relieved " from the fire of grief, by the nectar of fage " counfel; and, as the holy ordinance directs, " took up the ftaff of " *Valragia;* whilft I, " through " Brahmen's execration, remain here " as the bearer of frogs.

" The frog, who heard this narration, went " and repeated the whole to the prince of his

"diminutive race; who went and mounted the " ferpent's back; and he, having received, won- " derfully moved his concealed feet, Another " day, when the prince of frogs perceived that " his bearer could hardly move, he faid: Why " doft thou run fo ill to-day ? O king ! faid the " fnake, I am weak through want of food. By " my order, faid the monarch, go and feed on " my fubjects. After this, the ferpent feafted " every day, without fear, on delicate frogs ; " and at length, feeing none of the race remain- " ing in the pool, devoured the king himfelf, " Thence, I fay: Let " wife man carry even " " frog on his fhoulder, &c. &c.

" Apply now, faid *Meghaverna,* the moral of " this ancient ftory.

" King *Hiranyagarbha* muft be appeafed; let " peace be concluded : this is my opinion. What " " judgment is yours, faid the king ; is not that " gander conquered by us ? If then he live un- " der my command, let him live; if not, war " muft reduce him.

" After this confultation, " parrot arrived from " *Jambudwipa,* with intelligence, that the faras, " who reigned over *Senhaladwipa,* was advancing " to the ifle of *Jambu,* and claiming the fo- " vereignty of it. *Chitraverna'* exclaimed, with " agitation; What! What I The parrot repeated " the news juft before mentioned ; and the *vul-*

" ture faid, within himfelf: O excellent fflinifter!
" excellent! Let him maiph, faid the king, in
" " rage, I will march too, and pluck him up by
" the roots!

" Oh !, faid the minifter, fmiling, let not an
" idle noife be made, like that of " wintry
" cloud: " great prince takes care not to make
" known the force or weaknefs of " ftrangen

" Befides:

" Let not " prince aflemble together " num-
" ber of deftroyers: even " proud ferpent has
" been deftroyed by " multitude of little infects,
" O king ! why fhould thou go without having
" concluded " peace ? I f I march, the *Chacr*" " will aflail my rear.

" Yet farther:

" He who knows not the firft principle, and
" firft caufe; who is, befides, in fubjeftion to
" wrath ; is tormented like " fool: as the Brah-
" men was who killed the ichneumon.

" How, faid the peacock, happened that ?

" There is, anfwered *Duradurfin,* in the city
" of *Ujjayani,* " Brahmen named *Madava,* who
" had " wife, who having ftationed him to
" watch their only daughter, an infant, went to
" bathe herfelf, in adoration *of Shafhti (Lucina);*
" foon after the raja fent for the Brahmen, to
" perform the ceremonies of the *Farvana*
" *Shraddha* (or rites) to all his anceftors; and

" he, fpying another Brahmen, thus thought,
" on account of his poverty, within his mind :
" If I go not fpeedily, fome other, having heard
" of this, will procure the *Sbraddba.*

" As it is faid :

" If we take not foon, give not foon, perform
" not foon, time gives the benefit of it to another.

" What muft be done ? Yet there is no other
" perfon at home to take care of the child.
" What then can I do ? Why fhould I not de-
" part, having committed the care of my child
" to the ichneumon, whom I have fo long che-
" rifhed, and who is not diftinguilhed from my
" own offspring ? Having done fo, he departed.
" Soon after which, the ichneumon feeing " black
" ferpent near the child, killed him, and cut him
" in pieces ; and then feeing the Brahmen re-
" turning, went haftily, his mouth and paws
" being fmeared with blood, and fell at the feet
" of his mafter ; who, feeing him in that condi-
" tion, and faying to himfelf: He has devoured
" my child! ftamped on him, and killed him.
" Afterwards, going into his houfe, he faw his
" child afleep, and the dead fnake lying by him;
" at looking, therefore, at the ichneumon, his
" benefactor, he was exceedingly afflicted.
" Thence, I fay: He who knows not the caufe
" and principle of actions, &c,

" Again:

" Luft, wrath, covetoufnefs, extreme joy, " extreme grief, and ebfiety: he who forfakes " thefe fix, becomes happy by that defertion.

" The king faid: This, O my minifter! is " indubitable. Yes, yes, faid he.

" For:

" Recollection of the ufes of others, judgment, " certain knowledge, firmnefs, fecrecy, are **the** " principal qualities of " counfellor,

" Yet more:

" Let not " man perform an aft haftily; " want of circumfpedtion is " great caufe of " danger: wealth pays homage, even voluntarily, to " man who acts with caution.

" Therefore, if my advice be now followed, " peace muft be concluded.

" Since:

" If there be even four remedies for an evil, " mentioned by the wife, in concluding peace; " the only fruit of them all, that deferves to " be reckoned, is: Peace through profperity, " grounded on cordial affection.

" How, faid the king, can this be fpeedily " attained?

" Sir, anfwered he, it will befoon completed.

" For:

" Like an earthen pot, " bad man is eafily " broken, and cannot eafily be reftored to his " former fituation; but " virtuous man, like

" " vafe of gold, is broken with difficulty, and eafily repaired.

" Yet more:

" A fool enjoys pleafure; but he who diflinguifhes, with judgment, enjoys more delight, " Even *Brahm"* cannot control " man who has " not even " particle of divine knowledge.

" Now, that *Servajnya,* the king's minifter, " is fo called by excellence ; as 1 knew before " from the difcourfe of *Meghavern"* ; and from " having feen what he has done :

: " Since :

" Thofe who are endued with good Qualities, " and are out of fight, are always judged by their " actions: the acts of the virtuous are, therefore, " demonftrated by their fruits.

" The king here faid : This dialogue is of " noufe; let that which thou judgeft beft, be ' done.

" The great minifter, the vulture, having " given this counfel, went to the centre of *Hiranyagharbhas* caftle ; and " meffenger carried " the news of his arrival to the king, faying: " O, fir! the great minifter of *Chitraverna'* is " come hither, for the purpofe of making peace.

" The gander, hearing this intelligence, faid; " O, my couafeilor! is another ttl-defigning perfon again come hither ?

" There is' no caufe for fear anfwered *Ser-*

" *vajnya,* fmiling, fince it is D*uradurfin,* who " is worthy of the greateft confidence; And " although this is often the bufmefs of the ill- " intentioned, yet no apprehenfion fhould now " be raifed. Since: In " pool, which reftects " the image of many ftars, " wife gander was in "' moment deceived. Being defirous of feaft- " ing on the cumud" plant, in the night feafon; " afterwards, in the day-time, he took " white " flower for " ftar, and attempted not to bite " it. Thus, men who have fallen into difap- " pointments, expect it even from reality.

" Therefore, O king ! as far as you are able, " let " prefent of jewels, and their accompani- " ments, he prepared in honour to him. This " being determined, the vulture being intro- " duced by the *Chacrawnth* great refpect,through " the door of the palace, was prefented to the " king, and placed on " magnificent feat.

" The *Cbacravac"* then fpoke: O great mi- " nifter f enjoy this realm according to thy de- " fire ; it is at thy fervice. Even fo, faid the " king. Be it fo, faid the vulture ; but now an " abundance of words will be ufelefs.

" Since:

" Let " man purchafe " mifer with money; " " haughty man with joined hand, and rever- *' ence; " fool with promifes ; " wife man with " truth.

" Befides:

" With affection win " friend, and " kfnf-" man ; thy wife, and fervants, with gifts and " honours; with great actions, the powerful !

" Therefore, at prefent, let *Chitraverna'* make " peace, and be difmiffed. Declare, faid the " *Chacra,* on what terms peace is to be con-" eluded. •

" The gander afked: How many, forts of " peace are there ? I will enumerate them, faid " the vulture:

" Hear:

" i. When " princa is engaged in" War with " " ftronger prince, there is no other remedy.

" *2.* When he is in danger, let him feek " peace, and referve his exertions for another " occafion.

" *Capala, Upahara, Santana, Sangata, Upa-" nyafa, Praticara, Sanyoga, Purfhdntara, Adrif-" ta-punya, Adifhta, Atmavijhe, Upagraha, Pe-" ricraya, Ueh'lanna, Parabhufoana,* and *Scanda-" panya;* thefe fixteen kinds of peace are cele-" brated. Thus have they, who are learned in " peace-making, named fixteen forts of peace.

" *Capala,,* is fimply " ceffation of hoftilities.

" U*pabara,* is called that which is concluded " by prefents.

" *Santana,* is known by having firft given up " one of the family.

" *Sangata,* is named that peace which is " founded on friendlhip between good meo:. It " is likewife called *Cancahna,* or golden.

" *Upanyafa,* profperity through wealth being " given ; and thence peace concluded by thofe " empowered to make it.

" *Praticara,* through benefits conferred and " received.

" *Sanyoga,* where the advantages are equal.

" *Purfhantara,* when two monarchs meet " face to face in battle; the wealth of one pro- " cures peace.

" *Adrifta-punya,* when, after peace, thus " bought, the foe joins in " treaty

" *Adifhta,* where land is given on one " part.

" *Atmavifhe,* that concluded with " king's " own forces.

" *Upagraba,* for the prefervation of life.

" *Pericraya,* by " part or the whole of the " treafure.

" *Uch'lanna,* by givirig the moft excellent " lands.

" *Parabhujliana,* by giving up the fruit arifing " from the whole territory.

" *Scandapanya,* where only a' part of the pro- " duce of the land is given up.

" Hear now, faid the *Chacra:*

" **Whether this perfon be of my tribe, or, of**

" another, is " consideration of the narrow-
" minded ; but that of the great-minded is to
" hold all the world related to them.

" Again:

" He is truly wife, who confiders another's
" wife as his mother, another's gold as mere
" clay, and all other creatures as himfelf.

" You, faid the king, are both eminently
" wife ; advife me, therefore, what is to be done.
" What fays the poet ? faid *Duradurfin.*

" Who would act unjuftly for the fake of "
" body, which, either to-day, or to-morrow,
" may be deftroyed by anxiety, or difeafe ?

" The life of animals is tremulous, as the
" reflection of the moon in water; let him
" then, who, knowing it to be uncertain, per-
" form actions which will hereafter be beneficial
" to him.

" Having feen this world, which perifhes in
" an inftant, refembling the vapour in " defert,
" let him feek the fociety of the virtuous; both
" for the fake of his religious duty, and of his
" own happinefs. By my advice, therefore, let
" us practife thefe rules.

" Since:

" If truth be placed in " balance with " thou-
" fand facrifices of hotfcs, truth will outweigh " " thoufand

" Let both princes, having firft fworn in the

" name of truth, conclude that fort of peace " which is named *Sangata.* Be it fo, faid *Ser-* " *vajrija.*

" The minifter *Duradurjinvtas* then honour- " ed with gifts of jewels, vefts, and rich orna- " ments ; and, accompanied by the *Gharavaca>* " went in great joy to his king ; who, being " perfuaded by his difcourfe, and having firft " ftiewn great refpect, and offered many prefents " to *Hiranyagarbha,* confented to the peace, and " fent his reprefentative, and friend, to the caftle " of the gander.

" *Tiuradurftn* then fpoke thus: The fruits of " profperous conclufion are now attained, and " the king *Chitraverna"* will return to his own " realm of the mountain of *Vindhya.*

" Each party then retired to his proper ftation, " and each obtained the object which his heart " chiefly defired.

" Now," faid *Vifhnufarman,* " on what elfe " fhall I difcourfe ?"

" We comprehend," anfwered the princes, " this perfect fyftem of royal duties, through thy " favour, and are made happy, O venerable fage! " by thy knowledge."

" Let us now, then," replied the phiiofopher, " attend to our religious duties ; and this only " fhall be added :

" Let all kings make peace when they have

" gained " victory.; and may their joy be per-
" petual! May the virtuous live without mis-
" fortune! and may the celebrity of thofe who
" have performed good actions, continue for ever
" encreafing! May Virtue difplay her beauties,
" like " befbved miftrefs, on your bofoms !
" May fhe kifs your lips, and live with you long
" attended by the fame of univerfal benevolence !
" And may the burden-bearing earth, attended
" with frefh feafons, remain for your grati-
"fication!"

THE

ENCHANTED FRUIT;

OR,

THE HINDU WIFE:

AN ANTEDILUVIAN TALE.

WRITTEN IN THE PROVINCE OF BAHAR.

THE ENCHANTED FRUIT

OR,

THE HINDU WIFE.

'O LOVELY age*, by *Brahmens* finft
' Pure *Setye Tug* † in *Sanscrit* nam'd!
' Delightful! Not for cups of *gold,*
* Or wives *'' thousand centuries* old;
' Or men, degenerate now and small,
' Then *one and twenty cubits* tall:
' Not that plump *cows* full udders bore,
' And bowls with *holy eurd*‡ ran o'er;
' Not that, by Deities defended
' *Fish, Boar, Snake, Lion*§, heav'n-descended,
' Learn'd *Pendits*, now grown sticks and clods,
' Redde fast the *Nagry of the Gods*\\

' A parody on the Ode in *Tasso's Aminta*, beginning, O *bella eta dell' oro!*

† The *Golden Age* of the *Hindus.*

‡ Called *7oghrat*, the food of CRISHN'' in his infancy and youth.

§ The four first *Avatars*, or *Incarnations* of *the Divine Spirit.*

|| The *Sanscrit*, or *Sengscrit*, is written in letters so named.

' And laymen, faithful to *Narayn**
' Believ'd in *Brahma's* mystick strainf;
' Not that all Subjects spoke plain truth,
* While *Rajas* cherish'd eld and youth,
' No—yet delightful times ! because
' *Nature* then reign'd, and *Nature's Laws* ;
' When females of the softest kind
' Were unaffected, unconfin'd;
' And this grand rule from none was hidden† ;
' WHAT PLEASETH, HATH NO LAW FORBIDDEN.'

Thus, with " lyre in *Indi"* strung,
Amintas' poet would have sung;
And thus too, in " modest way,
All virtuous males will sing or say:
But swarthy nymphs of *Hindustan*
Look deeper than short-sighted man,
And thus, in some poetick chime,
Would speak with reason, as with rhyme:
' O lovelier age, by *Brahmens* fam'd,
' Gay *Dwapar Tug* § in *Sanscrit* nam'd !
' Delightful! though impure with *brass*
' In many " green ill-scented mass ;
' Though husbands, but *sev'n* cubits high,
' Must in *" thousand summers* die ;
' Though, in the lives of dwindled men,
' *Ten* parts were Sin ; Religion, *ten ;*

* *Narayn* or *Narayan,* the *spirit* of GOD.

† The *Vayds,* or *Sacred Writings* of *Brahma,* called *Rig, Sam,* and *Tejar:* doubts have been raised concerning the authority of the *fourths* or *At'herven, Vayd.*

† "Se piace, ei lice." *Tasso.*

§ The *Brazen Age,* or that in which Vice and Virtue were in *equal* proportion.

' Though *cows* would rarely fill the pail,
' But made th' expected creambowl fail ;
' Though lazy *Pendits* ill could read
' (No care of ours) their Y*ejar Veid;*
' Though *Rajas* look'd '' little proud,
' And *Ranks* rather spoke too loud;
' Though *Gods,* display'd to mortal view,
' I n mortal forms, were only *two ;*
' (Y e t CRISHNA', sweetest youth, was one,
' *Crishna,* whose cheeks outblaz'd the sun)
' Delightful, ne'ertheless ! because
' Not bound by vile unnatural laws,
' W h i c h curse this age from *Caley* † nam'd,
' By some base woman-hater fram'd.
' Prepost'rous ! that one biped vain
' Should drag ten house-wives in his train,
' And stuff them in '' gaudy cage,
' Slaves to weak lust or potent rage!
' N o t such the *Dwáper Tug!* oh then
' ONE BUXOM DAME MIGHT WED FIVE MEN.'

True History, in solemn terms,
This Philosophick lore confirms ;
For *Indi''* once, as now cold *Tibet* ‡,
A groupe unusual might exhibit,
Of sev'ral husbands, free from strife,
Link'd fairly to '' single wife !
Thus Botanists, with eyes acute
To see prolifick dust minute,
Taught by their learned northern *Brahmen* §
To class by *pistil* and by *stamen,*

'' The *Apollo* of *India.*

† The *Earthen* Age, or that *of Caly* or *Impurity:* this verse alludes to *Cáley,* the *Hecate* of the *Indians.*

‡ See the accounts published in the *Philosophical Transactions* from the papers of Mr. *Bogle.*

§ *Linnæus.*

Produce from nature's rich dominion
Flow'rs *Pafyandrian Monogynian,*
Where embryon blossoms, fruits, and leaves
Twenty prepare, and ONE receives.

But, lest my word should nought avail,
Ye Fair, to no unholy tale
Attend, * *Five thousand* years † ago,
As annals in *Benares* show,
When *Pand''* chiefs with *Curus* fought ‡,
And each the throne imperial sought,
Five brothers of the regal line
Blaz'd high with qualities divine.
The first '' prince without his peer,
Just, pious, lib'ral *Yudhishteir§;*
Then *Erjun,* to the base '' rod,
An Hero favour'd by '' *God* \\;
Bheima, like mountain-leopard strong,
Unrival'd in th' embattled throng,
Bold *Nacul,* fir'd by noble shame
To emulate fraternal fame ;

' The story is told by the *Jesuit* BOUCHET, in his Letter to HUZT, Bishop of *Avranches.*

† A round number is chosen; but the *Caly Yug,* '' little before which *Crishn''* disappeared from this world, began *four thousand, eight hundred,* and *eighty four* years ago, that is, according to our Chronologists, *seven hundred and forty-seven* before the flood; and by the calculation of *M- Baily,* but *four hundred and fifty-four* after the foundation of the *Indian* empire.

‡ This war, which *Crishn''* fomented in favour of the *Pand'' Prince, Yudhishtir,* supplied *Vyás* with the subject of his noble Epick Poem, *Mahábhárat'*

§ This word is commonly pronounced with '' strong accent on the last letter, but the preceding vowel is short in *Sengscrit.* The prince is called on the Coast *Dherme Raj,* or Chief Magistrate.

ll The *Geita,* containing *Instructions* to *Erjun,* was composed by *Crishna)* who peculiarly distinguished him.

And *Sehdeo,* flush'd with manly grace,
Bright virtue dawning in his face:
To these " dame devoid of care,
Blythe *Draupady,* the debonair,
Renown'd for beauty, and for wit,
In wedlock's pleasing chain was knit

It fortun'd, at an idle hour,
This five-mal'd single-femal'd flow'r
One balmy morn of fruitful May
Through vales and meadows took its way»
A low thatch'd mansion met their eye
In trees umbrageous bosom'd high;
Near it (no sight, young maids, for you)
A temple rose to *Mahadev)* f.
A thorny hedge and reedy gate
Enclosed the garden's homely state;
Plain in its neatness: thither wend
The princes and their lovely friend.
Light-pinion'd gales, to charm the sense,
Their odorif rous breath dispense;
From *Bélas* ‡ pearl'd, or pointed, bloom,
And *Málty* rich, they steal perfume:
There honey-scented *Singarhár,*
And *Juhy,* like " rising star,

* *Tudbishtir* and *Draupady,* called *Drobad''* by *M. Sonnerat,* are deified on the Coast; and their feast, of which that writer exhibits an engraving, is named the *Procession of Fire,* because she passed *every year* from one of her five husbands to another, after " solemn purification by that element. In the *Bbaśb''* language, her name is written, DRÓPTY.

† The *Indian* JUPITER.

‡ The varieties of *Bela,* and the *three* flowers next mentioned, are beautiful species of *Jasmin'*

Strong *Chempa,*darted by *Camdew'*
And *Muhery* of paler hue,
Cayora,* which the *Ramet* wear'
In tangles of their silken hairj
Round † *Babul-ftowe'rs,* and *Gulachein*
Dyed like the shell of Beauty's Queen,
Sweet *Mindy* ‡ press'd for crimson stains,
And sacred *Tulsy* §, pride of plains,
With *Sewty,* small unblushing rose,
Their odours mix, their tints disclose'
And, as " gemm'd tiara, bright,
Paint the fresh branches with delight'

One tree above all others tower'd
With shrubs and saplings close imbower'd,
For every blooming child of Spring
Paid homage to the verdant King;
Aloft " solitary fruit,
Full sixty cubits from the root'
Kiss'd by the breeze, luxuriant hung,
Soft chrysolite with en.'ralds strung.
' Try we, said *Erjutt* indiscreet'
' If yon proud fruit be sharp or sweet;
' My shaft its parent stalk shall wound :
' Receive it, ere it reach the ground.'

Swift as his word, an arrow flew:
The dropping prize besprent with dew
The brothers, in contention gay,
Catch, and on gathered herbage lay'

* The *Indian* Spikenard.
† The *Mimosa,* or true *Acacia,* that produces the *Arabian* Gum.
‡ Called *Alhhinn''* by the *Arabs,*
§ Of the kind called *Ocymum,*

That instant scarlet lightnings flash,
And *Jemna's* waves her borders lash,
Crishn" from *Swerga's* ' height descends,
Observant of his mortal friends:
Not such, as in his earliest years,
Among his wanton cowherd peers,
In *Gocul* or *Brindaberis* † glades,
'He sported with the dairy-maids ;
Or, having pip'd and danc'd enough,
Clos'd the brisk night with *bltndmans-buff†* ;
(List, antiquaries, and record
This pastime of the *Gopids* Lord§)
13ut radiant with ethereal fire :
Nared alone could bards inspire
In lofty *Slohes* || his mien to trace,
And unimaginable grace.
With human voice, in human form,
He mildly spake, and hush'' the storm :
' O mortals, ever prone to ill!
' Too rashly *lirjun* prov'd his skill.
' Yon fruit " pious *Muny"* owns,
' Assistant of our heav'nly thrones.
' The golden pulp, each month renewM,
' Supplies him with ambrosial food.
' Should he the daring archer curse,
' Nos: *Mentr"* †† deep, nor magick verse,

" The heaven of *Indra,* or the Empyreum.
† In the district of *Mat'hura,* not far from *Agra'*
‡ This is told in the *Bhagawat,*
§ GOPY NAT'H, " title of *Cnsbtta,* corresponding with *Nymphagetesy* an epithet of *Neptune,*
|| Tetrasticks without rhyme.
" An inspired Writer; *twenty* are so called,
†† Incantation.

' Your gorgeous palaces could save
' From flames,your embers, from the wave'.'

The princes, whom th' immod'rate blaze
Forbids their sightless eyes to raise,
With doubled hands his aid implore,
And vow submission to his lore.
' One remedy, and simply one,
' Or take, said he, or be undone:
' Let each his crimes or faults confess,
' The greatest name, omit the less;
' Your actions, words, e'en thoughts reveal5
' No part must *Draupady* conceal:
' So shall the fruit, as each applies
' The faithful charm, *ten cubits* rise;
' Till, if the dame be frank and true,
' It join the branch, where late it grew.'
He smil'd, and shed " transient gleam;
Then vanished, like " morning dream.

Now, long entranc'd, each waking brother
Star'd with amazement on another,
Their consort's cheek forgot its glow,
And pearly tears began to flow ;
When *Yudishteir,* high-gifted man,
His plain confession thus began.

' Inconstant fortune's wreathed smiles,
' *Duryódhen's* rage, *Duryódhen's* wiles,
' Fires rais'd for this devoted head,
' E'en poison for my brethren spread,

' This will receive illustration from " passage in the *Ramayen :*
' Even he, who cannot be flain by the ponderous arms of *Indra,* nor
' by those of *Caly,* nor by the terrible *Checr"* (or *Discus),* of *Vishnu,*
' shall be destroyed, if " *Brahmen* execrate him, *as if be were i<m~*
' ***turned by fire!***

' My wanderings through wild scenes of wo,
' And persecuted life, you know.
' Rude wassailers defil'd my halls,
' And riot shook my palace-walls,
' My treasures wasted. This and more
' With resignation calm I bore;
' But, when the late-descending god
' Gave all I wish'd with soothing nod,
' When, by his counsel and his aid,
' Our banners danc'd, our clarions bray'd
' (Be this my greatest crime confessed),
' *Revenge* sate ruler in my breast:
' I panted for the tug of arms,
' For skirmish hot, for fierce alarms ;
' Then had my shaft *Duryódhen* rent,
' This heart had glow'd with sweet content.'

He ceas'd : the living gold upsprung,
And from the bank *ten* cubits hung.

Embolden'd by this fair success,
Next *Erjun* hasten'd to confess :
' When I with *Asivatthám"* fought;
' My noose the fell assassin caught;
' My spear transfix'd him to the ground:
' His giant limbs firm cordage bound:
' His holy thread extorted awe
' Spar'd by religion and by law;
' But, when his murd'rous hands I view'd
' In blameless kindred gore imbued,
' Fury my boiling bosom sway'd,
' And *Rage* unsheath'd my willing blade:
' Then, had not *Crishtia's* arm divine
' With gentle touch suspended mine,
' This hand " *Brahmen* had destroyed,
' And vultures with his blood been cloy'd.'

The fruit, forgiving *Erjuns* dart,
Ten cubits rose with eager start-

Flush'd with some tints of honest shame,
Bhelma to his confession came:
' 'Twas at a feast for battles won
' From *Dhrilerttshtrcts* guileful son,
' High on the board in vases pil'd
' All vegetable nature smil'd:
' Proud *Anaras* * his beauties told,
' His verdant crown and studs of gold,
' To *Dallim* †, whose soft rubies laugh'd
' Bursting with juice, that gods have quaff'd;
' Ripe *Kellas* ‡ here in heaps were seen,
' *Kellaij,* the golden and the green,
' With *Antbas* § priz'd on distant coasts,
' Whose birth the fertile *Ganga* boasts:
' (Some gleam like silver, some outshine
' Wrought ingots from *Bcsoard's* mine):
' *Corindas* there, too sharp alone,
' With honey mix'd, impurpled shone ;
' *Talsans* || his liquid crystal spread
' Pluck'd from high *7ara's* tufted head ;
' Round *Jamas* '' delicate as fair,
' Like rose-water perfumed the air;
' Bright salvers high-rais'd *Comlas*†† held
' Like topazes, which *Amrit* ‡‡ swell'd ;
' While some delicious *Attas* §§ bore,
' And *Catels* |||| warm, a sugar'd store ;
' Others with *Bé.'a's* grains were heap'd,
' And mild *Papayas* honey-steep'd -,

* Ananas. † Pomegranate. ‡ Plantains.
§ Mangos. It Palmyra-fruit " Rose-apples.
†† Oranges. ‡‡ The Hind'' Nectar. §§ Custard-apples.
ll ll Jaik-fruit.

' Or sweet *Ajeirs* * the red and pale,
' Sweet to the taste and in the gale.
' Here mark'd we purest basons fraught
' With sacred cream and fam'd *Joghrat ;*
' Nor saw we not rich bowls contain
' The *Chawla's* † light nutritious grain,
' Some virgin-like in native pride,
' And some with strong *Halde"* ‡ dyed,
' Some tasteful to dull palates made
' If *Merich* § lend his fervent aid,
' Or *Lang"* \\ shap'd like od'rous nails,
' Whose scent o'er groves of spice prevails,
' Or *Add"* * *, breathing gentle heat,
' Or *Joutery* †† both warm and sweet.
' *Supiary* ‡‡ next (in *Pan"* §§ chew'd,
' And *Cath"* |||| with strong pow'rs endued,
' Mix'd with *E.'achy's* ''' glowing seeds,
' Which some remoter climate breeds),
' Near *Jeifel* ††† sate, like *Jeifel* fram'd
' Though not for equal fragrance nam'd :
' Last, *Naryal*‡‡‡, whom all ranks esteem,
' Pour'd in full cups his dulcet stream:
' Long I survey'd the doubtful board
' With each high delicacy stor'd ;
' Then freely gratified my soul,
' From many '' dish, and many '' bowl,
' Till health was lavish'd, as my time;
' *Intemperance* was my fatal crime.'

Uprose the fruit; and now *mid-way*
Suspended shone like blazing day,

* Guayavas. † Rice. ‡ Turmerick.
§ Indian Pepper. || Cloves. ''' Ginger.
†† Mace. ‡‡ Areca-nut. §§ Betel-leaf.
Hi! What we call Japan-earth. *" Cardamums, ††† Nutmeg
‡‡‡ Coconut.

'*Naeat* then spoke: (a blush od erspread
His cheeks, and conscious droop'd his head);
' Before *Duryodben,* ruthless king,
' Taught his fierce darts in air to sing,
' With bright-arm'd ranks, by *Crishn''* sent,
' Elate from *Indraprest* ' I went
' Through *Eastern* realms; and vanquished all
' From rough *Alnior''* to *Nipal.*
' ' Where ev'ry mansion, new or old,
' Flam'd with Barbarick gems and gold.
' Here shone with pride the regal stores
' On iv.'ry roofs, and cedrine floors ;
' There diadems of price unknown
' Blaz'd with each all-attracting stone ;
' Firm diamonds, like fix'd honour true,
' Some pink, and some of yellow hue,
' Some black, yet not the less esteem'd ;
' The rest like tranquil *Jemn''* gleam'd,
' When in her bed the *Gopi''* lave
' Betray'd by the pellucid wave.
' Like raging fire the ruby glow'd,
' Or soft, but radiant, water show'd ;
' Pure amethysts, in richest ore
' Oft found, '' purple vesture wore ;
' Sapphirs, like yon etherial plain ;
' Em'ralds, like *Peipel* fresh with rain ;
' Gay topazes, translucent gold ;
' Pale chrysolites of softer mould ;
' Fam'd beryls, like the surge marine,
' Light-azure mix'd with modest green ;
' Refracted ev'ry varying dye,
' Bright as yon bow, that girds the sky.
' Here opals, which all hues unite,
' Display'd their many-tinctur'd light,

* DEHLY. † A sacred tree like an *Aspin*

' With turcoises divinely blue
' (Though doubts arise, where first they grew,
' Whether chaste elephantine bone
By min'rals ting'd, or native.stone),
' And pearls unblemish'd, such as deck
' *Bhavany's* * wrist or *Lecshmys* f neck.
' Each castle ras'd, each city storm'd,
' Vast loads of pillag'd wealth I form'd,
' Not for my coffers; though they bore,
' As you decreed, my lot and more.
' Too pleased the brilliant heap I stor'd,
' Too charming seem'd the guarded hoard :
' An odious vice this heart assail'd ;
' Base *A'v'rice* for " time prevail'd.

Th' enchanted orb *ten* cubits flew,
Strait as the shaft, which *Erjun* drew.

Sebdio' with youthful ardour bold,
Thus, penitent, his failings told :
' From clouds, by folly rais'd, these eyes

' Experience cleared, and made me wise ; ' For, when the crash of batt

' When death rain'' blood from spear and sword,
' When, in the tempest of alarms,
' Horse roll'd on horse, arms clash'd with arms,
' Such acts I saw by others done,
' Such perils brav'd, such trophies won,
' That, while my patriot bosom glowVl,
' Though some faint skill, some strength I show'd,
' And, no dull gazer on the field,
'. This hero slew, that fore'd to yield,

* The *Indian* VENUS. † The Indian CERES,

' Yet, meek humility, to thee,
' When *Erjun* fought, low sank my knee:
' But, ere the din of war began,
' When black'ning cheeks just mark'd the man,
' Myself invincible I deem'd,
' And great, without " rival, seem'd.
' Whene'er I sought the sportful plain,
' No youth of all the martial train
' With arm so strong or eye so true
' The *Checras* * pointed circle threw ;
' None, when the polish'd cane we bent,
' So far the light-wing'd arrow sent •,
' None from the broad elastick reed,
' Like me, gave *Agnyastr"* † speed,
' Or spread its flames with nicer art
'In many an unextinguished dart;
' Or, when in imitated fight
' We sported till departing light,
' None saw me to the ring advance
' With falchion keen or quiv'ring lance,
' Whose force my rooted seat could shake,
' Or on my steed impression make:
' No charioteer, no racer fleet
' Overtook my wheels or rapid feet.
' Next, when the woody heights we sought,
' With maddening elephants I fought :
' In vain their high-priz'd tusks they gnash'd ;
' Their trunked heads my *Ged"* ‡ mash'd.
' No buffalo, with phrensy strong,
' Could bear my clatt'ring thunder long:

' A radiated metalline ring, used as " missile weapon.
' † Fire-arms, or rockets, early known in *India'*
‡ A mace, or club.

' No pard or tiger, from the wood
' Reluctant brought, this arm withstood.
' *Pride* in my heart his mansion fix'd,
' And with pure drops black poison mix'd.

Swift rose the fruit, exalted now
Ten cubits- from his natal bough.

Fair *Draupady,* with soft delay,
Then spake : ' Heav'n's mandate I obey ;
' Though naught, essential to be known,
' Has heav'n to learn, or I to own.
' When scarce " damsel, scarce " child,
' In early bloom your handmaid smil'd,
' *Love of the World* her fancy mov'd,
' Vain pageantry her heart approv'd :
' Her form, she thought, and lovely mien,
' All must admire, when all had seen :
' A thirst of pleasure and of praise
' (With shame I speak) engross'd my days;'
' Nor were my night-thoughts, I confess,
' Free from solicitude for dress;
' How best to bind my Rowing hair
' With art, yet with an artless air
' (My hnir, like musk in scent and hue ;
' Oh ! blacker far and sweeter too);
' In what nice braid or glossy curl
' To fix " diamond or " pearl,
' And where to smooth the love-spread toils
' With nard or jasmin's fragrant oils;
' How to adjust the golden ,
' And most adorn my forehead sleek;

' Properly *Teica,* an ornament of gold, placed above the nose.

'What *Condals* * should **emblaze** my ears,
' Like *Seita's* waves † or Sato's tears‡:;
'How elegantly to dispose
' Bright circlets for my well-form'd nose;
' With springs of rubies how to deck,
' Or em'rald rows, my stately neck,
' While some that ebon towV embrac'd,
' Some pendent sought my slender waist;
' How next my purfled veil to chuse
'From silken stores of varied hues;
'Which would attract the roving view,
' Pink, violet, purple, orange, blue;
' The loveliest mantle to select,
' Or unembellish'd or bedeck'd;
' And how my twisted scarf to place
'With most inimitable grace ;
'(Too thin its warp, too fine its woof,
'For eyes of males not beauty-proof);
'What skirts the mantle best would suit,
'Ornate with stars or tissued fruit,
'The flow'r-embroider'd or the plain
' With silver or with golden vein;
' The *Chury* § bright, which gayly shows
' Fair objects, aptly to compose ;
' How each smooth arm and each soft wrist
' By richest *Coscc*s || might be kiss'd ;
'While some, my taper ankles round,
'With sunny radiance ting'd the ground.

' Pendents.

† SEITA' CUND, or the *Pool* of *Seita*, the wife of RAM, is the name given to the wonderful spring at *Mengeir*, with boiling water of exquisite clearness and purity.

‡ Her tears, when she was made captive by the giant *Rá̊wan*.

§ A small mirror worn in " ring. || Bracelets.

'O waste of many '' precious hour !
' *O Vanityy* how vast thy pow'r!

Cubits twice four th' ambrosial flew,
Still from its branch disjoin'd by *t'wo.*

Each husband now, with wild surprise,
His compeers and his consort eyes ;
When *Yudishteir:* 'Thy female breast
' Some faults, perfidious, hath suppress'd.
' Oh ! give the close-lock?d secret room,
' Unfold its bud, expand its bloom';
' Lest, sinking with our crumbled halls,
' We se'red flames devour their walls.'
AbashM, yet with '' decent pride.
Firm *Draupady* the fact denied ;
Till, through an arched alley green,
The limit of that sacred scene.
She saw the dreaded *Muny* go
With steps majestically slow ;
Then said: ('' stifled sigh she stole,
And show'd the conflict of her soul
By broken speech and fluttering heart)
' One trifle more I must impart:
'A *Brahmen* learn'd, of pure intent
'And look demure, one morn you sent,
' With me, from *Sanscrit* old, to read
' Each high *Puran* * each holy *Veid,*
' His thread, which *Brehmffs* lineage show'd,
' O'er his left shoulder graceful flow'd ;
' Of *Crishn"* and his nymphs he redde,
' How with nine maids the dance he led •,
' How they ador'd, and he repaid
'Their homage in the sylvan shade.

' A Mythological and Historical Poem.

' While this gay tale my spirits cheer'd,
' So keen the *Pendifs* eyes appear'd,
' So sweet his voice—'' blameless fire
' This bosom could not but inspire.
' Bright as " God he seem'd to stand :
' The rev'rend volume left his hand,
' With mine he press'd'—With deep despair
Brothers on brothers wildly stare:
From *Erjun* flew " wrathful glance;
Tow'rd them they saw their dread advance ;
Then, trembling, breathless, pale with fear,
' Hear, said the matron' calmly hear!
' By *Tulsy's* leaf the truth I speak—
' The *Brahmen* ONLY KISS'D MY CHEEK.'

Strait its full height the wonder rose,
Glad with its native branch to close.

Now to the walk approach'd the Sage
Exulting in his verdant age :
His hands, that touch'd his front, express'd
Due rev'rence to each princely guest,
Whom to his rural board he led
In simple delicacy spread,
With curds their palates to regale,
And cream-cups from the *Gopia's* pail.

Could you, ye Fair, like this black wife,
Restore us *to* primeval life,
And bid that apple, pluck'd for *Eve*
By him, who might all wives deceive,
Hang from its parent bough once more
Divine and perfect, as before,

Would you confess your little faults ?
(Great ones were never in your thoughts) ;
Would you the secret wish unfold,
Or in your heart's full casket hold ?
Would you disclose your inmost mind.
And speak plain truth, to bless mankind ?

' What! said the Guardian of our realm,
With waving crest and fiery helm,
' What! are the fair, whose heavenly smiles
' Rain glory through my cherish'd isles,
' Are they less virtuous or less true
' Than *Indian* dames of sooty hue ?
' No, by these arms. The cold surmise
' And doubt injurious vainly rise.
' Yet dares " bard, who better knows,
' This point distrustfully propose ;
' Vain fabler now ! though oft before
' His harp has cheer'd my sounding shore.'

With brow austere the martial maid
Spoke, and majestick trod the glade :
To that fell cave her course she held,
Where *Scandaly* bane of mortals, dwell'd.
Outstretch'' on filth the pest she found,
Black fetid venom streaming round ;
A gloomy light just serv'd to show
The darkness of the den below.
Britanni'' with resistless might
Soon dragg'd him from his darling night :
The snakes, that o'er his body curl'd,
And flung his poison through the world'
Confounded with the flash of day,
Hiss'd horribly " hellish lay.

His eyes with flames and blood suffus'd,
Long to th' ethereal beam unus'd,
Fierce in their gory sockets roli'd ;
And desperation made him bold :
Pleas'd with the thought of human woes,
On scaly dragon feet he rose.
Thus, when *Astirs* with impious rage,
Durst horrid war with *Dkvtds* wage,
And darted many " burning mass
E'en on the brow of gemm'd *Cailds,*
High o'er the rest, on serpents rear'd,
The grisly king of *Deits* appear'd.

The nymph beheld the fiend advance,
And couch'd her far-extending lance :
Dire drops he threw; th' infernal tide
Her helm and silver hauberk dyed :
Her moonlike shield before her hung ;
The monster struck, the monster stung :
Her spear with many " griding wound
Fast nail'd him to the groaning ground.
The Wretch, from juster vengeance free,
Immortal born by heav'n's decree,
With chains of adamant securM,
Deep in cold gloom she left immur'd.

Now reign at will, victorious Fair,
In *British,* or in *Indian,* air !
Still with each envying flow'r adorn
Your tresses radiant as the morn;
Still let each *Asiatick* dye
Rich tints for your gay robes supply ;
Still through the dance's labyrinth float,
And swell the sweetly lengthened note;

Still, on proud steeds or glitt'ring cars,
Rise on the course like beamy stars;
And, when charmed çircles round you close
Of rhyming bards and smiling beaux,
Whilst aU with eager looks contend
Their wit or worth to recommend,
Still let your mild, vet piercing, eyes
Impartially adjudge the prize.

A HYMN

TO

CAEDEO.

THE ARGUMENT.

THE *Hind"* God, to whom the following poem is addressed, appears evidently the same with the *Grecian* EROS and the *Roman* CuPIDO ; but the *Indian* description of his person and arms, his family, attendants, and attributes, has new and peculiar beauties.

According to the mythology *of Hindustan,* he was the son of MA YA, or the general *attracting* power, and married to RETTY or *Affection;* and his bosom friend is BESSENT or *Spring:* he is represented as " beautiful y in the midst of his gardens and temples; sometimes riding by moonlight 0Tl " parrot or lory, and attended by dancing girls or nymphs, the foremost of whom bears his colours, which are " *fish* on " red ground. His favourite place of resort is " large tract of country round AGRA, and principally the plains of *Matra,* where KRISHEN also and the nine GOPIA, who are clearly the *Apollo* and *Muses* of the *Greeks,* usually spend the night with musick and dance. His bow of sugarcane or flowers, with " string of bees, and his .'fivv arrows, each pointed with an *Indian* blossom of " heating quality, are allegories equally new and beautiful. He has at least twenty-three names, most of which are introduced in the hymn: that of *Câm* or *Câm"* signifies *desire,* " sense which it also bears in ancient and modern *Persian;* and it is possible, that the words *Dipu'*and *Cupid,* which have the same signification, may have the same origin ; since we know, that the old *Hetruscans,* from whom great part of the *Roman* language and religion was derived, and whose system had " near affinity with that of the *Per.'tans* and *Indians,* used to write their lines alternately forwards and backwards, as furrows are made by the plough ; and, though the two last letters of *Cupido* may be only the grammatical termination, as in *libido* and *capedo,* yet the primary root of *cupio* is contained in the three first letters. The seventh stanz" alludes to the bold attempt of this deity to wound the great God *Mahadeo,* for which he was punished by " flame consuming his corporeal nature and reducing him to " mental essence; and hence his chief dominion is over the *minds* of mortals, or such deities as he is permitted to subdue.

THE HYMN.

WHAT potent God from *Agra's* orient bow'rs
Floats thro' the lucid air, whilst living flow'rs
With sunny twine the vocal arbours wreathe,
And gales enamour'd heav'nly fragrance breathe ?
Hail, pow'r unknown ! for at thy beck
Vales and groves their bosoms deck,
And ev'ry laughing blossom dresses
With gems of dew his musky tresses»
I feel, I feel thy genial flame divine,
And hallow thee and kiss thy shrine.

''Knowst thou not me r" Celestial sounds I hear!
" Knowst thou not me ?" Ah, spare '' mortal ear!
'' Behold"—My swimming eyes entranc'd I raise,
Cut oh! they shrink before th' excessive blaze.
Yes, son of *Mayi,* yes, I know
Thy bloomy shafts and cany bow,
Cheeks with youthful glory beaming,
Locks in braids ethereal streaming,
Thy scaly standard, thy mysterious arms,
And all thy pains and all thy charms.

God of each lovely sight, each lovely sound,
Soul-kindling, world-inflaming, star-ycrown'd,
Eternal *Cama!* Or doth *Smara'* bright,
Or proud *Anang''* give thee more delight ?

Whatever thy seat, whatever thy name,
Seas,, earth, and air, thy reign proclaim ;
Wreathy smiles and. roseate pleasures
Are thy richest, sweetest treasures-
All animals to thee their tribute bring,
And hail thee universal king.

Thy consort mild, *Affection* ever true,
Graces thy side, her vest of glowing hue,
And in her train twelve blooming girls advance',
Touch golden strings and knft the mirthful dance-
Thy dreaded implements they bear,
And wave them in the scented air,
Each with pearls her neck adorning,
Brighter than the tears of morning.
Thy crimson ensign, which before them flies,
Decks with new stars the sapphire skies.

God of the flow'ry shafts and flow'ry bow,
Delight of all above and all below !
Thy lov'd companion, constant from his birth,
In heav'n clep'd *Bessent,* and gay *Spring* on earth,
Weaves thy green robe and flaunting bow'rs,
And from thy clouds draws balmy show'rs,
He with fresh arrows fills thy quiver,
(Sweet the gift and sweet the giver !*)*
And bids the many-plumed warbling throng
Burst the pent blossoms with their song.

He bends the luścious cane, and twists the string
With bees, how sweet! but ah, how keen their sting !
He with five flow Vets tips thy ruthless darts,
Which thro' five senses pierce enraptur'd hearts:
Strong *Chumpa,* rich in od'ous gold.
Warm *Amer,* nurs'd in heav'nly mould,

Dry *Nagkeser* in silver smiling,
Hot *Kiticutn* our sense beguiling,
And last, to kindle fierce the scorching flame,
Loveshafty which Gods bright *Bel"* name.

Can men resist thy pow'r, when *Krishen* yields,
Krishen, who still in *Matras'* holy fields
Tunes harps immortal, and to strains divine
Dances by moonlight with the *Gopi"* nine ?
But, when thy daring arm untam'd
At *Mahadeo* " loveshaft aim'd,
Heav'n shook, and, smit with stony wonder,
Told his deep dread in bursts of thunder,
Whilst on thy beauteous limbs an azure fire
Blaz'd forth, which never must expire,

O thou for ages born, yet ever young,
For ages may thy *Bramiri's* lay be sung !
And, when thy lory spreads his em'rald wings,
To waft thee high above the tow'rs of kings,
Whilst o'er thy throne the moon's pale light
Pours her soft radiance thro' the night,
And to each floating cloud discovers
The haunts of blest or joyless lovers,
Thy mildest influence to thy bard impart,
To warm, but not consume, his heart.

TWO HYMNS

TO

PRACRITI.

THE ARGUMENT.

IN all our conversations with learned *Hindus* we find them enthusiastick admirers of Poetry, which they consider as " divine art, that had been practised for numberless ages in heaven, before it was reveakd on earth by VA'JLMI'C, whose great Heroick Poem is fortunately preserved: the *Br&hmans* of course prefer that poetry, which they believe to have been *actually inspired ;* while the *Faidyas,* who are in general perfect grammarians and good poets, but are not suffered to read any of the *sacred* writings except the *Ayurvéda,* or *Body of Medical Tracts,* speak with rapture of their innumerable *popular* poems, *Epick, Lyrick,* and *Dtwnatick,* which were composed by men not literally inspired,but called, metaphorically, the sons of SERESWATI, or MINERVA; among whom the *Pandits* of all sects, nations, and degrees are unanimous in giving the prize of glory to CA'LI'DA'SA, who flourished in the court of VICRAMA'DITYA, fifty-seven years before Christ. He wrote several *Dramas,* one of which, entitled SACONTALA', is in my possession; and the subject of it appears to be as interesting as the composition is beautiful: besides these he published the *Méghaduta,* or cloud-messenger, and the *Nalodaya,* or rise of NALA, both elegant love-tales; the *Raghuvaansa,* an Heroick Poem; and the *Cumitr" Sambhava,* or birth of CUMA'RA, which supplied me with materials for the first of the following Odes, I have not in-

deed yet read it; since it could not be correctly copied foi' me during the short interval, in which it is in my power to amuse myself with literature; but I have heard the story told both in *Sanscrit* and *Persian*, by many *Pandits*, who had no communication with each other; and their outline of it coincided so perfectly, that I am convinced of its correctness: that outline is here filled up, and exhibited in " lyrick form, partly in the *Indian*, partly in the *Grecian*, taste; and great will be my pleasure, when I can again find time for such amusements, in reading the whole poem of CALI'DA'SA, and in comparing my descriptions with the original composition. To anticipate the story in " preface would be to destroy the interest, that may be taken in the poem; " disadvantage attending all prefatory arguments, of which those prefixed to the several books of TASSO, and to the Dramas of METASTASIS are obvious instances; but, that any interest may be taken in the two hymns addressed to PRACRITI, under different names, it is necessary to render them intelligible by " previous explan" tion of the mythological allusions, which could no1 but occur in them.

ISWARA, of I'SA, and I'SA'NI or I'si', are unquestionably the OSIRIS and Isis of Egypt; for, though neither " resemblance of names, nor " similarity o character, would separately prove the identity o *Indian* and *Egyptian* Deities, yet, when they botl confcur, with thef addition oi numberless corrobo rating circumstances, they forni " proof little shor

of demonstration. The *female* divinity, in the mythological systems of the East, represents the active *power* of the *male;* and that I'si' means *active nature,* appears evidently from the word *s'acta,* which is derived from *s'acti,* or *power,* and applied to those *Hindus,* who direct their adoration principally to that goddess: this feminine character of PRACRITI, or *created nature,* is so familiar in most languages, and even in our own, that the gravest *English* writers, on the most serious subjects of religion and philosophy, speak of *her* operations, as if *she* were actually an animated being; but such personifications are easily misconceived by the multitude, and have '' strong tendency to polytheism. The principal operations of nature are, not the absolute annihilation and new creation of what we call *material substaticcs,* but the temporary extinction and reproduction, or, rather in one word, the *transmutation, of forms ;* whence the epithet *Polymorphos* is aptly given to nature by *European* philosophers : hence ISWARA, SIVA, HAR'' (for those are his names and near '' thousand more), united with Isi', represent the *secondary causes,* whatever they may be, of natural phenomena, and principally those of temporary *destruction* and *regeneration;* but the *Indian* Isis appears in a variety of characters, especially in those of PA'RVATI', CA'LI', DURGA', and BHA'vANI', which bear " strong resemblance to the JUNO of HOMER, to HECATE, to the armed PALLAS, and to the *Lucretian* VENUS.

The name PA'RVATI' took its rise from " wild

poetical fiction. HIMALAYA, or the *Mansion of Snow,* is the title given by the *Hindus* to that vast chain of mountains, which limits *Indi"* to the north, and embraces it with its eastern and western arms, both extending to the ocean; the former pf those arms is called *Chandra'sc'hara,* or the *Moon's Mock*; and the second, which reaches as far west as the mouths of the *Indus,* was named by the ancients *Monies Parvcti.* These hills are held sacred by the *Indians,* who suppose them to be the terrestrial haunt of the God I'SWARA. The mountain *Himalaya,* being personified, is represented as " powerful monarch, whose wife was ME'NA': their daughter is named PA'RVATI', 01 *Mountain-bom,* and DURGA', or *of difficult access;* but the *Hindus* believe her to have been married to S I V ' ' in " pre-existent state, when she bore the name of SATI'. The daughter of HIMA'LAY'' had two sons ; GANE'S'A, or the *Lord of Spirits,* adored as the wisest of Deities, and always invoked at the beginning of every literary work, and CuMA'hA, SCANDA, or CA'RTICE'YA, commander of the celestial armies.

The pleasing fiction of CA'MA, the *Indian* CUPID, and his friend VASANTA, or the Spring, has been the subject of another poem; and here it must be remembered, that the God of Love is named also SMARA, CANDARPA, and ANANOA. One of his arrows is called *Mellicà,* the *Nyctant.'us* of our Botanists, who very unadvisedly reject the vernacular names of most *Asi" tick* plants : it is beautifully introduced by CA'LIDA'S'' into this lively couplet;

Mellicamucule bhatigunjanmattamadhuvratah)
Prayane panchaoanasy'' sanchamapurayanniva.

'The intoxicated bee shines and murmurs in the fresh-blown *Mellich,* like him who gives breath to '' white conch in the procession of the God with five arrows.'

A critick, to whom CA'LI'DA'S'' repeated this verse, observed, that the comparison was not exact; since the bee sits on the blossom itself, and does not murmur at the end of the tube, like him who blows '' concfy: I was aware of that, said the '' poet, and, therefore, described the bee as *intoxi'' cated:* '' drunken musician would blow the shell at the wrong end:' There was more than wit in this answer : it was '' just rebuke to '' dull critick; for poetry delights in *general* images, and is so far from being '' perfect imitation, that '' scrupulous exactness of descriptions and similes, by leaving nothing for the imagination to supply, never fails to diminish or destroy the pleasure of every reader, who has an imagination to be gratified.

It may here be observed, that *Nymphcea,* not L***otos,*** is the *generick* name in *Europe* of the flower consecrated to Isis: the *Persians* know by the name of *Nilufer* that species of it, which the Botanists ridiculously call *Nelumbo,* and which is remarkable for its curious *perkarpium,* where each of the seeds contains in miniature the leaves of '' perfect vegetable. The *lotos* of HOMER was probably the *sugar-cane,* and that of LiNIMBUS is '' papilionaceous plaqt; **but** he gives the same name to another

species of the *Nymphcea*; and the word is so constantly applied among us in *Indi"* to the *Nilufer*, that any other would be hardly intelligible: the *blue* lotos grows in *Cashmir* and in *Persia*, but not in *Bengal*, where we see only the remand the *white;* and hence occasion is taken to feign, that the lotos *of Hindustan* was dyed crimson by the blood of Si VA,

CUVE'RA, mentioned in the fourteenth stanza, is the God of Wealth, supposed to reside in " magnificent city, called *Alacà;* and VRIHASPATI, or the Genius of the planet *Jupiter*, is the preceptor of the gods in *Szverg"* or the firmament: he is usually represented as their orator, when any message is carried from them to one of the three superior Deities.

The lamentations of RETI', the wife of CAMA, fill " whole book in the *Sanscrit* poem, as I am informed by my teacher, " learned *Vaidya;* who ip restrained only from reading the book, which contains " description of the nuptials; for the ceremonies of " marriage where BRAHMA' himself officiated as the father of the bridegroom, are too holy to be known by any but *Brfihmam.*

The achievements of DURGA' in her martial character as the patroness of *Virtue*, and her battle with " demon in the shape of " buffalo, are the subject of many episodes in the *Pur Anas* and *Cdvyas*, or *sacred* and *popular* poems; but " full account of them would have destroyed the unity of the Ode, and they are barely alluded to in the last stanza.

It seemed proper to change the measure, when the goddess was to be addressed as BHAVA'NI, or the *power of fecundity,* but such " change, though very common in *Sanscrit,* has its inconveniences in *European poetry:* " distinct Hymn is therefore appropriated to her in that capacity; for the explanation of which we need only premise, that LACSHMI' is the Goddess *of Abundance-,* that the *Cetac''* is a fragrant and . beautiful plant of the *Dfoecian* kind, known to Botanists by the name of *Pandanus*; and that the *Durgstsava,* or great festival of BHAVA'NI at the close of the rains, ends in throwing the image of the goddess into the *Ganges* or other sacred water.

I am not conscious of having left unexplained any difficult allusion in the two poems ; and have only to add (lest *European* criticks should consider " few of the images as inapplicable to *Indian* manners), that the ideas of *snow* and *ice* are familiar to the *Hindus;* that the mountains of *Himálay''* may be clearly discerned from apart of *Bengal-,* that the G*recian HÆMVS* is the *Sanscrit* word *haimas,* meaning *snowy,* and that funeral *urns may* be seen perpetually on the banks of the river.

The two Hymns are neither translations from any other poems, nor imitations of any ; and have nothing of PINDAR in them except the measures, which are nearly the same, syllable for syllable, with those of the first and second *Nemean* Odes: pnore musical stanzas might perhaps have been formeds but, in every art, variety and novelty are

considerable sources of pleasure. The style and manner of PINDAR have been greatly mistaken; and, that "distinct idea" of them may be conceived by such, as have not access to that inimitable poet in his own language, I cannot refrain from subjoining the first *Nemean* Ode, not only in the same measure as nearly as possible, but almost word for word, with the original; those epithets and phrases only being necessarily added, which are printed in *Italick* lette

THE HYMN

TO

DURGA.

I. 1.

FROM thee begins the solemn air,
Ador'd GANE'SA; next, thy sire we praise
(Him, from whose red clust'ring hair
A new-born crescent sheds propitious rays,
Fair as GANGA'S curling foam),
Dread Is'WAR''; who lov'd o'er awful mountains,
Rapt in prescience deep, to roam,
But chiefly those, whence holy rivers gush,
Bright from their secret fountains,
And o'er the realms of BRAHMA' rush.

I. 2.

Rock above rock they ride sublime,
And lose their summits in blue fields of day,
Fashion 'd first, when rolling time,
Vast infant, in his golden cradle lay,
Bidding endless ages run
And wreathe their giant heads in snows eternal
Gilt by each revolving sun;
Though neither morning beam, nor noontide glare,
In wintry sign or vernal,
Their adamantine strength impair ;

I. 3.

Nor e'en the fiercest summer heat
Could thrill the palace, where their Monarch reign'd
On his frost-impearled seat,
(Such height had unremitted virtue gain'd!)
HIMA'LAYA, to whom " lovely child,
Sweet PARVATI', sage ME'N'' bore,
Who now, in earliest bloom, saw heav'n adore
Her charms; earth languish, till she smii'd.

II. 1,

But she to love no tribute paid;
Great ISWAR'' her pious cares engag'd:
Him, who Gods and fiends dismay'd,
She sooth'd with off'rings meek, when most he rag'd.
On " morn, when, edg'd with light,
The lake-born flow'rs their sapphire cups expanded
Laughing at the scattered night,
A vale remote and silent pool she sought,
Smooth-footed, lotos-handed,
And braids of sacred blossoms wrought ,

IL 2.

Not for her neck, which, unadorn'd,
Bade envying antelopes their beauties hide:
Art she knew not, or she scored ;
Nor had her language e'en " name for pride.
To the God, who, fix'd in thought,
Sat in " crystal cave new worlds designing,
Softly sweet her gift she brought,
And spread the garland o'er his shoulders broad,
Where serpents huge lay twining,
Whose hiss the round creation aw'd'

IL 3.

He vlew'd, half-smiling, half-severe,
The prostrate maid—That moment through the rocks
He, who decks the purple year,
YASANTA, vain of odoriProus locks,
With CA'MA, hors'd on infant breezes flew:
(Who knows not CA'MA, nature's king ?)
VASANT " barb'd the shaft and fix'd the string ;
The living bow CANDARPA drew,

III.1.

Dire sacrilege! The chosen reed,
That SMAR'' pointed with transcendent art,
Glanced with unimagin'd speed,
And ting'd its blooming barb in SIVA'S heart:
Glorious flow'r, in heav'n proclaim' d
Rich *Mellica,* with balmy breath delicious,
And on earth *Nyctanthes* nam'd !
Some drops divine, that o'er the lotos blue
Trickled in rills auspicious,
Still mark it with '' crimson hue'

III. 2.

Soon clos'd the wound its hallow'd lips;
But nature felt the pain : heav'n's blading eye
Sank absorb'd in sad eclipse,
And meteors rare betray'd the trembling sky ;
When '' flame, to which compar'd
The keenest lightnings were but idle flashes,
From that orb all-piercing glar'd,
Which in the front of wrathful HAR'' rolls.
And soon to silver ashes
Reduc'd th' inflamer of our souls'

III. 3.

VASANT, for thee " milder doom,
Accomplice rash, athund'ring voice decreed:
' Withering live in joyless gloom,
' While ten gay signs the dancing seasons lead.
' Thy flow'rs, perennial once, now annual made,,
' The Fish and Ram shall still adorn ;
' But, when the Bull has reared his golden horn,
' Shall, like yon idling rainbow, fade.'

IV. 1.

The thunder ceas" ; the day returned ;
But SIVA from terrestrial haunts had fled:
Smit with rapt'rous love he burn'd,
And sigh'd on gemm'' *Caílasås* viewless head-
Lonely down the mountain steep,
With flutt'ring heart, soft PARVATI descended;
Nor in drops of nectar'd sleep
Drank solace through the night, but lay alarmM,
Lest her mean gifts offended
The God herpow'rful beauty charm'd.

IV. 2.

Ali arts her sorrVing damsels tried,
Her brow, where wrinkled anguish lowYi, to smoothe,
And, her troubled soul to soothe,
Sagacious ME'NA' mild reproof applied;
But nor art nor counsel sage,
Nor e'en her sacred parent's tender chiditg,
Could her only pain assuage :
The mountain drear she sought, in manding shade
Her tears and transports hiding,
And oft to **her** adorer pray'd.

IV. 3.

There on '' crag, whose icy rift
Hurl'd night and horror o'er the pool profound,
That with madding eddy swift
Revengeful bark'd his rugged base around,
The beauteous hermit sat; but soon perceiv'd
A *Brahmen* old before her stand,
His rude staff quivering in his withered hand,
Who, falt'ring, ask'd for whom she griev'd,

V. 1.

' What graceful youth with accents mild,
' Eyes like twin stars, and lips like early morn,
' Has thy pensive heart beguil'd ?'
'' No mortal youth,'' she said with modest scorn,
'' E'er beguil'd my guiltless heart:
'' Him have I lost, who to these mountains hoary
'' Bloom celestial could impart.
'' Thee I salute, thee ven'rate, thee deplore,
'' Dread SIVA, source of glory,
" Which on these rocks must gleam no more !''

V. 2.

' Rare object of '' damsel's love,'
The wizard bold relied, ' who, rude and wild,
'Leaves eternal blis' above,
' And roves o'er washes where nature never smil'd,
' Mounted on his mikwhite bull!
'Seek INDR'' with ajrial bow victorious,
'Who from vases ever full
'Quaffs love and nectar; seek the festive hall,
'Rich caves, and mansion glorious
' Of young CUVE'RA, lov'd dy all;

V. 3.

' But spurn that sullen wayward God,
' That three-ey'd monster, hideous, fierce, untamM;
' Unattir'd, ill-girt, unshod——
" Such fell impiety, the nymph exclaim'd,
" Who speaks, must agonize; who hears, must die;
" Nor can this vital frame sustain
" The pois'nous taint, that runs from vein to vein;
" Death may atone the blasphemy."

VI. 1.

She spoke, and o'er the rifted rocks
Her lovely form with pious phrensy threw;
But beneath her floating locks
And waving robes " thousand breezes flew,
Knitting close their silky plumes,
And in mid-air " downy pillow spreading j
Till, in clouds of rich perfumes
Embalm'd, they bore her to " mystick wood;
Where streams of glory shedding,
The well-feign'd *Brahmen,* S I V ' ' stood.

VI. 2.

The rest, my song conceal:
Unhallow'd ears the sacrilege might rue.
Gods alone to Gods reveal
In what stupendous notes th' immortals woo.
Straight the sons of light prepar'd
The nuptial feast, heav'n's opal gates unfolding,
Which th' empyreal army shar'd;
And sage HIMA'LAY'' shed blissful tears
With aged eyes beholding
His daughter empress of the spheres.

VI. 3,

Whilst ev'ry lip with nectar glow'd,
The bridegroom blithe his transformation told:
Round the mirthful goblets flow'd,
And laughter free o'er plains of ether roll'd:
' Thee too, like VISHNU, said the blushing queen,
' Soft MA'YA, guileful maid, attends;
' But in delight supreme the phantasm ends;
' Love crowns the visionary scene.'

VII 1.

Then rose VRIHASPATI, who reigns
Beyond red MANGALA'S terrifick sphere,
Wand'ring o'er cerulean plains:
His periods eloquent heav'n loves to hear
Soft as dew on waking flow'rs.
He told, how TA'RAC'' with snaky legions,
Envious of supernal pow'rs,
Had menac'd long old ME'RU'S golden head,
And INDRA'S beaming regions
With desolation wild had spread:

VII. 2.

How, when the Gods to BRAHMA' flew
In routed squadrons, and his help implor'd;
" Sons, he said, from vengeance due
" The fiend must wield secure his fiery sword
" (Thusth' unerring Will ordains),
" Till from the Great Destroyer's pure embraces,
" Knit in love's mysterious chains
" With her, who, daughter to the mountain-king,
" Yon snowy mansion graces,
" **CUMA'RA,** warrior-child, shall spring'

VII. 3.

"Who, bright in arms of heav'nly proof,
" His crest " blazing star, his diamond mail
" Colour'd in the rainbow's woof,
" The rash invaders fiercely shall assail,
" And, on " stately peacock borne, shall rush
" Against the dragons of the deep;
" Nor shall his thundering mace insatiate sleep
" Till their infernal chief it crush."

VIII. 1.

'The splendid host with solemn state
' (Still spoke th' ethereal orator unblam'd)
' Reason'd high in long debate;
' Till, through my counsel provident, they claim'd
" Hapless CA'MA'S potent aid :
'At INDRA's wish appear'd the soul's inflamer,
'And, in vernal arms array'd,
'Engag'd (ah, thoughtless!) in the bold emprise
'To tame wide nature's tamer,
' And soften Him, who shakes the skies.

VIII. 2.

' See now the God, whom all ador'd,
' An ashy heap, the jest of cv'ry gale !
' Loss by heav'n and earth depior'd !
' For, love extinguished, earth and heav'n must fail.
' Mark, how RETI' bears his urn,
' And tow'rd her widow'd pile with piercing ditty
' Points the flames—ah, see it burn !
' How ill the fun'ral with the feast agrees !
' Come, love's pale sister, pity;
' Come, and the lover's wrath appease,'

VIII. 3.

Tumultuous passions, whilst he spoke,
In heav'nly bosoms mix'd their bursting fire,
Scorning frigid wisdom's yoke,
Disdain, revenge, devotion, hope, desire :
Then grief prevailed, but pity won the prize.
Not SIVA could the charm resist:
' Rise, holy love !' he said; and kiss'd
The pearls, that gush'd from DURGA"S eyes'

I‡. 1.

That instant through the blest abode,
His youthful charms renew'd, ArtANG'' came:
High on em'rald plumes he rode
With RETI' brighten'd by th' eluded flame;
Nor could young VASANT'' mourn
(Officious friend !) his darling lord attending,
Though of annual beauty shorn :
'Love-shafts enow one season shall supply,
' He menac'd unoffending,
' To rule the rulers of the sky.'

‡‡. 2.

With shouts the boundless mansion rang ;
And, in sublime accord, the radiant quire
Strains of bridal rapture sang
With glowing conquest join'd and martial ire:
' Spring to life, triumphant son,
' Hell s future dread, and heav'n's eternal wonder !
'Helm and flaming habergeon
'For thee, behold, immortal artists **weavt,**
' And edge with keen blue thunder
' The blade, that shall th' oppressor cleave.'

IX. 3.

O DURGA', thou hast deign'd to shield
Man's feeble virtue with celestial might,
Gliding from yon jasper field,
And, on '' lion borne, hast brav'd the fight;
For, when the demon Vice thy realms defied.
And arm'd with death each arched horn,
Thy golden lance, O goddess mountain-born,
Touch but the pest—Heroar'danddied.

THE HYMN

TO

BHAVANI.

THE HYMN

TO

B H A V A N I.

WHEN time was drowned in sacred sleep,
And raven darkness brooded o'er **the** deep,
Reposing on primeval pillows
Of tossing billows,
The forms of animated nature lay;
‡ill o'er the wild abyss, where love
Sat like " nestling dove,
From heav'n's dun coneave shot " golden ray.

Still brighter and more bright it streamed,
Then, like " thousand suns, resistless gleam'd ;
Whilst on the placid waters blooming,
The sky perfuming,
An op'ning Lotos rose, and smiling spread
His azure skirts and vase of gold,
While o'er his foliage rolled
Drops, that impearl BHAVA'NI''S orient bed.

Mother of Gods, rich nature's queen,
Thy genial fire emblazed the bursting scene;
For, on th' expanded blossom sitting,
With sun-beams knitting
That mystick veil for ever unremov'd,
Thou badst the softly kindling flame
Pervade this peopled frame,
And smiles, with blushes ting'd, the work approved.

Goddess, around thy radiant throne
The scaly shoals in spangled vesture shone,
Some slowly through green waves advancing,
Some swiftly glancing,
As each thy mild mysterious pow'r impelled :
L'on ores and river-dragons felt
Their iron bosoms melt
With scorching heat; for love the mightiest quell'd.

But straight ascending vapours rare
O'ercanopied thy seat with lucid air,
While, through young INDRA's new dominions
Unnumber'd pinions
Mix'd with thy beams " thousand varying dyes,
Of birds or insects, who pursued
Their flying loves, or woo'd
Them yielding, and with musick iiird the skies.

And now bedeck'd with sparkling isles
Like rising stars, the watry desert smiles;
Smooth plains by waving forests bounded,
With hillocks rounded,
Send forth " shaggy brood, who, frisking light
In mingled flocks or faithful pairs,
Impart their tender cares :
All animals to love their kind invite'

Nor they alone: those vivid gems,
That dance and glitter on their leafy stems,
Thy voice inspires, thy bounty dresses,
Thy rapture blesses,
From yon tall palm, who, like " sunborn king,,
His proud tiar" spreads elate,
To those, who throng his gate,
Where purple chieftains vernal tribute bring.

A gale so sweet o'er GANGA' breathes,
That in soft smiles her graceful cheek she wreathes.
Mark, where her argent brow she raises,
And blushing gazes
On yon fresh *Cetaca*, whose am'rous flow'r
Throws fragrance from his flaunting hair,
While with his blooming fair
He blends perfume, and multiplies the bow'r.

Thus, in one vast eternal gyre,
Compact or fluid shapes, instinct with fire,
Lead, as they dance, this gay creation,
Whose mild gradation
Of melting tints illudes the visual ray:
Dense earth in springing herbage lives,
Thence life and nurture gives
To sentient forms, that sink again to clay.

Ye maids and youths on fruitful plains,
Where LACSHMI' revels and BHAVA'NI' reigns,
Oh, haste ! oh, bring your flow'ry treasures,
To rapid measures
Tripping at eve these hallow'd banks along:
The pow'r, in yon dim shrines ador'd,
To primal waves restoi'd,
With many " smiling race shall bless your song.

A HYMN

TO

INDRA.

So many allusions to H*indu Mythology* occur in the following Ode, that it would be scarce intelligible without an explanatory introduction, which, on every account and on all occasions, appears preferable to notes in the margin.

A distinct ide'' of the God, whom the poem celebrates, may be collected from " passage in the ninth section of the *Gilà,* where the sudden change of measure has an effect similar to that of the finest modulation :

tè punyamusudy" surendv" lo:am
ct il? nti divyán dividé vabhógún,
tè tarn bhuctwii swcrgalócam visá.'am
cshhiè puny} mcrtyallcam visant

" These, having through virtue reached the **man-** " sion of the king of *Sura's,* feast on the exquisite " heavenly food of the Gods : they, who have en- " joyed this lofty region of Swerga, *but* whose vir- " tue is exhausted, revisit the habitation of mortals."

INDRA, therefore, or the *King* of Immortals, corresponds with one of the ancient *Jupiten* (for several of that name were worshipped in *Europe),* and particularly with *Jupiter* the *Conductor,* whose attributes are so nobly described by the *Platonkk* Philosophers: one of his numerous titles is *Dyupeti,or,in* the nominative case before certain letters, *Dyupetir;* whichmeansthe *Lordof Heaven,* and seems " more probable origin of the *Hetruscan* word than *Juvans Pater;* as *Diespiter* was, probably, not the

Father, but the *Lord,* of *Bay.* He may be considered as the JOVE of ENNIUS in his memorable line:

' Aspice ho'sublime candens, quern invocant omnes *Jovem.'*

where the poet clearly means the firmament, of which INDR'' is the personification. He is the God of thunder and the five elements, with inferior Genii under his command; and is conceived to govern the Eastern quarter of the world, but to preside, like *the Genius* or *Agathodcemon* of the Ancieuts,over the celestial bands, which are stationed on the summit of ME'RU, or the North-pole, where he solaces the Gods with nectar and heavenly musick: hence, perhaps, the *Hindus,* who give evidence, and the magistrates, who hear it, are directed to stand fronting the East or the North.

This imaginary mount is here feigned to have been seen in '' vision at *Varanasi, very* improperly called *Banáris,* which takes its name from two rivulets, that embrace the city; and the bard, who was favoured with the sight, is supposed to have been VYA'SA, surnamed *Dicaipáyana,* or *Dwelling in an Island;* who, if he really composed the *Gita,* makes very flattering mention of himself in the tenth chapter. The plant *Latà,* which he describes weaving '' net round the mountain *Mandarcty* is transported by '' poetical liberty to *Sumeru,* which the great author of the *Mahabhdrat* has richly painted in four beautiful couplets : it is the generic!'; name for '' *creeper,* though represented

here as " species, of which many elegant varieties are found in *Asia.*

The Genii named *Cinnara's* are the male dancers in *Swerga,* or the Heaven of INDRA; and the *Apsara's* are his dancing-girls, answering to the *fairies* of the PERSIANS, and to the damsels called in the KORAN *hhúru'lúyuǹ,* or *with antelopes' eyes.* For the story *of Chitrarat 'ha,* the chief musician of the *Indian* paradise, whose *painted car* was burned by ARJUN, and for that of *Chaturdesaretna, ox fourteen gems,* as they are called, which were produced by churning the ocean, the reader must be referred to Mr. WILKINS'S learned annotations on his accurate version of the *Bhagavadgità.* The fable of the pomegranate-flower is borrowed from the popular mythology of *Nepal* and *Tibet.*

In this poem the same form of stanza is repeated with *variations,* on " principle entirely new in modern lyrick poetry, which on some future occasion may be fully explained.

THE HYMN.

B U T ah! what glories yon blue vault emblaze?
What living meteors from the zenith stream ?
Or hath " rapturous dream
Perplex'd the isle-born bard in fiction's maze ?
He wakes; he hears ; he views no fancied rays'
'Tis INDRA mounted on the sun's bright beam;
And round him revels his empyreal train:
How rich their tints! how sweet their strain *i*

Like shooting stars around his regal seat
A veil of many-colour'd light they weave,
That eyes unholy would of sense bereave :
Their sparkling hands and lightly-tripping feet
Tir'd gales and panting clouds behind them leave'
With love of song and sacred beauty smit
The mystick dance they knit;
Pursuing, circling, whirling, twining, leading,
Now chasing, now receding ; Till the gay pageant from the sky desce
On charm'd *Sumeru,* who with homage bends'

Hail, mountain of delight,
Palace of glory, bless'd by glory's king!
With prosp'ring shade embow'r me, whilst I sing
Thy wonders yet unreach'd by mortal flight.

Sky-piercing mountain! In thy bow'rs of love
No tears are seen, save where medicinal stalks
Weep drops balsamick o'er the silver'd walks;
No plaints are heard, save where the restless dove
Of coy repuke and mild reluctance talks ;
Mantled in woven gold, with gems enchas'd,
With em'rald hillocks grac'd,
From whose fresh laps in young fantastick mazes
Soft crystal bounds and blazes
Bathing the lithe convolvulus, that winds
Obsequious, and each flaunting arbour binds.

When sapient BRAHMA' this new world approv'd,
On woody wings eight primal mountains mov'd ;
But INDR " mark'd *Sumeru* for his own,
And motionless was ev'ry stone.

Dazzling the moon he rears his golden Lead:
Nor bards inspir'd, nor heav'n's all-perfect speech
Less may unhallow'd rhyme his beauties teach,
Or paint the pavement which th' immortals tread ;
Nor thought of man his awful height can reach :
Who sees it, maddens; who approaches, dies ;
For, with flame-darting eyes,
Around it
" thousand sleepless dragons ;
While from their diamond flagons
The feasting Gods exhaustless nectar sip,
Which glows and sparkles on each fragrant lip.

This feast, in mem'ry of the churned wave
Great INDRA gave, when *Amrit* first was won
From impious demons, who to *Maya's* eyes
Resigned the prize, and rued the fight begun.

Now, while each ardent *Cinnara* persuades
The soft-ey'd *Apsarh* to break the dance,
And leads her loth, yet with love-beaming glance,
To banks of marjoram and *Champa'*shades,
Celestial *Genii* tow'rd their king advance
(So call'd by men, in heav'n *Gandharvas* nam'd)
For matchless musick fam'd.
Soon, where the bands in lucid rows assemble,
Flutes breathe, and citherns tremble;
Till CHITRARATH'' sings—His painted car,
Yet unconsum'd, gleams like an orient star.

Hush'd was ev'ry breezy pinion,
Ev'ry stream his fall suspended :
Silence reign'd; whose sole dominion
Soon was rais'd, but soon was ended.

He sings, how ' whilom from the troubled main
' The sovereign elephant *Airavan* sprang;
' The breathing shell, that peals of conquest rang;
' The parent cow, whom none implores in vain;
' The milkwhite steed, the bow with deaf'ning clang ;
' The Goddesses of beauty, wealth, and wine ;
' Flow'rs, that unfading shine,
' NA'RA'YAN'S gem, the moonlight's tender languish ;
' Blue venom, source of anguish ;
' The solemn leech, slow-moving o'er the strand,
' A vase of long-sought *Amrk* in his hand.

' To soften human ills dread SIVA drank
' The pois'nous flood, that stain'd his azure neck ;
' The rest thy mansions deck,
' High *Swerga,* stor'd in many '' blazing rank.

' ' Thou, God of thunder, satst on *Mêr*'' throned,
' Cloud-riding, mountain-piercing, thousand-ey'd,
' With young PULO'MAJA'. thy blooming tjride,
' Whilst air and skies thy boundless empire own'd;
' Hail, DYUPETIR, dismay to BALA'S pride!
' O r speaks PURANDER best thy martial fame,
' Or SACRA, mystick name ?
' With various praise in odes and hallow'd story
' Sweet bards shall hymn thy glory.
' Thou, VA SAVA, from this unmeasur'd height
' Shedst pearl, shedst odours o'er the sons of light !'

' The Genius rested; for his pow'rful art
Had swell'd the monarch's heart with ardour vain's
That threaten'd rash disdain, and seem'd to low'r
On Gods of loftier pow'r and ampler reign.

He smil'd; and, warbling in '' softer mode,
Sang, ' the red light' ning, hail, and whelming rain
' O'er *Gocul* green and *Vraja's* nymph-lov'd plain
' By INDRA hurl'd, whose altars ne'er had glow'd,
' Since infant CRISHN'' rul'd the rustick train
' Now thrill'd with terrour—Them the heav'nly child
' Call'd, and with looks ambrosial smil'd,
' Then with one finger rear'd the vast *Goverdhen*,
' Beneath whose rocky burden
' On pastures dry the maids and herdsmen trod:
' The Lord of thunder felt '' mightier God !'

What furies potent modulation soothes!
E'en the dilated heart of INDRA shripks:
His ruffled brow he smoothes,
His lance half-rais'd with listless languor sinks.

A sweeter strain the sage musician chose:
He told, how 'SACHI, soft as morning light,
'Blythe SACHI, from her Lord INDRA'NI' hight,
' When through clear skies their car ethereal rose,
'Fix'd on " garden trim herwand'ring sight,
' Where gay pomegranates, fresh with early dew,
'Vaunted their blossoms new:
" Oh ! pluck, she said, yon gems, which nature dresses
" To grace my darker tresses,"
' In form " shepherd's boy, " God in soul,
' He hasten'd, and the bloomy treasure stole.

'The reckless peasant, who those glowing flow'rs,
' Hopeful of rubied fruit, had foster'd long,
' Seiz'd and with cordage strong
' Shackled the God, who gave him show'rs.

' Straight from sev'n winds immortal Genii flew,
' Green *Varuna,* whom foamy waves obey,
' Bright *Vahni* flaming like the lamp of day,
' *Cuver"* sought by all, enjoyed by few,
'*Maruty* who bids the winged breezes play,
' Stern Y*ama,* ruthless judge, and *Isa* cold
'With *Nairrit* mildly bold :
' They with the ruddy flash, that points his thunder,
'Rend his vain bands asunder,
' Th' exulting God resumes his thousand eyes,
' Four arms divine, and robes of changing dyes.'

Soft memory retrac'd the youthful scene :
The thundVer yielded to resistless charms,
Then smil'd enamour'd on his blushing queen,
And melted in her arms.

Such was **the** vision, which, on *Varan's* **breast**
Or *Asi* pure with offered blossoms fili'd,
DWAIPA'YAN slumb'ring saw; (thus NA'RED wil'd)
For waking eye such glory never bless'd,
Nor waking ear such musick ever thrill'd.
It vanish'd with light sleep : he, rising, prais'd
The guarded mount high-raised,
And pray'd the thund'ring pow'r, that sheafy treasures,
Mild show'rs and vernal pleasures,
The lab'ring youth in mead and vale might cheer,
And cherished herdsmen bless th' abundant year.

Thee, darter of the swift blue bolt, he sang;
Sprinkler of genial dews and fruitful rains
O'er hills and thirsty plains !
When through the waves of war thy charger sprang,
Each rock rebellow'd and each forest rang,
Till vanquish'd *Asurs* felt avenging pains.
Send o'er their seats the snake, that never dies,
But waft the virtuous to thy skies !'

A HYMN

TO

S U R Y A.

THE ARGUMENT.

A PLAUSIBLE opinion has been entertained by learned men, that the principal source of idolatry among the ancients was their enthusiastick admiration of the Sun; and that, when the primitive religion of mankind was lost amid the distractions of establishing regal government, or neglected amid the allurements of vice, they ascribed to the great visible luminary, or to the wonderful fluid, of which it is the general reservoir, those powers of pervading all space and animating all nature, which their wiser ancestors had attributed to one eternal MIND, by whom the substance of fire had been created as an inanimate and secondary cause of natural phenomena. The Mythology of the East confirms this opinion; and it is probable, that the *triple Divinity* of the *Hindus* was originally no more than " personification of the Sun, whom they call *Treyitenu,* or *Three-bodied,* in his triple capacity of producing forms by his genial *huit,* preserving them by his *light,* or destroying them by the concentrated force of his *igneous* matter: this, with the wilder conceit *of " jemale power* united with the Godhead' and ruling nature by his authority, will account for nearly the whole systein of *Egyptian, Indian,* and *Grecian* polytheism, distinguished from the sublime Theology of the Philosophers, whose understandings were too strong to admit the popular belief, but whose influence was too weak to reform it'

SURYA' the PHOEBUS of *European* heathens, has ftear fifty names or epithets in the *Sanscrit* language ; most of which, or at least the meanings of them' are introduced in the following Ode; and every image, that seemed capable of poetical ornament, has been selected from books of the highest authority among the *Hindus:* the title *Arca* is very singular; and it is remarkable, that the *Tibetians* represent the Sun's car in the form of " *boat.*

It will bė necessary to explain " few other parti' tularsofthe *Hindu* Mythology, to which allusions are made in the poem. SOMA, or the Moon, is a *male* Deity in the *Indian* system, as *Mon''* was, I believe, among the *Saxons,* and *Lunus* among some of the nations, who settled in *Italy :* his titles also, with one or two of the ancient fables, to which they refer, are exhibited in the second stanza. Most of the *Lunar mansions* are believed to be the daughters *oiCasyapa,* the first production of *Brahm''s* head, and from their names are derived those of the twelve months, who are here feigned to have married as many constellations: this primeval *Brâhman* and *Vinath* are also supposed to have been the parents of *Arun,* the charioteer of the Sun, and of the bird *Garuda,* the eagle of the great *Indian* JOVE, one of whose epithets is *Madhava.*

After this explanation the Hymn will have few or no difficulties, especially if the reader has perused and studied the *Bhagavadgita),* with which pur literature has been lately enriched, and the fine episode from the *Mahbharat,* on the production

of the *Amrita*, which seems to be almost wholly astronomical, but abounds with poetical beauties. Let the following description of the demon *Rahu*, decapitated by *Narayan*, be compared with similar passages in *Hesiod* and *Milton :*

tach ch'hailasringapratiman danavasy'' sirh mahat
chacrach'hinnam c'hamutpaty'' nenaditi bhayancaram,
tat cabaṇdham pepaṭasy'' visp'httrad dkaranitalè
sapervatavanadwipaṅdaityasyacámpayanmahimi

THE HYMN.

FOUNTAIN of living light.
That o'er all nature streams,
**Of this vast microcosm both nerve and soul **
Whose swift and subtil beams,
Eluding mortal sight,
Pervade, attract, sustain th' effulgent whole,
Unite, impel, dilate, calcine,
Give to gold its weight and blaze,
Dart from the diamond many-tinted rays,
Condense, protrude, transform, concoct, refine'
The sparkling daughters of the mine;
Lord of the lotos, father, friend, and king,
O Sun, thy pow'rs I sing:
Thy substance *Indra* with his heav'nly bands
Nor sings nor understands;
Nor e'en the *V'edas* three to man explain
Thy mystick orb triform, though *Brahmh* tun'd the strain.

Thou, nectar-beaming Moon,
Regent of dewy night,
From yon black roe, that in thy bosom sleeps,
Fawn-spotted *Sastn* hight; Wilt thou desert so soon
Thy night-flow'rs pale, whom liquid odour steeps,

And *Oshadhft* transcendent beam
Burning in the darkest glade?
Will no lov'd name thy gentle mind persuade
Yet one short hour to shed thy cooling stream ?
But ah! we court '' passing dream:
Our pray'r nor *Indu* nor *Himans''* hears ;
He fades; he disappears—
E'en *Casyapds* gay daughters twinkling die,
And silence lulls the sky,
Till *Chátacs* twitter from the moving brake,
And sandal-breathing gales on beds of ether wake.

Burst into song, ye spheres ;
A greater light proclaim,
And hymn, concentrick orbs, with sev'nfold chime
The God with many '' name ;
Nor let unhallow'' ears
Drink life and rapture from your charm sublime'
' Our bosoms, *Aryama,* inspire,
' Gem of heav'n, and flow'r of day,
' *Vivaswat,* lancer of the golden ray,
' *Divácara,* pure source of holy fire,
' Victorious *Ráma's* fervid sire,
' Dread child of *Aditi, Martund''* bless'd,
' Or *Sura* be address'd,
' *Ravi,* or *Mihira,* or *Bhán''* bold,
' Or *Area,* title old,
' Or *Heridanv''* drawn by green-hair'' steeds,
' Or *Carmasacsbi* keen, attesting secret deeds.

' What fiend, what monster fierce
' E'er durst thy throne invade ?
' Malignant *Rahu.* Him thy wakeful sight,
' That could the deepest shade
' Of snaky *Nara'*pierce,
' Mark'd quaffing nectar; when by magick sleight

' A *Sura's* lovely form he wore,
' Rob'd in light, with lotos crown'd,
' What time th' immortals peerless treasures found
' On the churn'd Ocean's gem-bespangled shore,
' And *Mandar 's* load the tortoise bore :
' Thy voice reveal'd the daring sacrilege ;
' Then, by the deathful edge
' Of bright *Sudersan* cleft, his dragon head
' Dismay and horror spread
' Kicking the skies, and struggling to impair
' The radiance of thy robes, and stain thy golden Jxair.

' With smiles of stern disdain
' Thou, sov'reign victor, seest
' His impious rage: soon from the mad assault
' Thy coursers fly releas'd;
' Then toss each verdant mane,
' And gallop o'er the smooth aerial vault $
' Whilst in charm'' *Gocul's* od'rous vale
' Blue-ey'd *Yamuna* descends
' Exulting, and her tripping tide suspends,
' The triumph of her mighty sire to hail:
' So must they fall, who Gods assail!
' For now the dempn rues his rash emprise,
' Yet, bellowing blasphemies
' With puis'nous throat, for horrid vengeance thirsts,
' And oft with tempest bursts,
' As oft repell'd he groans in fiery chains,
' And o'er the realms of day unvanquish'd *Sury''* reigns,

Ye clouds, in wavy wreathes
Your dusky van unfold;
O'er dimpled sands, ye surges, gently flow,
With sapphires edg'd and gold !
Loose-tressed morning breathes,
And spreads her blushes with-expansive glow;

But chiefly where heav'n,s op'ning eye
Sparkles at her saffron gate.
How rich, how regal in his orient state !
Erelong he" shall emblaze th' unbounded sky :
The fiends of darkness yelling fly ;
While birds of liveliest note and lightest wing
The rising daystar sing,
"Who skirts th' horizon with " blazing line
Of topazes divine;
E'en, in their prelude, brighter and more bright,
Flames the red east, and pours insufferable light'.

First o'er blue hills appear,
With many an agate hoof
And pasterns fring'd with pearl, sev'n coursers green;
Nor boasts yon arched woof,
That girds the showVy sphere,
Such heav'n-spun threads of coloured light serene,.
As tinge the reins, which *Arun* guides,
Glowing with immortal grace,
Young *Arun,* loveliest of *Vinatian* race,
Though younger He, whom *Madhava'* bestrides,
When high on eagle-plumes he rides:
But oh ! what pencil of " living star
Could paint that gorgeous car,
In which, as in an ark supremely bright,
The lord of boundless light
Ascending calm o'er th' empyrean sails,
And. with ten thousand beams his awful beauty veils'

Behind the glowing wheels
Six jocund seasons dance,
A radiant month in each quick-shifting hand ; Alternate they advar
While buxom nature feels
The grateful changes of the frolick band :

' Se'GRAY'S Letters, p. 382, 4to. and the note'

Each month " constellation fair
Knit in youthful wedlock holds,
And o'er each bed " varied sun unfolds,
Lest one vast blaze our visual force impair,
A canopy of woven air.
Vasant" blythe with many " laughing flow'r
Decks his *Candarpa's* bow'r ;
The drooping pastures thirsty *Grishm*" dries'
Till *Vershh* bids them rise ;
Then *Sarat* with full sheaves the champaign fills.
Which *Sisir*" bedews, and stern *Hémant*" chills.

Mark, how the all-kindling orb
Meridian glory gains!
Hound *Mérus'* breathing zone he winds oblique
O'er pure cerulean plains :
His jealous flames absorb
All meaner lights, and unresisted strike
The world with rapturous joy and dread.
Ocean, smit with melting pain,
Shrinks, and the fiercest monster of the main
Mantles in caves profound his tusky head
With sea-weeds dank and coral spread;
Less can mild earth and her green daughters bear
The noon's wide-wasting glare ;
To rocks the panther creeps; to woody night
The vulture steals his flight ; E'en cold cameleons pant in thickets dun,
And o'er the burning grit th' unwinged locusts run!

But when thy foaming steeds
Descend with rapid pace
Thy fervent axle hast'ning to allay,
What majesty, what grace
Dart o'er the western meads
From thy relenting eye their blended ray ?

Soon may th' undazzled sense beheld
Rich as *Vishn"s* diadem,
Or *Amrit* sparkling in an azure gem,
Thy horizontal globe of molten gold,
Which pearl'd and rubied clouds infold.
It sinks; and myriads of diffusive dyes
Stream o'er the tissued skies,
Till *Sóin"* smiles,, attracted by the song
Of many '' plumed throng
In groves, meads, vales \ and, whilst he glides above,
Each bush and dancing bough quaffs harmony and love.

Then roves thy poet free,
Who with no borrowed art
Dares hymn thy pow'r, and durst provoke thy blase'
But felt thy thrilling dart ;
And now, on lowly knee,
From him, who gave the wound, the balsam prays.
Herbs, that assuage the fever's pain,
Scatter from thy rolling car,
Cull'd by sage *Asivin a*nd divine *Cumar*;
And, if they ask, " What mortal pours the strain ?"
Say (for thou seest earth, air, and main)
Say: " From the bosom of yon silver isle,
" Where skies more softly smile,
" He came; and, lisping our celestial tongue,
" Though not from *Brahmh* sprung,
" Draws orient knowledge from its fountains pure,
" Through caves obstructed long, and paths too long obscure."

Yes ; though the *Sanscrit* song
Be strown with fancy's wreathes,
And emblems rich, beyond low thoughts refin'd,
Yet heav'nly truth it breathes
With attestation strong,
,That, loftier than thy sphere, th' Eternal Mind,

Unmov'd, unrivl'd, undefil'd,
Reigns with providence benign:
He still'd the rude abyss, and bade it shine
(Whilst Sapience with approving aspect mild
Saw the stupendous work, and smil'd);
Next thee, his flaming minister, bade rise
O'er young and wondering skies'
Since thou, great orb, with all-enlight'ning **ray**
Rulest the golden day,
How far more glorious He, who said serene,
BE, and *thou* wart—Himself unform'd, **unchanged, unseen!**

A HYMN

TO

LACSHMI.

THE ARGUMENT.

MOST of the allusions to *Indian* Geography and Mythology, which, occur in the following Ode to the Goddess of Abundance, have been explained on former occasions; and the rest are sufficiently clear. LACSHMI', or SRI', the CERES of *India,* is the *preserving power* of nature, or, in the language of allegory, the consort of VISHN'' or HERI, " personification of the divine goodness; and her origin is variously deduced in the several *Puráná's,* as we might expect from a system wholly figurative and emblematical. Some represent her as the daughter of BHRIGU, " son of BRAHMA'; but, in the *Már' candeya Puran,* the *Indian* Isis, or *Nature,* is said to have assumed three transcendent forms, according to her three *guna's* or *qualities,* and, in each of them, to have produced " pair of divinities, BRAHMA and LACSHMI', MAHE'S'' and SERESWATI', VISHN'' and CA'LI'; after whose intermarriage, BRAHMA'and SERESWATI' formed the mundane Egg, which MAHE'S'' and CA'LI'divided into halves; and VISHN'' together with LASCHMI' preserved it from destruction! " third story supposes her to have sprung from the *Se'' of mitt,* when it was churned on the second incarnation of HERI, who is often painted reclining on the serpent ANANTA, the emblem of eternity; and this fable,whatever may be the meaning of it, has been chosen as the most poetical. The other names of Sri', or *Prosperity,* are HERI PRIYA', PEDMA'LAYA', or PEDMA', and CAMAL'' ; the first implying the wife of VISHNU, and the rest derived from the names of the Lotos. As to the tale of SUDA'MAN, whose wealth is proverbial among the *Hindus,* it is related at considerable length in the *Bkâ' gavat,* or great *Puràn* on the Achievements of CRISHN'' : the *Brâb' men,* who read it with me, was frequently stopped by his tears. We may be inclined perhaps to think, that the wild fables of idolaters are not worth knowing, and that we may be satisfied with mispending our time in learning the Pagan Theology of old *Greece* and *Rome* \ but we must consider, that the allegories contained in the Hymn to LACSHMI' constitute at this moment the prevailing religion of " most extensive and celebrated Empire, and are devoutly believed by many millions, whose industry adds to the revenue of *Britain,* and whose manners, which are interwoven with their religious opinions, nearly affect all *Eutopcans,* who reside among them.

THE HYMN.

DAUGHTER of Ocean and primeval Night,
Who, fed with moonbeams dropping silver dew,
And cradled in " wild wave dancing light,
Saw'st with " smile new shores aad creatures new.
Thee, Goddess, I salute ; thy gifts I sing,
And, not with idle wing,
Soar from this fragrant bow'r through tepid skies,
Ere yet the steeds of noon's effulgent king,
Shake their green manes and blaze with rubied eyes ;
Hence, floating o'er the smooth expanse of day,
Thy bounties I survey,
See through man's oval realm thy charms displayed,
See clouds, air, earth, performing thy behest,
Plains by soft show'rs, thy tripping handmaids, dress'd.
And fruitful woods, in gold and gems array'd,
Spangling the mingled shade;
While autumn boon his yellow ensign rears,
And stores the world's true wealth in rip'ning ears.

But most that central tract thy smile adorns,
Which old *Himál"* clips with fost'ring arms,
As with " wexing moon's half-circling horns,
And shields from bandits fell, or worse alarms
Of *Tatar* horse from *Tunati* late subdued,
Or *Bactrim* bowmen rude;

Snow-crown'd *Himala,* whence, with wavy wings
Far spread, as falcons o'er their nestlings brood,
Fam'd *Brahmaputr''* joy and verdure brings,
And *Sindhu's* five-arm'd flood from *Cashghar* hastes,
To cheer the rocky wastes,
Through western this and that through orient plains;
While bluish *Yamun''* between them streams,
And *Ganga'* pure with sunny radiance gleams,
Till *Vani,* whom " russet ochre stains,
Their destin'd confluence gains:
Then flows in mazy knot the triple pow'r
O'er laughing *Magadh* and the vales of *Gout'.*

Not long inswath'd the sacred infant lay
(Celestial forms full soon their prime attain) :
Her eyes, oft darted o'er the liquid way,
With golden light emblaz'd the darkling main ;
And those firm breasts, whence all our comforts well.
Rose with enchanting swell;
Her loose hair with the bounding billows play'd,
And caught in charming toils each pearly shell,
That idling through the surgy forest stray'' ;
When ocean suffered " portentous change,
Toss'd with convulsion strange ;
For lofty *Mandar* from his base was torn,
With streams, rocks, woods, by God and Demons whirl'd,
While round his craggy sides the mad spray curl'd,
Huge mountain, by the passive Tortoise borne:
Then sole, but not forlorn,
Shipp'd in " flow'r, that balmy sweets exhal'd,
O'er waves of dulcet cream PEDMA'LA' sail'd.

So name the Goddess from her Lotos blue,
Or CAM AL A', if more auspicious cleem'd:
With many-petal'd wings the blossom flew,
And from the mount " fluttering sea-bird seem'd,

Till on the shore it stopp'd, the heav'n-lov'd shore,
Bright with unvalued store
Of gems marine by mirthful INDR'' won;
But she, (what brighter gem had shone before ?)
No bride for old MA'RI'CHA'S frolick son,
On azure HERI fix'd her prosp'ring eyes:
Love bade the bridegroom rise;
Straight o'er the deep, then dimpling smooth, he rush'd;
And tow'd th' unmeasur'd snake, stupendous bed,
The world's great mother, not reluctant, led:
All nature glow'd, whene'er she smil'd or blush'd ;
The king of serpents hush'd
His thousand heads, where diamond mirrors blaz'd,
That multiplied her image, as he gaz'd.

Thus multiplied, thus wedded, they pervade,
In varying myriads of ethereal forms,
This pendent Egg by dovelike MA'YA' laid,
And quell MAHE'SA'S ire, when most it storms ;
Ride *on* keen lightning and disarm its flash,
Or bid loud surges lash
Th' impassive rock, and leave the rolling barque
With oars unshatter'd milder seas to dash ;
And oft, as man's unnumber'd woes they mark:
They spring to birth in some high-favour'd line,
Half human, half divine,
And tread life's maze transfigur'd, unimpair'd:
As when, through blest *Vrindavan's* od'rous grove,
They deign'd with hinds and village girls to rove,
And myrth or toil in field or dairy shar'd,
As lowly rusticks far'd:
BIythe RA'DHA' she, with speaking eyes, was nam'd,
He CRISHNA, lov'd in youth, in manhood fam'd.

Though long in' *Mathura* with milkmaids bred'
Each bush attuning with his pastoral flute,
ANANDA'S holy steers the Herdsman fed,
His nobler mind aspir'' to nobler fruit:
The fiercest mdnstersof each brake or wood
His youthful arm withstood,
And from the rank mire of the stagnant lake
Drew the crushed serpent with ensanguined hood ;
Then, worse than rav'ning beast or fenny snake,
A ruthless king his pond'rous mace laid low,
And heaven approved the blow ;
No more in bow'r or wattled cabin pent,
By rills he scorn'd and flow'ry banks to dwell ;
His pipe lay tuneless, and his wreathy shell
"With martial clangor hills and forests rent ;
On crimson wars intent
He sway'd high *Dwavaraca,* that fronts the mouth
Of gulfy *Sindhu* from the burning south,

A Bráhmen young, who, when the heav'nly boy
In *Vraja* green and scented Gocul play'd,
Partook each transient care, each flitting joy,
And hand in hand through dale or thicket stray'd,
By fortune sever'd from the blissful seat,
Had sought '' lone retreat;
Where in '' costless hut sad hours he pass'd,
Its mean thatch pervious to the daystar's heat,
And fenceless from night's dew or pinching blast:
Firm virtue he possessed and vig'rous health,
But they were all his wealth.
SUDA'MAN was he nam'd ; and many '' year
(If glowing song can life and honour give)
From sun to sun his honour'd name shall live:

Oft strove his consort wise their gloom to cheer,
And hide the stealing tear;
But all her thrift could scarce each eve afford
The needful sprinkling of their scanty board.

Now Fame, who rides on sunbeams, and conveys
To woods and antres deep her spreading gleam,
Illumin'd earth and heav'n with CRISHNA'S praise:
Each forest echoed loud the joyous theme,
But keener joy SUDA'MAN'S bosom thrill'd,
And tears ecstatick rill'd:
" My friend, he cried, is monarch of the skies !"
Then counselled she, who nought unseemly will'd:
" Oh ! haste; oh ! seek the God with lotos eyes;
" The pow'r, that stoops to soften human pain,
" None e'er implor'd in vain.
To *Dwaraca's* rich tow'rs the pilgrim sped,
Though bashful penury his hope depressed;
A tatter'd cincture was his only vest,
And o'er his weaker shoulder loosely spread
Floated the mystick thread:
Secure from scorn the crowded paths he trode
Through yielding ranks, and hail'd the Shepherd God.

" Friend of my childhood, lov'd in riper age,
" A dearer guest these mansions never graced:
" O meek in social hours, in council sage !"
So spake the Warriour, and his neck embrace'd '
And e'en the Goddess left her golden seat
Her lord's compeer to greet:
He charm'd,but prostrate on the hallow'd floor,
Their purfled vestment kiss'd and radiant feet;
Then from " small fresh leaf, " borrow'd store

(Such off'rings e'en to mortal kings are due)
Of modest rice he drew.
Some proffer'd grains the soft-ey'' Hero ate,
And more had eaten, but, with placid mien,
Bright RUCMINI' (thus name th' all-bounteous Queen)
Explained: " Ah, hold! enough for mortal state!"
Th,n grave on themes elate
Discoursing, or on past adventures gay,
They clos'd with converse mild the rapt 'rous day,

At smile of dawn dismiss'djiingifted, home
The hermit plodded, till sublimely rais'd
On granite columns many '' suniptuous dome
He view'd, and many '' spire, that richly blaz'd,
And seem'd, impurpled by the blush of morn,
The lowlier plains to scorn
Imperious: they, with conscious worth serene,
Jjaugh'd at vain pride, and bade new gems adorn
Each rising shrub, that clad them. Lovely scene
And more than human! His astonish'd sight
Drank deep the strange delight:
He saw brisk fountains dance, crisp riv' lets wind
O'er borders trim, and round inwoven bow'rs,
Where sportive creepers, threading ruby flowers
On em'rald stalks, each vernal arch intwin'd.
Luxuriant though confin'd;
And heard sweet-breathing gales in whispers tell
From what young bloom they sipp'd their spicy smell,

Soon from the palace-gate in broad array
A maiden legion, touching tuneful strings,
Descending strow'd with flow'rs the brightened way,
And straight, their jocund van in equal wings

Unfolding, in their vacant centre show'd
Their chief, whose vesture glow'd
With carbuncles and smiling pearls atween •,
And o'er her head " veil translucent flow'd,
Which, dropping light, disclosed " beauteous queen,
Who, breathing love, and swift with timid grace,
Sprang to her lord's embrace
With ardent greeting and sweet blandishment;
His were the marble tow'rs, th' officious train,
The gems unequal'd and the large domain:
When bursting joy its rapid stream had spent,
The stores, which heav'n had lent,
He spread unsparing, unattached employed,
With meekness view'd, with temp'rate bliss enjoy'd.

Such were thy gifts, PEDMA'LA', such thy pow'r
For, when thy smile irradiates yon blue fields,
Observant INDR'' sheds the genial show'r,
And pregnant earth her springing tribute yields
Of spiry blades, that clothe the champaign dank,
Or skirt the verd'rous bank,
That in th' o'erflowing rill allays his thirst:
Then, rising gay in many " waving rank,
The stalks redundant into laughter burst;
The rivers broad, like busy should' ring bands,
Clap their applauding hands ;
The marish dances and the forest sings;
The vaunting trees their bloomy banners rear;
And shouting hills proclaim th' abundant year,
That food to herds, to herdsmen plenty brings,
And wealth to guardian kings,

Shall man unthankful riot on thy stores ?
Ah, no! he bends, he blesses, he adores.

But, when his vices rank thy frown excite,
Excessive show'rs the plains and valleys drench,
Or warping insects heath and coppice blight,
Or drought unceasing, which no streams can quench,
The germin shrivels or contracts the shoot,
Or burns the wasted root:
Then fade the groves with gather'd crust imbrown'd.
The hills lie gasping, and the woods are mute,
Low sink the riv'lets from the yawning ground ;
Till Famine gaunt her screaming pack lets slip,
And shakes her scorpion whip;
Dire forms of death spread havock, as she flies,
Pain at her skirts and Mis'ry by her side,
And jabb'ring spectres o'er her traces glide;
The mother clasps her babe, with livid eyes,
Then, faintly shrieking, dies:
He drops expiring, or but lives to feel
The vultures bick'ring for their horrid meal.

From ills, that, painted, harrow up the breast,
(What agonies, if real, must they give!)
Preserve thy vot'ries: be their labours blest!
Oh! bid the patient *Hindu* rise and live.
His erring mind, that wizard lore beguiles
Clouded by priestly wiles,
To senseless nature bows for nature's GOD.
Now, stretch'd o'er ocean's vast from happier isles,
He sees the wand of empire, not the rod;

Ah, may thosp beams, that western skies illume,
Disperse th unholy gloom!
Meanwhile may laws, by myriads long rever'd,
Their strife appease, their gentler claims decide;
So shall their victors, mild with virtuous pride,
To many " cherish'd grateful race endear'd,-
With temper'd love be fear'd :
Though mists profane obscure their narrow ken,
They err, yet feel; though pagans, they are men,

A HYMN

TO

NÁRÁYENA.

THE ARGUMENT.

A COMPLETE introduction to the following Ode would be no less than " full comment on the VÀYDS and PURA'NS of the HINDUS, the remains *of Egyptian* and *Persian* Theology, and the tenets of the *Ionick* and *Italkk* Schools; but this is not the place for so vast " disquisition. It will be sufficient here to premise, that the inextricable difficulties attending the *vulgar notion* of *material substances,* concerning which

" We know this only, that we nothing know,"

induced many of the wisest among the Ancients, and some of the most enlightened among the Moderns, to believe, that the whole Creation was rather an *energy* than " *work,* by which the Infinite Being, who is present at all times in all places, exhibits to the minds of his creatures " set of perceptions, like a wonderful picture or piece of musick, always varied, yet always uniform ; so that all bodies and their qualities exist, indeed, to every wise and useful purpose, but exist only as far they are *perceived;* a theory no less pious than sublime, and as different from any principle of Atheism, as the brightest sunshine differs from the blackest midnight. This *illusive operation* of the Deity the *Hindu'* philosophers call, MA'YA, or *Deception;* and the word occurs in

this sense more than once in the commentary on, the *Rig Vayd,* by the great VASISHTHA, of which Mr, HALHED has given us an admirable specimen.

The *first* stanza of the Hymn represents the sublimest attributes of the Supreme Being, and the three forms, in which they most clearly appear to us, *Poxver, Wisdom,* and *Goodness,* or, in the language of ORPHEUS and his disciples, *Love:* the *second* comprises the *Indian* and *Egyptian* doctrine of the Divine Essence and Archetypal *Ideas ;* for " distinct accou ferred to " noble description in the sixth book of PLATO'S *Republick ;* and the fine explanation of that passage in an elegant discourse by the author of CYRUS, from whose learned work " hint has been borrowed for the conclusion of this piece. The. *third and fourth* are taken from the Institutes of MENU, and the eighteenth *Puran* of VYA'SA', entitled *Srey Bhagawat,* part of which has been translated into *Persian,* not without elegance, but rather too paraphrastically. From BREHME, or the *Great Being,* in the *neuter* gender, is formed BREHMA', in the *masculine;* and the second word is appropriated to the *creative power* of the Divinity.

The spirit of GOD, call'd NA'RA'YENA, or *moving on the water,* has " multiplicity of other epithets in *Sanscrit,* the principal of which are introduced, expressly or by allusion, in the *fifth* stanza; and two of them contain the names of the *evil beings,*

who are feigned to have sprung from the ears of, VISHN''; for thus the divine spirit is entitled, when considered as the *preserving power:* the *sixth* ascribes the perception of *secondary* qualities by our *senses* to the immediate influence of MAẎA'; and the *seventh* imputes to her operation the *primary* qualities of *extension* and *solidity.*

THE HYMN.

SPIRIT of Spirits, who, through ev'ry part
Of space expanded and of endless time,
Beyond the stretch of lab'ring thought sublime,
Badst uproar into beauteous order start,
Before Heav'n was, Thou art:
Ere spheres beneath us roll'd or spheres above,
Ere earth in firmamental ether hung,
Thou satst alone; till, through thy mystick Love,
Things unexisting to existence sprung,
And grateful descant sung.
What first iinpll'd thee to exert thy might?
Goodness unlimited. What glorious light
Thy pow'r directed ? Wisdom without bound.
What prov'd it first ? Oh ! guide my fancy right ;
Oh! raise from cumbrous ground
My soul in rapture drown'd,
That fearless it may soar on wings of fire ;
For Thou, who only knowst, Thou only canst inspire.

Wrapt in eternal solitary shade,
Th' impenetrable gloom of light intense,
Impervious, inaccessible, immense,
Ere spirits were infus'd or forms display'd,
BREHM his own Mind survey'd,

As mortal eyes (thus finite we compare
With infinite) in smoothest mirrors gaze :
Swift, at his look, " shape supremely fair
Leap'd into being with " boundless blaze,
That fifty suns might daze.
Primeval MAYA was the Goddess nam'd,
Who to her sire, with Love divine inflam'd,
A casket gave with rich *Ideas* fill'd,
From which this gorgeous Universe he fram'd;
For, when th' Almighty willed,
Unnumber'd worlds to build,
From Unity diversified he sprang,
While gay Creation laugh'd, and procreant Nature rang.

First an all-potent all-pervading sound
Bade flow the waters——and the waters flowed,
Exulting in their measureless abode,
Diffusive, multitudinous, profound,
Above, beneath, around;
Then o'er the vast expanse primordial wind
Breath'd gently, till " lucid bubble rose,
Which grew in perfect shape an Egg refin'd :
Created substance no such lustre shows,
Earth no such beauty knows.
Above the warring waves it danc'd elate,
Till from its bursting shell with lovely state
A form cerulean fluttered o'er the deep,
Brightest of beings, greatest of the great;
Who, not as mortals steep,
Their eyes in dewy sleep,
But heav'nly-pensive on the Lotos lay,
That blossomed at his touch and shed " golden ray.

Hail, primal blossom! hail empyreal gem !
KEMEL, or PEDMA, or whate'er high name
Delight thee, say, what four-form'd Godhead came,
With graceful stole and beamy diadem,
Forth from thy verdant stem ?
Full-gifted BREHM'' ! Rapt in solemn thought
He stood, and round his eyes fire-darting threw ;
But, whilst his viewless origin he sought,
One plain he saw of living waters blue,
Their spring nor saw nor knew.
Then, in his parent stalk again retir'd,
With restless pain for ages he inquir'd
What were his pow'rs, by whom, and why conferr d:
With doubts perplex'd, with keen impatience fir'd
He rose, and rising heard
Th' unknown all-knowing Word,
" BREHM'' ! no more in vain research persist:
My veil thou canst not move—Go ; bid all worlds exist,"

Hail, self-existent, in celestial speech
NARAYEN, from thy watry cradle, nam'd ;
Or VENAMALY may I sing unblam'd,
With flow'ry braids, that to thy sandals reach,
Whose beauties, who can teach ?
Or high PEITAMBER clad in yellow robes
Than sunbeams brighter in meridian glow,
That weave their heav'n-spun light o'er circling globes?
Unwearied, lotos-eyed, with dreadful bow,
Dire Evil's constant foe !
Great PEDMANABHA, o'er thy cherish'd world
The pointed *Checra*, by thy fingers whirl'd,
Fierce KYTABH shall destroy and MEDH'' grim
To black despair and deep destruction hurl'd.

Such views my senses dim.
My eyes in **darkness swim:**
What eye can bear thy blaze, what utt'rance tell
Thy deeds with silver **trump or** many-wreathed **shell** ?

Omniscient Spirit, whose all-ruling pow'r
Bids from each sense bright emanations beam;
Glows in the rainbow, sparkles in the stream,
Smiles in the bud, and glistens in the flow'r
That crowns each vernal bow'r;
Sighs in the gale, and warbles in the throat
Of ev'ry bird, that hails the bloomy spring,
Or tells his love in many '' liquid note,
Whilst envious artists touch the rival string,
Till rocks and forests ring ;
Breathes in rich fragrance from the sandal grove,
Or where the precious musk-deer playful rove;
In dulcet juice from clust'ring fruit distills,
And burns salubrious in the tasteful clove :
Soft banks and verd'rous hills
Thy present influence fills ;
In air, in floods, in caverns, woods, and plains;
Thy will inspirits all, thy sov'reign MAYA' reigns.

Blue crystal vault, and elemental fires,
That in th' ethereal fluid blaze and breathe;
Thou, tossing main, whose snaky branches wreathe
This pensile orb with intertwisted gyres ;
Mountains, whose radiant spires
Presumptuous rear their summits to the skies,
And blend their em'rald hue with sapphire light;
Smooth meads and lawns, that glow with varying dyes
Of dew-bespangled leaves and blossoms bright,
Hence! vanish from my sight:

Delusive Pictures! unsubstantial shows!
My soul absorb'd One only Being knows,
Of all perceptions One abundant source,
Whence ev'ry object ev'ry moment flows:
'Suns hence derive their force,
Hence planets learn their course;
But suns and fading worlds I view no more:
GOD only I perceive ; GOD only I adore.

A HYMN

TO

SERES WATY.

THE ARGUMENT.

THE *Hindu* Goddesses are uniformly represented as the subordinate *powers* of their respective lords: thus LACSHMY, the consort of VISHNU the *Preserver,* is the Goddess'of *abundance* and *prosperity,* BHAVA'NY, the wife of MAHA'DE'V, is the genial power of *fecundity;* and SERESWATY, whose husband was the *Creator* BREHMA', possesses the powers of Imagination and Invention, which may justly be termed *creative.* She is, therefore, adored as the patroness of the fine arts, especially of Musick and Rhetoriek, as the inventress of the SANSCRIT Language, of the D*evanagry* Letters, and of the sciences, which writing perpetuates ; so that her attributes correspond with those of MINERV'' MUSICA, in *Greece* and *Italy,* who invented the flute, and presided over literature. In this character sh6 is addressed in the following ode, and particularly as the *Goddess of Harmony*; since the *Indians* usually paint her with " musical instrument in her hand : the seven notes, an artful combination of which constitutes *Musick a*nd variously affects the passions, are feigned to be her earliest production; and the greatest part of the Hymn exhibits " correct delipeation of the RA'GMA'LA', or *Necklace of Musical Modest* which may be considered as the most pleasing invention of the ancient *Hindus,* and the most beautiful union of Painting with poetical Mythology and the genuine theory of Musick.

The different position of the *two* semitones in the

scale of *seven* notes gives birth to seven *primary* modes ; and, as the whole series consists *of twelve* semitones, every one of which may be made " *modal* note or *tonic* not universally in practice) *seventy-seven* other modes, Which may be called *derivative:* all the *eighty-Jour* are distributed by the PERSIANS, under the notion of *locality,* into three classes consisting of *twelve* rooms, *twenty-four* angles, and *forty-eight* recesses; but the HINDU arrangement is elegantly formed on the variations of the *Indian* year, and the association of ideas; " powerful auxiliary to the ordinary effect of modulation. The Modes, in this system, are deified ; and, as there are *sir* seasons in. *India,* namely, two Springs, Summer, Autumn, and two Winters, an original RA'G, or *God of the Mode,* is conceived to preside over " particular sear son; each principal mode is attended by *Jive* RA'GNYS, or *Nymphs of Harmony ;* each has *eight* Sons, or *Genii* of the same divine Art; and each RAG, with his family, is appropriated to " distinct season, in which alone his melody can be sung or played at prescribed hours of the day and night: the mode of DEIPEC, or CUPID the *Inflamer,* is supposed to be lost; and " tradition is current in *Hindustan,* that " musician, who attempted to restore it, was consumed by fire from heaven. The natural distribution of modes would have *been seven, thirty-three, and forty-four,* according to the number of the *minor* and *major* secondary tones; but this order was varied for the sake of the charming

fiction above-mentioned. NA'RED, who is described in the *third* stanza, was one of the first created beings, corresponding with the MERCURY of the *Italians,* inventor of the VENE, " fretted instrument supported by two *forge gourds,* and confessedly the finest used in *Asia.*

A ftill discussion of so copious " subject would require " separate dissertation; but here it will be sufficient to say, that almost every allusion and every epithet in the Poem, as well as the names, are selected from approved treatises, either originally *Persian* or translated from the *Sanscrit,* which contain as lively " display of genius, as human imagination ever exhibited.

The last couplet alludes to the celebrated place of pilgrimage, at the confluence of the *Gang"* and *Yamn"* which the *Sereswaty,* another sacred river, is supposed to join under ground.

THE HYMN.

SWEET grace of BREHMA'S bed!
Thou, when thy glorious lord
Bade airy nothing breathe and bless his pow'r,
Satst with illumin'd head,
And, in sublime accord,
Sev'n sprightly notes, to hail th' auspicious hour,
Ledst from their secret bow'r:
They drank the air; they came
With many " sparkling glance,
And knit the mazy dance,
Like yon bright orbs, that gird the solar flame,
Now parted, now combin'd,
Clear as thy speech and various as thy mind.

Young Passions at the sound
In shadowy forms arose,
O'er hearts, yet uncreated, sure to reign;
Joy, that o'erleaps all bound,
Grief, that in silence grows,
Hope, that with honey blends the cup of pain,
Pale Fear, and stern Disdain,
Grim Wrath's avenging band,
Love, nurs'd in dimple smooth,
That ev'ry pang can soothe ;
But, when soft Pity her meek trembling hand
Stretch'd, like " new-born girl,
Each sigh was musick, and each tear " pearl.

Thee her great parent owns
All-ruling Eloquence, .
That, like full GANGA, pours her stream divine
Alarming states and thrones :
To fix the flying sense
Of words, thy daughters, by the varied line
(Stupendous art!) was Thine;
Thine, with pointed reed
To give primeval Truth
Th' unfading bloom of youth,
And paint on deathless leaves high Virtue's meed:
Fair Science, heav'n-born child,
And playful Fancy on thy bosom smil'd.

Who bids the fretted *Vene*
Start from his deep repose,
And wakes to melody the quiv'ring frame ?
What youth with godlike mien
O'er his bright shoulder throws
The verdant gourd, that swells with struggling flame ?
NA'RED, immortal name!
He, like his potent Sire,
Creative spreads around
The mighty world of sound,
And calls from speaking wood ethereal fire ;
While to th' accordant strings
Of boundless heav'ns and heav'nly deeds he sings.

But look ! the jocund hours
A lovelier scene display,
Young HINDOL sportive in his golden swing
High-canopied with flow'rs;
While *Rágny's* ever gay
Toss the light cordage, and in cadenef'sing
The sweet return of Spring;

Here dark *Viránuer* stands •,
There *Ramcary* divine
And fawn-eyed *Lelit* shine;
But stern *Daysásh"* leads her warring bands,
And slow in ebon clouds
Petmenjary her fading beauty shrouds.

Ah! where has D E I PE'veil'd
His flame-encircled head ?
Where flow his lays too sweet for mortal ears ?
O loss how long bewail'd!
Is yellow *Cátnéd* fled ?
And blythe *Carnaty* vaunting o'er her peers *i*
Where stream *Caydaras* tears
Intent on scenes above,
A beauteous anchorite ?
No more shall *Days"* bright
With gentle numbers call her tardy love ?
Has *Netta,* martial maid,
Lock'd in sad slumbers her sky-temper'd blade ?

Once, when the vernal noon
Blaz'd with resistless glare,
The Sun's eye sparkled, and " God was born:
Hesmil'd; but vanish'd s o o n -
Then groan'd the northern air ;
The clouds, in thunder mutt'ring sullen scorn,
Delug'd the thirsty corn.
But, earth-born artist, hold !
If e'er thy soaring lyre
To *Deipecs* notes aspire,
Thy strings, thy bow'r, thy breast with rapture bold,
Red lightning shall consume;
Nor **can** thy sweetest song avert **the** doom.

See sky-form'd MAYGH descend
In fertilising rain,
Whilst in his hand " falchion gleams unsheath'd I
Soft nymphs his car attend,
And raise the golden grain,
Their tresses dank with dusky spikenard wreath'd :
(A sweeter gale ne'er breath'd)
Tenc" with laughing eyes,
And *Gujry's* bloomy cheek,
Melaŕ with dimple sleek,
On whose fair front two musky crescents rise:
While *Dayscár* his rich neck
And mild *Bhopály* with fresh jasmin deck.

Is that the King of Dread
With ashy musing face,
From whose moon-silver'd locks fam'd GANG'' springs ?
'Tis BHAIRAN, whose gay bed
Five blushing damsels grace,
And rouse old Autumn with immortal strings,
Till ev'ry forest rings;
Bengály lotos-crown'd,
Vaïráty like the morn,
Sindvy with looks of scorn,
And *Bhairavy,* her brow with *Champa's* bound ;
But *Medhumádhas* eyes
Speak love, and from her breast pomegranates rise.

Sing loud, ye lucid spheres ;
Ye gales, more briskly play,
And wake with harmony the drooping meads;
The cooler season cheers
Each bird, that panting lay,
And SIRY blind his dancing bevy leads
Hymning celestial deeds ;

Marv" with robes like fire,
Vasant whose hair perfumes
With musk its rich-eyed plumes
A'sávery, whom list'ning asps admire,
Dhenasry, flow'r of glades,
And *Málsry*, whom the branching *Amr"* shades.

MALCAUS apart reclines
Bedeck'd with heav'n-strung pearls,
Blue-mantled, wanton, drunk with youthful pride;
Nor with vain love repines,
While softly-smiling girls
Melt on his cheek or frolick by his side,
And wintry winds deride;
Shambháivty leads along
Cocahh with kerchief rent,
And *Gaúry* wine-besprent,
Warm *Guncary*, and *Tod"* sweet in song,
Whom antelopes surround
With smooth tall necks, and quaff the streaming sound.

Nor deem these nuptial joys
With lovely fruit unblest:
No•, from each God an equal race proceeds,
From each eight blooming boys;
Who, their high birth confessed,
With infant lips gave breath to living reeds
In valleys, groves, and meads:
Mark how they bound and glance !
Some climb the vocal trees,
Some catch the sighing breeze,
Some, like new stars, with twinkling sandals dance;
Some the young *Shamm"* snare,
Some warble wild, and some the burden bear.

These are thy wond'rous arts;
Queen of the flowing speech,
Thence SERESWATY nam'd and VA'NY bright!
Oh, joy of mortal hearts,
Thy mystick wisdom teach ;
Expand thy leaves, and, with ethereal light'
Spangle the veil of night.
If LEPIT please thee more,
Or BRA'HMY, awful name,
Dread BRA'HMY'S aid we claim,
And thirst, VA'CDE'VY, for thy balmy lore
Drawn from that rubied cave,
Where meek-ey'd pilgrims hail the triple wave.

A HYMN

TO

G A N G A.

THE ARGUMENT.

THIS poem would be rather obscure without geographical notes; but " short introductory explanation will supply the place of them, and give less interruption to the reader.

We are obliged to " late illustrious *Chinese* monarch named CAN-HI', who directed an accurate survey to be made of *Pótyid* or (as it is called by the *Arabs) Tebbut,* for our knowledge, that " chain of mountains nearly parallel with *Imaus,* and called *Cantese* by the *Tartars,* forms " line of separation between the sources of two vast rivers; which, as we have abundant reason to believe, run at first in opposite directions, and, having finished " winding circuit of two thousand miles, meet " little below *Dhaca,* so as to inclose the richest and most beautiful peninsula on earth, in which the BRITISH nation, after " prosperous course of brilliant actions in peace and war, have now the principal sway. These rivers are *deified* in INDIA ; that, which rises on the *wejiern* edge of the mountain, being considered as the daughter of MAHA'DE'V'' or SIVA, and the other as the son of BRAHMA': their loves, wanderings, and nuptials are the chief subject of the following Ode, which is feigned to have been the work of " BRA'HMEN, in an early age of HINDU antiquity, who, by " prophetical spirit, discerns the toleration and equity of the BRITISH government, and concludes with " prayer *for its peaceful duration under good laws well administered.*

After " general description of the *Ganges,* an account is given of her fabulous birth, like that of *Pallas,* from the forehead of *Siva,* the *Jupiter Tonans* and *Genitor* of the *Latins;* and the creation of her lover by an act of *Brahma's* will is the subject of another stanza, in which his course is delineated through the country of *Potyid,* by the name of *Sanpo,* or *Supreme Bliss,* where he passes near the fortress *of Rimbu,the* island of *Palte* or *Yambro* (known to be the seat of " high priestess almost equally venerated with the Goddess *Bhawani)* and *Trashilhumbo* (as " *Poty"* or *Tebbutian* would pronounce it), or the sacred mansion of the *Lama* next in dignity to that of *Potala,* who resides in " city, to the south of the *Sanpo,* which the *Italian* travellers write *Sgigatzhe,* but which, according to the letters, ought rather to be written in " manner, that would appear still more barbarous in our orthography. The *Brahmaputra* is not mentioned again till the *twelfth* stanza, where his progress is traced, by very probable conjecture, through *Rangamati,* the ancient *Rangamritic"* or *Rangamar,* celebrated for the finest spikenard, and *Srihat* or *Siret,* the *Serratce* of *Elian,* whence the fragrant essence extracted from the *Malobathrum,* called *Sadah* by the *Persians,* and *Tejapatr"* by the *Indians,* was carried by the *Persian* gulf to *Syria,* and from that coast into *Greece* and *Italy.* It is not, however, positively certain, that the *Brahmaputra* rises as it is here described: two great geographers are decidedly of opposite opinions on this very point; nor is it im-

possible that the *Indian* river may be one arm of the *Sanpo,* and the *Nau-cyan,* another ; diverging from the mountains of *Asham,* after they have been enriched by many rivers from the rocks of *China.*

The fourth and *fifth* stanzas represent the Goddess obstructed in her passage to the west by the hills of *Emodi,* so called from *a, Sanscrit* word signifying *snow,* from which also are derived both *Imaus* and *Himalaya* or *Himola.* The *sixth* describes her, after her entrance into *Hindústan* through the straits of *Cúpala,* flowing near *Sambal,* the *Sambalac"* of *Ptolemy,* famed for " beautiful plant of the like name, and thence to the once opulent city and royal place of residence, *Cdnyacuxja,* erroneously named *Calinipax"* by the *Greeks,* and *Canauj,* not very accurately, by the modern *Asiaticks:* here she is joined by the *Calinadi,* and pursues her course to *Prayaga,* whence the people of *Bahar* were named *Prasii,* and where the *Yamuna,* having received the *Sereswati* below *Indrapres 'ha* or *Dehli* and watered the poetical ground of *Mat'hur"* and *Agara,* mingles her noble stream with the *Gang"* close to the modern fort of *Ilahabad.* This place is considered as the confluence of *three* sacred rivers, and known by the name of *Triveni,* or the *three plaited locks;* from which " number of pilgrims, who there begin the ceremonies to be completed at *Gaya,* are continually bringing vases of water, which they preserve with superstitious veneration, and are greeted by all the *Hindus,* who meet them on their return.

Six of the principal rivers, which bring their tribute to the *Ganges,* are next enumerated, and are succinctly described from real properties: thus the *Gandac,* which the *Greeks* knew by " similar name, abounds, according to *Giorgi,* with *crocodiles* of enormous magnitude; and the *Mahanadi* runs by the plain of *Gaura,* once " populous district with " magnificent capital, from which the *Bengalese* were probably called *Gangaridce,* but now the seat of desolation, and the haunt of wild beasts. From *Prayag"* she hastens to *Casi,* or as the *Muslimans* name it, *Benares,* and here occasion is taken to condemn the cruel and intolerant spirit of the crafty tyrant AURANOZI'B, whom the *Hindus of Cashmir* call *Aurangasur,* or the *Demon,* not the *Ornament,* of the *Throne,* She next bathes the skirts of *Pataliputra,* changed into *Patna,* which, both in situation and name, agrees better on the whole with the ancient *Palibothra,* than either *Prayaga,* or *Canyacuvj" :* if *Megasthenes* and the ambassadors *of Seteucus* visited the last-named city, and called it *Palibothra,* they were palpably mistaken. After this are introduced the beautiful hill of *Muctigiri,* or *Mengir,* and the wonderful pool of *Sita,* which takes its name from the wife of Ra*ma,* whose conquest of *Sinhaldwip,* or *Silan,* and victory over the giant *Rawan,* are celebrated by the immortal *Valmici,* and by other epick poets of *India.*

The pleasant hills of *Caligram* and *Ganga-presad*

are then introduced, and give occasion to deplore and extol the late excellent AUGUSTUS CLEVLAND, Esq. who nearly completed by lenity the glorious work, which severity could not have accomplished, of Civilizing " ferocious race of *Indians*', whose mountains were formerly, perhaps, " rocky island, or washed at least by that sea, from which the fertile champaign of *Bengal* has been gained in " course of ages. Th is called *Bhagirathi,* from " poetical fable of " demigod or holy man, named *Bhagirat'ha,* whose devotion had obtained from *Siva* the privilege of leading after him " great part of the heavenly water, and who drew it accordingly in two branches; which embrace the fine island, now denominated from *Kasimhazar,* and famed for the defeat of the monster *Sirdjuddaulaliy* and, having met near the venerable *Hindu* seminary of *Naxadwip* or *Nediya,* flow in " copious stream by the several *European* settlements, and reach the Bay at an island which assumes the name of *Sagar,* either from the *Sea* or from an ancient Raja of distinguished piety. The *Sundarabans* or *Beautiful Woods,* an appellation to which they are justly entitled, are incidentally mentioned, as lying between the *Bhagirat l ' '* and the *Great River,* or *Eastern* arm, which, by its junction with the *Brahmaputra,* forms many considerable islands; one of which, as well as " town near the conflux, derives its name from *Lacshmi,* the Goddess of Abundance,

It will soon be perceived, that the *form,* of the stanza, which is partly borrowed from GRAY, and to which he was probably partial, as he uses it *six* times in *nine,* is enlarged in the following Hymn by " line of *fourteen* syllables, expressing the long and solemn march of the great *Asiatick* rivers.

THE HYMN.

How sweetly GANGA' smiles, and glides
Luxuriant o'er her broad autumnal bed!
Her waves perpetual verdure spread,
Whilst health and plenty deck her golden sides:
As when an eagle, child *of* light,
On *Cambalas* unmeasur'd height,
By *Potula,* the pontiff's throne rever'd,
O'er her eyry proudly rear'd
Sits brooding, and her plumage vast expands,
Thus GANGA' o'er her cherished lands,
To *Brahma's* grateful race endear'd,
Throws wide her fost'ring arms, and on her banks divine
Sees temples, groves, and glitt'ring tow'rs, that in her crystal shine.

Above the stretch of mortal ken,
On bless'd *Cailasa's* top, where ev'ry stem
Glow'd with " vegetable gem,
MAHE'S'' stood, the dread and joy of men $
While *Parvati,* to gain " boon,
Fix'd on his locks " beamy moon,
And hid his frontal eye, in jocund play,
With reluctant sweet delay:
All nature straight was lock'd in dim eclipse
Till *Bráhmans* pure, with hallow'd lips
And warbled pray'rs restor'd the day;

When GANGA' from his brow by heav'nly fingers press'd
Sprang radiant,and descending grac'dthe caverns of the west.

The sun's car blaz'd, and laugh'd the morn;
What time near proud *Cantesa's* eastern bow'rs,
(While *Dévath's* rain'd living flow'rs)
A river-god, so *Brahma* will'd, was born,
And roll'd mature his vivid stream
Impetuous with celestial gleam:
The charms of GANGA', through all worlds proclaimed,
Soon his youthful breast inflam'd,
But destiny the bridal hour delay'd;
Then, distant from the west'ring maid,
He flow'd, now blissful *Sanpo* nam'd,
By *Pake* crown'd with hills, bold *Rimbu's* tow'ring state,
And where sage *Trashilhumho* hails her *Lamás* form renate.

But she, whose mind, at *Sivás* nod,
The picture of that sovereign youth had seen,
With graceful port and warlike mien,
In arms and vesture like his parent God,
Smit with the bright idea rush'd,
And from her sacred mansion gush'd,
Yet ah! with erring step—The western hills
Pride, not pious ardour, fills:
In fierce confed'racy the giant bands
Advance with venom-darting hands,
Fed by their own malignant rills ;
Nor could her placid grace their savage fury quell:
The madding rifts and shouldering crags her foamy flood repell.

" Confusion wild and anxious wo
" Haunt your waste brow, she said, unholy rocks,
" Far from these nectar-dropping locks !
" But thou, lov'd Father, teach my waves to flow."

Loud thunder her high birth confess'd ;
Then from th' inhospitable west
She turn'd, and, gliding o'er " lovelier plain,
Cheer'd the pearled East again:
Through groves of nard she roll'd, o'er spicy reeds.
Through golden vales and em'rald meads ;
Till, pleas'd with INDRA'S fair domain,
She won through yielding mari her heav'n-directed way:
With lengthened notes her eddies curl'd, and pour'd " blaze
of day.

Smoothly by *Sambal's* flaunting bow'rs,
Smoothly she flows, where *Calinadi* brings
To *Cânyacuvja,* seat of kings,
On prostrate waves her tributary flow'rs;
Whilst Y*amuna,* whose waters clear
Fam'd *Indraprestha's* vallies cheer,
With *Sereswati* knit in mystick chain,
Gurgles o'er the vocal plain
Of *Mathur"* by sweet *Brindâvari's* grove,
Where *Gôpa's* love-lorn daughters rove,
And hurls her azure stream amain,
Till blest *Prayâgas* point beholds three mingling tides,
Where pilgrims on the far-sought bank drink nectar, as it glides,

From *Himola's* perennial snow,
And southern *Palamaus* less daring steep.
Sonorous rivers, bright though deep,
O'er thirsty deserts youth and freshness throw,
A goddess comes,' cried *Gumti* chaste,
And rolled her flood with zealous haste :
Her follow'd *Son"* with pellucid wave
Dancing from her diamond cave,
Broad *Gogra,* rushing swift from northern hills,
Red *Gandac,* drawn by crocodiles,
(Herds, drink **not** there, nor, herdsmen, lave !)

Cosa, whose bounteous hand *Nepalian* odour flings,
And *Mahanadi* laughing wild at cities, thrones, and kings.

Thy temples, CA'SI', next she sought,
And verd'rous plains by tepid breezes fann'd,
Where health extends her pinions bland,
Thy groves, where pious *Valmi'* sat and thought,
Where *Vyas"* pour'd the strain sublime,
That laughs at all-consuming time,
And *Brahmans* rapt the lofty *Veda* sing.
Cease, oh! cease—" ruffian king,
The demon of his empire, not the grace,
His ruthless bandits bids deface
The shrines, whence gifts ethereal spring:
So shall his frantick sons with discord rend his throne,
And his fair-smiling realms be sway'd by nations yet unknown.

Less hallow'd scenes her course prolong;
But *Cama*, restless pow'r, forbids delay:
To Love all virtues homage pay,
E'en stern religion yields. How full, how strong
Her trembling panting surges run,
Where *Patali's* immortal son
To domes and turrets gives his awful name
Fragrant in the gales of fame!
Nor stop, where RA'MA, bright from dire alarms,
Sinks in chaste *Sita's* constant arms,
While bards his wars and truth proclaim:
There from " fiery cave the bubbling crystal flows,
And *Muctigir*, delightful hill, with mirth and beauty glows.

Oh! rising bow'rs, great *Caffs* boast,
And thou, from *Gang"* nam'd, enchanting mount,
What voice your wailings can recount
Borne by shrill echoes oter each howling coast,

When He,, who bade your forests bloom,
Shall seal his eyes iron gloom ?
Exalted youth ! The godless mountaineer,
Roaming round his thickets drear,
Whom rigour fir'd, nor legions could appall,
I see before thy mildness fall,
Thy wisdom love, thy justice fear :
A race, whom rapine nurs'd, whom gory murder stains,
Thy fair example wins to peace, to gentle virtue trains.

But mark, where old *Bhágirath* leads
(This boon his pray'rs of *Mahádèv* obtain :
Grace more distinguish' d who could gain ?)
Her calmer current o'er his western meads,
Which trips the fertile plains along,
Where vengeance waits th' oppressor's wrong;
Then girds, fair *Nawadwip,* thy shaded cells,
Where the *Pendit* musing dwells;
Thence by th' abode of arts and commerce glides,
Till *Ságar* breasts the bitter tides:
While She, whom struggling passion swells,
Beyond the labyrinth green, where pards by moonlight prowl,
With rapture seeks her destin'd lord, and pours her mighty soul.

Meanwhile o'er *Potyid's* musky dales,
Gay *Rangamar,* where sweetest spikenard blooms,
And *Siret,* fam'd for strong perfumes,
That, flung from shining tresses, lull the gales,
Wild *Brahmaputra* winding flows,
And murmurs hoarse his am'rous woes ;
Then', charming GANGA' seen, the heav'nly boy
Rushes with tumultuous joy
(Can aifght but Love to men or Gods be sweet ?)
When she, the long-lost youth to greet,
Darts, not as earth-born lovers toy,

But blending her fierce waves, and teeming verdant isles;
While buxom *Lacshmi* crowns their bed, and **sounding ocean** smiles.

What name, sweet bride, will best allure
Thy sacred ear, and give thee honour due ?
Vishnupedi ? Mild *Bhîshmas"? ?*
Smooth *Suranimtiag" ? Trisróth* pure ?
By that I call ? Its pow'r confess ;
With growing gifts thy suppliants bless,
Who with full sails in many " light-oar'd boat
On thy jasper bosom float •,
Nor frown, dread Goddess, on " peerless race
With lib'ral heart and martial grace,
Wafted from colder isles remote:
As they preserve our laws, and bid our terror cease,
So be their darling laws preserv'd in wealth, in joy, in peace!

THE

FIRST NEMEAN ODE

OF

PINDAR.

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PINDAR.

I. 1.

CALM breathing-place of ALPHEUS dread,
ORTYGIA, *graceful* branch of SYRACUSE renown'd,
Young DIANA'S *rosy* bed,
Sister of DELOs,thee, with sweet, *yet lofty* sound
Bursting numbers call, to raise
Of tempest-footed steeds the trophies glorious
(Thus ETNEAN JOVE we praise) \
While CHROMIUS' car invites, and NEMEA'S plain,
For *noble* acts victorious
To weave th' encomiastick strain.

I. 2.

From *prospering* Gods the song begins ;
Next hails that godlike man and virtue's holy meeds :
He the flow'r of greatness wins,
Whom smiling fortune crowns; and vast heroick deeds

Every muse delights to sing.
Now wake to that fair isle the splendid story,
Which *the great* OLYMPIAN king,
JOVE, gave to PROSPERPINE, and wav'd his locks
Vowing, that, supreme in glory,
Fam'd for sweet fruits and *nymph-lov'd* rocks,

I. 3.

SICILIANS full nutricious breast
With tow'r'd and wealthy cities he would crown.
Her the son of SATURN bless'd
With suitors brazen-arm'd for war's renown
By lance and fiery steed; yet oft thy leaves,
OLYMPICK olive, bind their hair
In wreathy gold. Great subjects I prepare;
But none th' immortal verse deceives.

II. 1.

Oft in the portals was I plac'd
Of that guest-loving man, and pour'd the dulcet strain,
Where becoming dainties grac'd
His hospitable board; for ne'er with efforts vain
Strangers *to* his mansion came:
And thus the virtuous, when detraction rages,
Quench with lib'ral streams her flame.
Let each in virtue's path right onward press,
As each his art engages,
And, urg'd by genius, win success.

II. 2.

Laborious action Strength applies,
And wary conduct, Sense: the future to foresee

Nature gives to few, the wise.
AGESIDAMUS' son, she frankly gave to thee
Pow'rful might and wisdom deep.
I seek not in dark cells the hoarded treasure
Grovling with low care to keep,
But, as wealth flows, to spread it ; and to hear
Loud fame, with ample measure
Cheering my friends, since hope and fear

IL 3.

Assail disastrous men. The praise
Of HERCULES with rapture I embrace:
On the heights, which virtues raise,'
The rapid legend old his name shall place ;
For, when he *brook'd no more the cheerless gloom,*
And burst into the blaze of day,
The child of JOVE with his twin-brother lay,
Refulgent from the sacred womb.

III. I.

Not unobserv'd the godlike boy
By JUNO golden-thron'd the saffron cradle press'd;
Straight heav'ns queen with furious joy
Bade *hideous* dragons fleet th' *unguarded* floor infest:
They, the portals op'ning wide,
Roll'd through the chamber's broad recess *tremendous,*
And in jaws *fire-darting* tried
The slumb'ring babe to close. He, *starting light,*
Rear'd his *bold* head *stupendous,*
And first in battle prov'd his might.

III. 2.

With both resistless hands he clasp'd
Both struggling herridpests, andcloth'd their necks with death;
They expiring, as he grasp'd,
Pour'd from their throats compress'd the foul envenom'd
breath.

Horror seiz'd the female train,
Who near ALCMENA'S *genial* couch **attended**:
She, from agonizing pain
Yet weak, *unsandal'd andunmzntled* rush'd,
And her lov'd charge defended,
Whilst he *the fiery* monsters crush'd.

III. 3.

Swift the CADMEAN leaders ran
In brazen mail precipitately bold:
First AMPHITRYON, dauntless man,
Bar'd hisrais'd falchion from its sheathing gold,
While griding anguish pierc'd his *flutt'ring* breast;
For private woes most keenly bite
Self-loving man; but soon the heart is light,
With sorrow, not its own, oppress'd.

IV. 1.

Standing in deep amazement wild
With rapt'rous pleasure mix'd, he saw th' enormous force,
Saw the valour of his child:
And fated heralds prompt, as heav'n had shap'd their course,
Wafted round the varied tale;
Then call'd he from high JOVE'S contiguous region,
Him, whose warnings never fail,
TIRESIAS *blind,* who told, in diction sage,
The chief and thronging legion
What fortunes must his boy engage;

IV. 2.

What lawless tyrants of the wood,
What serpents he would slay, what monsters of the main,
What proud foe to human good,
The worst of monstrous forms, *that holy manhood stain,*

His huge **arm to death** would dash:
How, when heav'n's host, o'erPHLEGRA's **champaign** ***hasting,***
With embattled giants *rash*
Vindictive warr'd, his pond'rous mace would storm
With dreadful strokes *wide-wasting.*
And dust their glitt'ring locks deform,

IV. 3,

He told; and how in blissful peace
Through cycles infinite of gliding time,
When his mortal task should cease,
Sweet prize of perils hard and toil sublime,
In gorgeous mansions he should hold entranc'd
Soft HEBE, fresh with blooming grace,
And crown, exalting his majestick race,
The bridal feast near JOVE advanc'd'

AN

EXTRACT

FROM THE

BHÚSHANDA RÁMÁYAN.

THE beautiful and lofty mountain, called NEIL, *or azure,* has " pointed fummit of pure gold: the holy trees, *Peipel, Ber,* and *Pacr,* flourifh on its brow, and its top is crowned with " pool of water fhining like diamonds of exquisite bril-. liancy: clear, frefh, and fweet ftreams, difplay-ing " rich variety of colours, flow from all fides of it; and thoufands of birds warble rapturous lays among the facred branches. Here the Crow BHU'SHANDA', who had been adorned with many virtues, and difgraced by many vices, who had lived in every part of the univerfe, and knew all events from the beginning of time, had fixed his abode. Under the *Perpel,* he meditated on the divinity: under the *Pacr* he poured forth invo-cations: under the fhade of the *Ber h*e chanted the ftory of VISHN ; to hear which the feathered

inhabitants of woods and of waters affembled around him; and even MAHADAYO, in the form of the *large white-plumed* MARA'L, perched on " bough, was delighted with liftening to the adventures of the all-good and all-powerful RAM.

To this mountain the fage Eagle GERHUR, effence of all amiable qualities, who ftands near *Vifhn* himfelf, and is ridden by that ftupendous God, haftily took his flight, and was relieved, on beholding it, from the cares, which before oppreſſed him: he bathed his pinions in the pool, and refrefhed his beak with " draught of the hallowed water. Juft as *Bhufhand"* was opening his divine hiftory, the king of air appeared in his prefence : the winged affembly paid him refpectful homage, faluted him with folemn expreffions of reverence, and then, addreffing him with fleet words of affection, placed him on " feat becoming

" Monarch of birds, began the Crow, the fight " of thee tranfports me with joy, fignify to me " thy commands ; and inform me what inducc- " ment has brought thee to the manfion of thy " fervant."

" Brother, anfwered *Gerur,* the purpofe of my " vifit was in part anfwered by my firft view of " thy charming retreat; and the doubts, which " thou alone couldft have removed from this

" breaft, are now almoft wholly difperfed: but
" liften to my recital.

"When the fon of RAWAN, the giant, with "" thoufand arm
" difcharged from his bow, NAKED commit-
" fioned me to difentangle the celeftial warriour;
" and the commiffion was executed with faithful
" difpatch: but pride arofe in my heart; and
" confidering that even mortals are exempt
" through devotion, from the fhackles of terror,
" I concluded that, if *Ram* had in truth been "" deity of boundlefs
" been made captive by the fold of " reptile.
" All night was I difturbed by thefe embarraffing
" reflexions ; and my arrogance, as the deliverer
" of " god, attained fuch " height, that my rea-
" fon had nearly forfaken me : I retained, how-
" ever, fenfe enough to feek " folution of my
" doubts ; and, haftening to my wife employer
" *Nared,* laid open to him the fecret of my
" bofom.

" Thou *art fallen,* faid the forr of BREHMA',
" with " companionate afpect, *into the fnares of*
" *paffion,from which the moft virtuous, when they*
" *fail to exert their understandings', cannot be fc-*
" *cure: that appearance, by which thou baft been*
" *caught, was only the* MAÝA, *or deception of*
" *Vifhm, which has often deluded even me. To*
" *give thee perfect relief exceeds my power: go*

" *to the palace of my father, and implicitly follow* " *his directions.*

" With all imaginable fwiftnefs I flew to the " heaven of *Brehma,* giving praifes to my lord " and rider *Vifhn,* and explained to the benign " God, the grounds of my perplexity. The " Creator flood awhile in filence, reflecting on " the glories of *Ram,* and the force of his illu- " fions; then, leaving his meditation, " *It is no* " *wonder,* faid he, *that thou haft been deceived by* " *power, from which I, at the very time of the* " *creation, was not exempt.* RAM *has tried thee* " *by* " *delufive appearance; and, when thou hadft* " *untwifted the living chain, which entangled him,* " *thou fatft all night elated with pride, and con-* " *templating thy own prowefs. H*aften, there- " fore, to the palace of MAHADAYO, than whom " no deity better knows the fupremacy of " RA'M: he will difTipate thy forrows.

" His words were inftantly followed by my " flight towards *Cailas,* but I met the deftroying " power near the manfion of COBAYR, the " wealthy genius of the north. Having liftened " benignantly to my narrative, he thus inftructed "me:' Thou art under the influence of " ftrong " paffion, from which no difcourfe of mine can " fo foon relieve thee, as the converfation of re- " ligious perfons, and ferious attention to the " hiftory of *Vifhn,* related by pious *Munys* in

" fweet accents. Without converflng with the " religious, the noble deeds of the preferving " power cannot be known ; without that know- " ledge, the paffions cannot be conquered; " without that conqueft, true devotion cannot " be acquired; and without that acquisition, " whatever facrifices may be performed, or cere- " monies obferved, God will never be feen by " man. Fly, O *Gerur,* to the regions of the " weft, and pioufly attend, with birds of inferior " wing, to the achievements of *Ram;* as they " will be related by the wife habitant of the " azure mountain, the virtuous *Bbufandd :* the " relation will fubdue thy paflion, and wholly " difpel thy forrows. Expert not " remedy " from me; fince thou haft entertained proud " thoughts concerning *Rám,* by whom I have " been highly favoured: befides, one bird wall " convey inftructtion more effectually to another " bird in their common dialed:.'

" Not " moment was loft by me in feeking " thy delightful abode; and the light of it al- " moft entirely deftroyed my pride with its bit- " ter, but certain, fruit, affliction. Complete " my recovery, beloved brother, by reciting the " facred ftory of *Rám."*

The devout *Bbufhand"* complied immediately with his requeft; and having pronounced an culogium on the incarnate God, began with

an account of his *Avatar,* or D*efcent;* and then related the adventures of *his* childhood,' the actions of his youth, and the circumftances of his marriage with SEI'TA'. He next informed the attentive eagle, how the machinations of B'HART, the half-brother of *Ram,* and of CAYCAI', his ftep-mother, induced king JESRET, his father, to fend him into the woods, while the whole nation in agony mourned his lofs; how LECH'HMEN, his affectionate brother, infifted on accompanying him in exile; how they meditated on Providence in " great foreft, and afterwards paffed the *Gang"* to preach leffons of devotion in populous towns: he proceeded to the death of the old *Raja,* the penitence of *B'haŕt,* and his journey in purfuit of *Raṁ,* who, after long and earneft felicitation, returned to *Ayodbya,* where he lived with the fplendour of " divinity: he told, how *Rȧm* again retired among the thickets, and there gave inftructions to hermits and reverend *Munys* ; how *Lech'bmen* was provoked to disfigure " giantefs, and flay two gȉants, the fifter and kinfmen of *Rawan;* how that imperious demon violently feized the incomparable *Seita,* and bore her captive to the place of his tyrannous empire, the ifle of LANCA'; how *Ram,* afflicted to excels, paffed the whole rainy feafon upon " mountain, having contracted " friendfhip with the race of

Apes, and appointed their chief, HENU'MAN, fon of the wind, to the command of his new-raifed army; how they difcovered the bower of *Afoca's',* in which *Seit''* was confined; how '' vaft bridge was from which *Henuman* leaped into the ifland, con-foled the faithful *Seita,* and fet fire to the gardens of R*awan*; who, in '' defperate engagement, was routed and flain by *Ram*; laftly, how the divine conqueror revifited his country, reftored to joy its difconfolate inhabitants, conferred high honours on the learned Brahmens, treated his preceptor BA'SISHT with fuch reverence, that he drank the water in which he had wafhed the feet of the *Muny,* and inftructed the humble *B'hart* in celeftial knowledge; how the *Ranys* and high-born damfels, having bathed the lovely *Seita,* decorated her with ineftimable jewels, and offered her holy curds in golden bafons, crowned with branches of *Tulfy*; how the princes of the apes, and other warlike beads, affirmed the moft beautiful human forms; how men of all ranks, who flocked to the palace, forgetting their homes, as the pious forget their enemies, concurred in finging the praifes of their king, while the gods rained flowers from heaven on the delighted aflembly,

'' The feftivals and entertainments,'' added

' Jonefi'' of Doctor Roxburgh.

the crow, on his receiving the facred mark of vermilion, and afcending the throne with *Seita*, " thou fawft, O monarch of the air, and waft " enraptured with devout joy; for *Brahma*, *"Mahadayo, Nared*, and other deities, attended " them; nor wouldft thou be abfent on fo fignal " an occafion. During this reign, no terrors " alarmed, or forrows rent, the bofoms of his " votaries; all was love, piety, concord; **the** " name of vice was unknown or unheard; none " were then infirm, none ignorant, none dif- " treffed; fweet and falutary liquors flowed from " every tree; perpetual bloffoms laughed on the " ftalks, and perpetual fruit hung glittering from " the branches; " cool placid gale blew without " ceafing; the birds charmed each foreft with " aereal melody; and animals, the moft oppo- " fite in their kinds, lived together, like the ve- " nerable cow with her own calf, in perfect " amity, and even tendernels. Such were the " bleflings derived by mankind from *Ram*, " whofe prefence rendered the f*ilver* age equal " in virtue and happinefs to that of *gold"*

As foon as *Bufund"* had concluded his narration; " O adorable *Rám*," exclaimed the eagle, " I revere thee for thy power, and love thee for " thy goodnefs! Hadft thou not been pleafed to " raife doubts in my mind, and, by thy divine " *Maya*, to beguile me into the fin of pride, " **how** fhould I have been directed to this noble

" mountain ? How fhould I have heard the " recital of thy glorious aftions ? How fhould " the ardent love of thee have been kindled in " my bofom ?"

" Me too," faid the crow, " has *Ram* exalted, " by procuring me the honour of being thus " confulted by the fovereign of birds. To thee " his affection has been fignally manifefted; and " thou mayeft now ceafe to wonder, that the " moft eminent among the deities, and the moft " virtuous *Rifhys*, have fallen under the domi- " nion of the paffions. What being exifts, but " God, who was never leduced by the love of " wealth; whom nothing has provoked to wrath, " or ftimulated to vengeance; whom the plea- " fures of youth have not allured, nor female " beauty fmitten with the fhafts of large and " languifhing eyes? Who can boaft of " conftant " exemption from groundlefs terrors and unavail- " ing grief? Whofe fame has never beenblemifh- " ed by pride ? Whom has ambition never cap- " tivated with falfe views of greatnefs ? All thefe " temptations and blandifhments are the daugh- " ters of *Maya*, with whofe fafcinations, diffufed " Over the world, *Vifhn* deludes all creatures for " their ultimate advantage. He is the being of " beings, one fubftance in three forms ; without " mode, without quality, without paffion; im- " menfe, incompreheofible, infinite, iudivilible,

" immutable, incorporeal, irrefiftible: His ope-
" rations no mind can conceive; and his will
" moves all the inhabitants of the univerfe, as
" puppets are moved by firings. The pious,
" whom he loves, as " mother loves her only
" infant, rejoice in his government, and exult in
" his glory; while the irreligious, who are
" proud, ignorant, captious, and madly impute
" to *Ram* the confequences of their own ftupi-
" dity, vainly afflict themfelves, and view all
" objects in falfe colours; as they, whofe eyes
"are inflamed, fuppofe the moon alfo to be red:
" their folly would make them believe, that the
" fun rifes in the weft, and their fears agi-
" tate them, like fmall barques toffed by the
" waves. Were the firmament illumined by
" fixteen moons, yet, if no fun rofe, the ftars
" would not difappear: thus, without religion
" and humility, vice and error cannot be dif-
" perfed. As an illuftration of thefe truths,
" hear, O *Gerur*, the ftory of my life ; and mark
" the sad effects of my fin.

" When *Ram* was born in *Audh*, I repaired
" eagerly to his birthplace, attended him five
" years with affiduity, contemplating his beau-
" tiful features, and receiving happinefs from
" the fparkles of his eye. He ufed to laugh
" when I approached him, and when I departed,
" to weep: fometimes. he tried to feize me. *by*

" the feet, and fhed tears if I flew out of his " reach. *Can this,* I thought, *can this be the ruler " of the univerfe ?* Thus was I entangled by his " illufion, and my mind was perplexed with " doubts ; I became fad and penfive; but the " divine infant laughed at my diftrefs. One " day, he ran fuddenly to catch me ; but feeing " his body black and his feet ruddy, I took my " flight aloft with inexpreffible agitation; he " ftretched out his arm, and how high foever I " flew, the fame arm purfued me at an equal " diftance. As foon as I reached the heaven of " *Brahma,* I looked back, and ftill faw behind " me the arm of *Vifhn;* amazed and ftupefied, I " clofed my eyes in " trance, and found my- " felf, when I opened them, near the city of " *Ayodhya.*

" On my return to the palace of *Jefret,* I " renewed my homage to *Ram* ; but he made " " fport of my co " that, as he laughed, I flew into his mouth : " there I law myriads of heavens infinitely fpen- " did, myriads of *Brahma's* and *Mahadayo's,* " myriads of funs, moons, and ftars, gods and " goddeffes, Raja's and *Rany's,* and gazed beneath " me on this vaft earth, girt with multitudinous " feas, veined with rivers, clothed with forefts, " and peopled with numberlefsanimals, An hun- " dred complete years I dwelled in each heaven ;

" and traverfing them all, was dazzled with their " endlefs and unutterable glories.; but, whither- " foever I fhaped my courfe, I beheld ONE only, " R A'M , the fame lovely infant, whofe ide" was " impreffed indelibly on my mind.

" Having fpent " wonderful period of revolv- " ing ages in this ethereal jaunt, I returned to " my own habitation; where I heard, that *Rám* " was become incarnate, and, haftening to the " place of his birth, I enjoyed the rapture of " beholding him : yet was my heart ftill agitated " by " ftorm of paftions, and " thoufand cares " arofe in my breafL *Ram*, knowing what anxiety his deceptions had produced, again " laughed, and I flew out of his mouth into " open air. On finding that I had rambled over " fo many worlds, and *feen* fo many wonders in " fo few minutes, and on confidering the power " of the divine fpirit, I fell breathlefs to the " ground : at length : ' Have pity, faid I, have " pity on me ; and ceafe, O thou, who rewardeft " the devout! ceafe to delude and grieve thy " humiliated votary." The deity then perceiv- " ing my unfeigned anguifh, fufpended the in- " fluence of his *Matà*, placed his hands with " gentlenefs on my head, relieved at once my " folicitude ; and, having mildly heard " fervent " effufion, which I pronounced with weeping " eyes, commanded me to afk for whatever I

" moft defired: I afked for true piety towards " him ; and he gave it with gracious praife, added " to heavenly benedictions. Adore, therefore, " and invoke perpetually that invifible being, " who, having no fhape, is defcribed in the " *Vayds* by " fimilitude, and compared to a " bottomlefs ocean of innumerable virtues."

" How falutary," faid *Gerur*. "are the leffons " of " fpiritual inftructor ! If " hundred *Brahmas* " and " hundred *Mahadayos* had affifted me, " I fhould not have been fo effectually re- " lieved."

After " long converfation between *Bufund and* his penitent vifitor, in which they reciprocally told their moft interefting adventures, the crow difcourfed more at large on the grandeur of *Ram,* and the bleffings of the age, in which he appeared on earth. " Very different," continued he, " will be the *Cal Yug,* or age of " *impurity!* Then fhall priefts, kings, and fub- " jects, be wholly abandoned to vice ; neglecting " holy rites, and the due obfervance of ranks; " not confidering genuine piety, as the true and " invaluable gem, which all ought to feek: fuch " as babble fafteft will be dignified with the title " of *Pendits*; and fuch as relate moft untruths, " with the epithet of virtuous ; they who wear " necklaces of beads, and the drefs of *Gofains,* " will be reverenced as obfervers of infpired

" fcripture ; and they who fuffer their nails to " grow unpared, and their hair uncut, or ftand " longeft on one leg, holding the other in their " hand, as devout *Senniydfys:* the low caft of " *Sbudrs* will have *Brdbmens* for their difciples, " and prefume to wear the fame cord; while " the *Brahmens* will be diftinguifhed only by " that mark, which they will be fure to difplay " uncovered: they will be illiterate, covetous, " luxurious, inobfervant of rites, and refembling " bulls without their tails ; diffipating the pro- " perty, not the ignorance, or uneafinefs, of " their pupils; and even parents will inftrutt " their children in gluttony, not in religion, " **Then** will *Rajas* be mercilefs, and profligate, " putting *Brahmens* to death, and continually " racking or amercing their fubjects numbers of " whom will die through want, fince famine will " from time to time defolate whole provinces ; " the clouds will fhed no rain; and the ground " will yield no return for the grains it has re- " ceived : yet, even in this debafed age, the mi- " ferable race of men may be faved by affection- " ate devotion towards *Rám,* not appearing in " external acts, but glowing in the receffes of " **the** heart."

" The diforders of that age," faid the eagle, " will, indeed, be as terrible, as the remedy is " delightful, and certain,"

" Happy," faid *Bhufhunda,* " will be they, " who faithfully apply it; but the domination " of pride is more or lefs abfolute in every hu- " man breaft : this abominable fin caufed the " many changes of my form, and my condemn- " ation to " lonely refidence among the rocks.

" In " temple of *Mahadayo I* flood invok- " ing his name, when the guide of my youth, " my inftructor in religious duties, entered it " with true humility ; yet fuch was my arro- " gance, from " vain conceit of my own piety " and knowledge, that I made him no falutation, " and fhowed him no refpect. He opened not " his lips, nor was he moved to anger by my " prefumption ; but the God, whom we adored, " bore it not fo mildly, and in " tremendous " voice from above, thundered againft me " fen- " tence of perpetual mifery. This dreadful " judgement threw my indulgent preceptor into " an agony of grief; his limbs trembled, his " tongue faultered; and cafting himfelf on " the earth, with clafped hands, he fupplicated " for " mitigation of my doom. Such benig- " nity, and zeal, could not but appeafe the " wrathful divinity, who fpoke thus from the " fummit of *Cailas:* ' Juftice requires the chaf- " tifement of this proud mortal, but thy piety " has procured " remiffion of its greateft pains. " He fhall fuffer " thoufand tranfmigrations, and " in all of them fhall exift without pleafure, but

" not without wifdom; he fhall be " conftant " adorer of *Vifon,* and again fhall affiduoufly " invoke my name. This bleffing, too, fhall " attend him: he fhall be loved by all.' On " leaving my human fhape by death, I was re- " born in that of " ferpent; and in all my " metamorphofes, continued to worfhip *Maha-* " *dayo,* by whofe grace I left each body, as a " man puts off his old vefture.

' After many changes I became " *Brahmen,* " but the feeds of pride ftill germinating in my " heart, I difliked the inftrudtions of my father, " and retiring to the woods and mountains, me- " ditated inceflantly on the attributes of GOD; " there I heard the difcourfes of " venerable " *Ricfhy,* with whom I had the boldnefs to con- " tend in argument, and to maintain the prefer- " ence of devotion towards the *vifible,* or *incar-* " *nate,* over that towards the *invifible* deity. The " fage, irritated by my obftinate prefumption, " loft for " while the command of his temper, " and uttered an imprecation, in confequence of " which I thus exift as " bird of the lowed race; " but *Mahadaiyo,* having calmed his difturbed " intellect, he repented of his anger, and when " I affumed my prefent figure, confoled me with " tender expreflions, gave me the *Mentr,* or " *Incantation* of *Ram,* advifed me to attend the " God in his infancy, and afterwards to feek this " retirement, in which I have fpent myriads of

" years: he concluded with " benizon, confirmed " by " voice from heaven, faying : ' Granted " be the wifhes of the pious !"

" Here has my opinion been more and more " deeply fixed, that the ignorant who neglect " the cow CA'MD'HEN, fource of all true felicity, "' and afpire only to fenfual gratifications, re- " femble thofe who go fearching for the herb " *acun,* but only defire its milk ; that men with- " out religion, are like thofe who try to pafs the " ocean without " fhip; and that, although the " human foul be an immortal emanation from " the divinity, they who are fwayed by their "pafiions, become like parrots in " cage, or apes " confined by " chain. Not fo the religious, " who ftudy the *Vayds,* and perform good ac- " tions ; they refemble cows depafturing green " plains, whofe udders are diftended with milk, " with which the herdfman fills his bowl; then, " having boiled it, he lets it cool in the frcfli air, " turns it into curd, and beats it into delicious " butter. Piety is the fire, which increafes the " goodnefs of the milk, burning away the ftains " of vice ; and repentance conftitutes the butter, " which being converted into oil, fupplies the " lamp of the underftanding, by which divine " books are perufed, and luminous truths difco- " vered. Then the propitious gods delight to co- " operate with mortals; in each of whofe corporeal

" fenfes are many lattices, where the deities " continually keep watch ; and, if the foul un- " warily leaves them open to the hot envenomed " wind of temptation, " fincere invocation of " thofe heavenly guardians will preferve the pre- " cious light from total extinction.'

" The tranfported eagle attentively heard the " fublime dodtrines of *Bufunda,* and requefted " him to complete the leffon, by defining the " moft excellent of natural *forms,* the higheft " *good,* the chief *pain* and *pleafure,* the greateft " *wickednefs,* and the fevereft punifhment.

" I will then defcribe them,' anfwered the " crow, ' with precifion. In the three worlds, "empyreal, terreftrial, and infernal, no *form* ex- " eels the *human;* fupreme *felicity* on earth, con- " fifts in genuine *piety,* and *contempt of worldly " advantages*; the higheft enjoyment is the con- " verfation of the devout, and virtuous; the " keeneft *pain* is inflicted by *extreme poverty;* the " worft of fins is *uncharitablencfs,* and the un- " charitable, who never fail to blafpheme the " deities, and contemn the *Vayds,* fhall be pu- " nifhed in *the profoundeji hell;* while the de- " fpifers of their fpiritual guides, fhall eternally "' live as *frogs*; of the *Brahmens,* as *crows*; of " the pious, as *night-ravens;* of other men, as " *bats:* fuch miferies are the fruit of ungovern- " ed paffion!'

" How fhould he.' continued *Bufundd,* [i] who " loves all men, and whom all men love, be " torn by affliction ; or he be neceffitous, who " poffeffes the ftone *Paras ?* How can they who " hate their neighbours, be free from terror; or " how can the voluptuous be ultimately free " from pain ? How can that country profper, " in which *Brahmens* are injurioufly treated ? or " how fhall that kingdom ftand, in which juftice " is not adminiftered ? How can he fail of fuc- " cefs, who acts with circumfpection ? How " fhall they be tormented with gloomy appre- " henfions, who defpife not the virtuous ? How " fhall he be refcued from perdition, who feduces " the wife of another? or he live happily, who " murmurs at Providence ? Who can be glorified " without merit ? and who can be difhonoured " without blame ? How, laftly, can fin dwell in " him, who liftens to the ftory, and pours forth " the praifes of R A'M ? No happinefs can equal " the pure devotion of his adorers."

EXTRACTS

FROM

THE VEDAS.

THE following fragments wore submitted to the purusal of " friend*, and are now published at his recommendation, communicated to the Editor in the following terms:

" The fragments submitted to my perusal, consist " of translations of passages in the Védas, and ap- " pear to be materials selected by Sir William " Jones for the elucidation of " Dissertation ' *On " the Primitive Religion of the Hindus'* . This Dis- " sertation was professedly intended, *' to remove " the veil from the supposed mysteries of the primeval " Indian Religion;'* and it is much to be regretted, " that it was never completed, and that the frag- " ments, which are extremely curious and inter- " esting, cannot be published with that elucidation " which they would have received from the pen " of the translator. I recommend, however, the " publication of them, as well as of the follow ing " extract.;"

' Lord Ttignm«mth.

Exiract from " Differtation on the primitive Religion of the Hindus.

' ' ' ' ' ' ' but that I may not feem to appropriate the merit of difcoveries which others have previoufly made, I think it neceffary to fay, that the original *Gayatri,* or holieft verfe in the Veda, has already been publifhed, though very incorrectly, by *Fr" Manuel d" Affomcaon,* " fuccefsful miffionary from *Portugal,* who may have received it, as his countrymen affert, from " converted *Bráhman)* that the fame venerable text was feen in the hand of Mr. WILKINS, who *no* doubt well imderftood it, by two Pandits of my acquaintance; and that " paraphrafe of it in Persian may be found in the curious work of DARASHUCUH, which dcferves to be mentioned very particularly. That amiable, but impoliti'prince, who facriiiced his throne, and his life, to " premature declaration of his religious opinions, had employed fix months, as he tells us, at *Banaras,* in tranflating, and explaining, fifty-one *Upanifhads,* or fecrets of the old Indian fcripture; but he tranflated only the verbal interpretation of his Paudits, and blended the text of the V*eda,* with

different gloflès, and even with the converfatioti, I believe, of his living Hindu expofitors, who are naturally fo loquacious, that when they have began talking, they hardly know how to clofe their lips.

Of this book I procured, with the affiftance of Colonel *Polier*, " complete copy, collected by a learned *Raja*, named *Anandaram*, with whom the Colonel was very intimate : but though fublime, and majeftick, features of the original were difcernible, in parts, through folds of the *Perjian* drapery ; yet the Sanferit names were fo barbaroufly written, and the additions of the translator has made the work fo deformed, that I refolved to poftpone " regular perufal of it till I could compare it with the Saufcri' original

THE GATATRI OR HOLIEST VERSE OF THE VEDAS.

LET us adore the fupremacy of *that* divine fun', the godhead † who illuminates all, who recreates all, from whom all proceed, to whom all muft return, whom we invoke to direct our underftandings aright in our progrefs toward his holy feat.

WHAT the fun and light are to this vifible world, that, are the *fupreme good*, and *truth*, to the intellectual and invifible univerfe; and, as our corporeal eyes have " diftinct perception of objecs enlightened by the fun, thus our fouls acquire certain knowledge, by meditating on the light of truth, which emanates from the Being of beings: *that* is the light by which alone our minds can be directed in the path to beatitude,

' Opposed to the visible luminary.

† *Bhargasy* " word consisting of three consonants, derived from *bha*, to shine; *ram*, to delight; *gam*, to move.

apanipado javano grihita,
pafyatyachacfhah fa' srino tyacarnah:
fa vetti vedyam na che tafy'' vetta'
tamáhuragryam perufham maháritam.

Without hand or foot he runs rapidly, and grafps firmly; without eyes he fees, without ears he hears *all;* he knows whatever can be known, but there is none who knows him; Him the wife call the great, fupreme, pervading fpirit.

Of this text, and afew others, RA'DHA'CANT has given " paraphrafe :

" Perfed truth ; perfed happinefs; without " equal; immortal; abfolute unity; whom nei- " ther fpeech can defcribe, nor mind compre- "hend; all-pervading; all-tranfcending; de- " lighted with his own boundlefs intelligence, " not limited by fpace, or time ; without feet,

" Instead of *Vett''* some copies of the text have *chett''* for *chitayitá, or director of the mind.*

" moving fwiftly ; without hands, grafping all
" worlds; without eyes, all-furveying; without
" ears, all-hearing ; without an intelligent guide,
" underftanding all; without caufe, the firft
" of all caufes ; all-ruling ; all-powerful ; the
" creator, preferver, transformer, of all things;
" fuch is the Great One : this the Védas de-
" clare."

1. WHAT relifh can there be for enjoyments in this unfound body, filled with bad odours, compofed of bones, fkin, tendons, membranes, rtiufcles, blood, faliva, tears, ordure and urine, bile and mucus ?

2. What relifli can there be for enjoyment in this body; affailed by defire and wrath, by avarice and illufion, fear and forrow, envy and hate, by abfence from thofe whom we love, and by union with thofe whom we diflike, by hunger and thirft, by difeafe and emaciation, by growth and decline, by old age and death?

3. Surely we fee this univerfe tending to decay, even as thefe biting gnats and other infefts ; even as the grafs of the field, and the trees of the foreft, which fpring up and then perifh.

4. But what are they ? Others, far greater, have been archers mighty in battle, and fome have been kings of the whole earth.

5. SUDHUMNA, BHURIDHUMNA, INDRADHUMNA, CUVALAYA'SWA, YANVANA'sWA, AVADHYASWA, ASWAPATI, SASABINDU, HAVISEHANDRA, BARISHSHA, NAHUSHA, SURYATI, YAYATI, VICRAVA, ACSHAYASENA, PRIYAVRATA, and the reft.

6. MARUTT'' likewife, and BHARATA, who enjoyed all corporeal delights, yet left their

boundlefs prosperity, and paffed from this world to the next.

7. But what are they? Others yet greater, *Gandawas, Afuras, Racfhafas,* companies of fpirits, *Pifachas, Uragas,* and *Grabas,* have we feen been deftroyed.

8. But what are they? Others, greater ftill, have been changed; vaft rivers dried; mpuntains torn up; the pole itfelf moved from its place; the cords of the ftars rent afunder; the whole earth itfelf deluged with water; even the *fufes* or angels hurled from their ftations.

9. In fuch " world, then, what relifh can there be for enjoyment? Thou alone art able to raife up.

I am in this world like " frog in " dry well: Thou only, O Lord, art my refuge; thou only art my refuge.

1. MAY that foul of mine, which mounts aloft in my waking hours, as an ethereal fpark, and which, even in my (lumber, has " like afcent, foaring to " great diftance, as an emanation from the light of lights, be united by devout meditation with the Spirit fupremely bleft, and fupremely intelligent!

2. May that foul of mine, by an agent f*imilar to* which the low-born perform their menial works, and the wife, deeply verfed in fciences, dul.'folemnize their facrificial rite; *that* foul, which was itfelf the primeval oblation placed within all creatures, be united by devout meditation with the Spirit fupremely bleft, and fupremely intelligent!

3. May that foul of mine, which is *" ray* of perfect wifdom, pure intellect and permanent exiftence, which is the unextinguifhable light iixed within created bodies, without which no good ad: is performed, be united by devout meditation with the Spirit fupremely bleft, and fupremely intelligent!

4. May that foul of mine, in which, as an immortal effence, may be comprifed whatever has paft, is prefent, or will be hereafter; by which the facrifice, where feven minifters officiate, is properly folemnized ; be united by devout me-

ditation with the Spirit fupremely bleft, and fupremely intelligent!

5. May that foul of mine, into which are inferted, like the fpokes of " wheel in the axle of " car, the holy texts of the *Rigveda,* the *Sáman,* and the *Yajufh*; into which is interwoven all that belongs to created forms, be united by devout meditation with the Spirit fupremely bleft, and fupremely intelligent!

6. May that foul of mine, which, *diflributed in other bodies,* guides mankind, as " fkilful charioteer guides his rapid horfes with reins ; that foul which is fixed in my breaft, exempt from old age, and extremely fwift in its courfe, be united, by divine meditation, with the Spirit fupremely bleft, and fupremely intelligent!

Veda, and ift Article of our Church.

" There is one living and true GOD, everlaft-
'' ing, without body, parts, orpaffion, of infinite
" power, wifdom, and goodnefs ; the maker and
' preferver of all things, both vifiblc, &c. &c."

I S A ' V A ' S Y A M ;

OR,

AN UPANISHAD FROM THE YAJUR VEDA.

1. BY one Supreme Ruler is this univerfe pervaded; even every world in the whole circle of nature. Enjoy pure delight, O man ! by abandoning *all thoughts* of this perifhable world; and covet not the wealth of any creature exifting.

2. He who, in this life, continually performs his religious duties, may defire to live " hundred years; but even to the end of that period thou ihouldft have n

3. To thofe regions, where evil fpirits dwell, and which utter darknefs involves, will fuch men furely go after death, as deftroy *the purity* of their own fouls.

4. There is one fupreme Spirit, which nothing can ftiake, more fwift than the thought of man. That primeval Mover, even divine intelligences cannot reach; that Spirit, though unmoved, infinitely tranfcends others, how rapid foever their courfe.

5. That fupreme Spirit moves at pleafure,

but in itfelf is immoveable ; it is diftant from us, yet very near us ; it pervades this whole fyftem of worlds, yet is infinitely beyond it.

6. The man who confiders all beings as exifting even in the fupreme fpirit, and the fupreme fpirit as pervading all beings, henceforth views no creature with contempt.

7. In him who knows that all fpiritual beings are the fame *in kind* with the fupreme fpirit, what *room can there be for* delufion of mind, or what room for forrow when he reflects on the identity of fpirit ?

8. The pure enlightened foul aflumes " luminous form with no grofs body, with no perforation, with no veins, or tendons, unblemifhed, untainted by fin, *itfelf being " ray from the infinite fpirit,* which knows the paft and the future, which pervades all, which exifted with no caufe but itfelf, which created all things as they are i " ages very re

9, They who are ignorantly devoted to the mere ceremonies of religion are fallen into thick darknefs, but they furely have " thicker gloom around them who are folely attached to fpeculative fcience.

10. A diftinct reward, they fay, is referved for ceremonies, and " diftinct reward, they fay, for divine knowledge; adding, " This we have " heard from fages who declared it to us."

11. He alone is acquainted with the nature of ceremonies, and with that of fpeculative fcience, who is acquainted with both at once: by religious ceremonies he paffes the gulph of death, and by divine knowledge he attains immortality.

12. They who adore only the appearances and forms of the deity are fallen into thick darknefs, but they furely have " thicker gloom around them who are folely devoted to the abftrad effence of the divine eflence.

13. A diftind reward, they fay, is obtained by adoring the forms and attributes, and " diftind reward, they fay, by adoring the abftrad eflence; adding : " This we have heard from fages who declare it to us."

" . He only knows the forms and the effence of the deity who adores both at once ; by adoring the appearances of the deity, he paffes the gulph of death, and by adoring his abftrad effence he attains immortality.

15. Unveil, O Thou who giveft fuftenance to the world, that face of the true fun, which is now hidden by " vafe of golden light! fo that we may fee the truth, and know our whole duty!

16. O Thou who giveft fuftenance to the world, thou fole mover of all, thou who reftraineft finners, who pervadeft yon great luminary, who appeareft as the Son of the Creator;

hide thy dazzling beams, and expand my fpiritual brightnefs, that I may view thy moft auſpicious, moft glorious, real form.

" OM, Remember me, divine fpirit !"

" OM, Remember my deeds,"

17. That all-pervading fpirit, that fpirit which gives light to the viſible ſun, even the ſame *in kind* am I, *though infinitely dijiant in degree.* Let my ſoul return to the immortal fpirit of God, and then let my body, which ends in aſhes, return to duſt!

18. O fpirit, who pervadeſt fire, lead us in " ſtraight path O God, poſſeſſeſt all the treaſures of knowledge: remove each foul taint from our ſouls; we continually approach thee with the higheſt praiſe, and the moſt fervid adoration.

FROM THE YAJURVEDA.

1. AS '' tree, the lord of the foreft, even fo, without fiction, is man : his hairs are as leaves; his fkin, as exterior bark.

2. Through the fkin flows blood; through the rind, fap : from '' wounded man, therefore, blood gufhes, as the vegetable fluid from '' tree *that is* cut.

3. His mufcles are as interwoven fibres; the membrane round his bones as interior bark, which is clofely fixed : his bones are as the hard pieces of wood within: their marrow is compofed of pith.

4. Since the tree, when felled, fprings again, ftill frefher, from the root, from what root fprings mortal ma'' when felled by the hand of death ?

5. Say not, he fprings from feed: feed furely comes from the living. A tree, no doubt, rifes from feed, and after death has '' vifible renewal.

6. But '' tree which they have plucked up by the root, flourifhes individually no more. From what root then fprings mortal man when felled by the **hand** of death ?

7. Say not he was born before; he is born: who can make him fpring again to birth ?

8. GOD, who is perfect wifdom, perfect happinefs, He is the final refuge of the man, who has liberally beftowed his wealth, who has been firm in virtue, who knows and adores that Great One.

A HYMN TO THE NIGHT.

NIGHT approaches illumined with ftars and planets, and looking on all fides with numberlefs eyes, overpowers all meaner lights. The immortal goddefs pervades the firmament covering the low valleys and fhrubs and the lofty mountains and trees, but foon fhe difturbs the gloom with celeftial effulgence. Advancing with brightnefs, at length fhe recalls her fifter Morning; and the nightly fhade gradually melts away.

May fhe, at this time, be propitious! She, in whofe early watch, we may calmly recline in our manfion, as birds repofe on the tree.

Mankind now deep in their towns; now herds and flocks peacefully flumber, and winged creatures, even fwift falcons and vultures.

O Night, avert from us the fhe-wolf and the wolf; and oh! fuffer us to pafs thee in foothing reft!

O Morn, remove, in due time, this black, yet vifible, overwhelming darknefs which at prefent infolds me, as thou enableft me to remove the cloud of their debts.

Daughter of heaven, I approach thee with praife, as the cow approaches her milker ; accept, O Night, not the hymn only, but the oblation of thy fuppliant, who prays that his foes may be fubdued.

The following Fragment is " Tranflation from " Sanscrit Work, e

THE IGNORANT INSTRUCTED,

1. RESTRAIN, O ignorant man, thy defire of wealth, and become " hater of it in body, underftanding, and mind : let the riches thou poflefTeth be acquired by thy own good actions, with thofe gratify thy foul.

2. The boy fo long delights in his play, the youth fo long purfues his beloved, the old fo long brood over melancholy thoughts, that no man meditates on the fupreme being.

3. Who is thy wife, and who thy fon ? How great and wonderful is this world: whofe thou art, and whence thou comeft ? Meditate on this, my brother, and again on this.

4. Be not proud of wealth and attendants, and youth ; fince time deftroys all of them in the twinkling of an eye : check thy attachment to all thefe illufions, like *Maya;* fix thy heart on the foot of *Brahma,and* thou wilt foon know him.

5. As '' drop of water moves on **the leaf** of the lotus ; thus, or more flippery, is **human** life: the company of the virtuous endures **here** but for " moment; that is the vehicle to **bear** thee over land and ocean.

6. To dwell in the manfion of Gods at the foot of '' tree; to have the ground for " bed, and " hide for vefture ; to renounce all ties of family or connections ; who would not receive delight from this devout abhorrence of the world.

7. Set not thy affections on foe, or friend; on " fon, or " relation ; in war, or in peace ; bear an equal mind towards all; if thou defirelt it, thou wilt foon be like *Vifhnu.*

8. Day and night, evening and morn, winter and fpring, depart and return! Time fports, age paffes on, deiire and the wind continue unreftrained.

9. When the body is tottering, the **head** grey, and the mouth toothlefs; when the fmooth flick trembles in the hand, which it fupports, yet the veffel of covetoufnefs remains unemptied.

10. So foon born, fo foon dead ! fo long lying in thy mother's womb! fo great crimes **are** committed in the world! How then, O man, canft thou live here below **with** complacency **?**

11. There are eight original mountains, and feven feas—*Brahma, Indra, the Sun,* and *Kudra.*

—There are permanent, not thou, hot I, not this, or that people; what, therefore, fhould occafion our forrow ?

12. In thee, in me, in every other, *Vifhn"* refides : in vain art thou angry with me, not bearing my approach : this is perfectly true, all muft be efteemed equal: be not, therefore, proud of " magnificent palace.

This is the inftruction of learners, delivered in twelve meafures: what more can be done with thofe, whom this work doth fill with devotion ?

Thus ends the book, named *Mohadmudgara,* or the Ignorant Inftructted, (properly the Mallet of the Ignorant,) compofed by the holy, devout, and profperous *Sancar Acharya.*

THE

SEASONS;

A

DESCRIPTIVE POEM.

BY CA'LIDA'S.

FROM THE ORIGINAL SANSCRIT.

ADVERTISEMENT.

THIS book is the firft ever printed in *Sanfcrit;* and it is by the prefs alone, that the ancient literature of *Indi"* can long be preferved ; " learner of that moft interefting language who had carefully perufed one of the popular grammars, could hardly begin his courfe of ftudy with an eafier or more elegant work, than the *Ritufanbdra,* or *Affemblage of Seafons.* Every line compofed by C AL I DA'S is exquifitely polifhed ; and every couplet in the poem exhibits an *Indian* landfcape, always beautiful, fometimes highly coloured, but never beyond nature : four copies of it have been diligently collated; and where they differed, the cleareft and moft natural reading has conftantly had the preference.

W.J,

LAILI MAJNUN,

A

PERSIAN POEM

OF

HÁTIFÍ.

THE

PREFACE.

AMONG eleven or twelve *Perfian* poems on the ftory of LAILI' and MAJNU'N, that of HA'-TIFI' feems univerfally efteemed the fimpleft and moft pathetick. The tale itfelf is extremely fimple; and the more affecting, becaufe it is true; for KAIS, who became *frantick* from dif-appointed love, and thence had the furname of *Majnún*, was " moft accomplifhed and amiable youth, the only fon of an *Arabian* chieftain in the firft age of the *Mohammedan* empire: frag-ments of his beautiful poetry are ftill repeated with rapture by the *Arabs* of *Hejaz ;* and the beft works of the *Per.'tans* abound in allufions to his unfortunate paffion. LAILI', or LAILA, as her name is pronounced in *Arabia,* was the daughter of " neighbouring chief, and was alf6 eminently accomplished; yet fhe had no tran-fcendant beauty, it feems, in any eyes but thofe of her lover: SADI', who reprefents her with " fwavthy comple

long, but agreeable, ftory on the fame fubject, which the *Maulavi* of *Rúm* has comprized in two couplets—"The *Khalifah faid* to LAILI', *art* " *thou the damfel, for whom the loft* MAJNU'N *is* " *become* " *wanderer in the defert? Thou furpaffeft* " *not other girls in beauty.* She faid: *Be filent*; "*for thou art not* Majnún."

For the fhort account of our Poet exhibited i ' ' the *Perfian* p nefs of ALI' IBRA'HI'M KHA'N, one of the beft bred, moft learned, and moft virtuous *Mufelmans* in the *Britifh* territories. ABDULLAH, furnamed HATiFI', who died in the year 1520 of our era, was " nephew, we find, of NU,RUDDI'N, ufually called JA'MI' from the Village of Jam in *Khorafan,* with whom he lived on more amicable terms, than could naturally have been expected between rival poets; and, if he was inferiour to his uncle in learning or in art, he certainly furpafled him in genius. His principal ambition was to enter the lifts with NiZAṂI', by compofing five poems on the fame or fimilar fubjefts with the *Khamfab* of that illuftrious author; and how far he fucceeded in his competition, every reader muft decide for himfelf: for my opinion is, that he has not even approached the fplendour and fublimity of his matter's didion, but that he has excelled him in tendemefs and fimplicity; and, moft probably.

NIZA'MI' valued himfelf folely on his rich and elevated compofition, whilft HA'TIFI' aimed only at fweetnefs and pathos, each attaining the fummit of excellence in the ftyle which he profefled. The fate of the two poets has been very different; for, while the five poems of NIZAMI' have " place in moft *Afiatick* libraries and in general are beautifully copied, thofe of HA'TIFI' are extremely fearce and negligently tranfcribed: his *Haft Paicar,* or the *Seven Images,* is barely named by D'HERBELOT, who mentions alfo his *Zafar Namah,* an Heroick Poem on the actions of TAIMUR, which was defigned to emulate that of NIZA'MI' on the victories of ALEXANDER; but I have never been able to procure any of his works except his LAILI' MAJN-U'N, the fcarcity of which was my chief inducement for publishing it The reader muft not expert " complete edition of the poem, which I have neither materials nor leifure to exhibit, but merely an impreffion of my manufcript, which unhappily is far from being correct. A *Mufelman* of high rank, who firft named the work to me, promifed to fend me in *Bengal* " well-collated copy of it; but he forgot his promife; and the imperfedtion of this edition muft partly be afcribed to his forgetfulnefs; partly to my own hafte, inadvertence, or ignorance' Since the book has been printed, I have

read it four or five times with great attention; and, having procured two other manufcripts, when the laft fheet was in the prefs, I perufed them alfo with as much attention as they defended, but with very trifling advantage : I then formed " table of corrections, while two learned natives were feverally engaged in the fame labour; but, finding their tables to differ confiderably from each other, I have reduced them to " fhort compafs by omitting every doubtful emendation, and every grammatical errour, by which no *Perjian* fcholar could be milled. In many places the common orthographical marks are omitted (as they are, indeed, in the beft manufcripts), and in fome places they are added, where the fenfe. or the metre neceffarily requires their omiffion: between fome few words the copulative is erroneoufly inferted, and between others it is inaccurately omitted, having probably dropped out in the prefs-work: laftly, fome couplets are evidently tranfpofed, efpecially in the dialogue between MAJNU'N and LAILI'S mother, where I fufpedted on the firft perufal of it, that near thirty diftichs were out of their place ; but I had not the courage to depart from the authority of my manufcript in " moft pathetick epifode, where it might have been the poet's defign to break the ufual connexion of ideas in minds diftraacted with anguifh; as the

great *Italian* compofers often violate **every rule** of harmony in expreffing tumultuous paflions. On the whole, the book is by no' means perfect ; but, fince it is far more correct than any *Perfian* or *Arabick* book of the fame length, that I ever perufed, I am fully convinced that it will afford the reader as much delight, as I have myfelf received, and fhall continue to receive, from it.

The beft guide in amending all poetical works is an accurate knowledge of the meafures, in which they are compofed ; yet " want of that knowledge in editors of *Greek* and *Arábian* poems, has been the occafion of fo many miftakes, that " collection of them would fill " volume : in *Perfian* few poems have been printed ; but, if GENTius had only been able to diftinguifh profe from verfe, as it is manifeft that he was not able, he would have done more juftice to the beautiful *Guliftan,* which he had the merit of felecting for publication. The meafure of the poem before us, which has enabled me to correct " number of lines in' it, is exactly in this form :

Lex ómnibus imperáre debét,

with " Urong accent on the *fecond, fevcnth,* and *tenth* fyllables; and it is very remarkable, that almoft every couplet in that meafure may be

tranfpofed, by an eafy change of the accent, into common *Englifh* verfe : thus HA'TIFI' fays,

ān t' orfah, fahikadi galenddm
az kais robud sabr" aram,
budi birokhi nicuyi il fhad,
vaz khwab " khorefh nayamadi yad,
ifhkamad"derderdusinahj ' 'card,
khodr" biduyar afhn" card,
baz amadi " bihem nifhafti,
vaz goft ufhenid leb nabafti,
ifhan ghemi dil bicas nagoftend,
razi del az m " an nahoftend.

Thefe five diftichs may be thus tranflated in, the meafure of the original:

With cheeks, where eternal paradise bloom'd,
Sweet *Laili* the soul of *Kais* had consum'd ;
Transpórted her heav'nly gráces he viéw'd,
Of slúmber no more he thoúght, nor of foód :
Love rais'd in their glowing bosoms his throne,
Adópting the chosen pair as his ówn,
Together on flow'ry seats they repos'd ;
Their lips not one idle móment were clós'd :
To mortals they gave no hint of their smart ;
Love ónly the secret drew from each heart.

And " bare tranfpoiition of the accents gives us five *Englifh* couplets in the form, which fome call heroick, and others, elegiack :

With cheeks, where paradise eternal bloom'd,
Sweet *Laili* had the soul of *Kais* consumed ;
Her heav'nly graces he transported view'd ;
No more he thought of slumber or of food,
hove in their glowing bosoms rais'd his throne,
The chosen pair adopting as his own.
On flow'ry seats together they repos'd;
Their lips one idle moment were not clos'd;
No hint they gave to mortals of their smart;
Love only drew the secret from each heart,

Neverthelefs, if the whole poem fhould ever be tranflated into *Englifo* (by me it certainly never will), I would recommend " verfion in modulated, but unaffected, profe in preference to rhymed couplets; and, though not " fingle image or thought fhould be added by the translator, yet it would be allowable to omit feveral conceits, which would appear unbecoming in an *European* drefs ; for the poem, with all its beauties, has conceits in it, like the black fpots on fome very beautiful flowers; but they are neither fo numerous nor fo unpleafing, as thofe in the poem of VENUS and ADONIS, and we cannot with juftice fhow lefs indulgence to " poet of *Iran*, than we all fhow to our immortal countryman, SHAKSPEARE.

I wifh I could conceal the principal object of this publication, without impeding or delaying the object itfelf ; but, fince I am confcious, that

what I am going to add has the appearance only of oftentation, and that my purpofe cannot be anfwered, unlefs it be fpeedily and generally known, I think it neceffary to declare, that the property of the whole impreihon belongs from this moment to the attorney for the poor in the Supreme Court, in truft for the miferable perfons under execution for debt in the prifon of *Calcutta:* fhould all the copies be fold, there will be near twelve thoufand Sicca Rupees in the hands of the truftee, who will immediately apply them, without any diftinction of religion or country, to the effectual relief, as far as they will extend, of fuch prifoners as have been longeft confined, and are not relievable by the rules of the Court. This affiftance, I fear, will let at liberty but few of the unhappy men, who now fuffer the worft of human misfortunes; but it is poffible, that the liberality of the publick may, in fome mode or another, extend itfelf to thofe who remain in prifon; for, even if the legiflature fhould ultimately relieve them, yet multitudes of them will perifh, and all muft wifh to perifh, before any relief can arrive from *Europe.*

The incorrectnefs of modern *Arabian* and *Perfian* books is truly deplorable: nothing can preferve them in any degree of accuracy but the art of printing; and, *if Afiatick* literature fhould

ever be general, it muft diffufe itfelf, as *Creek* learning was diffufed in *Italy* after the taking of *Conftantinople*, by mere impreffions of the bed manufcripts without verfions or comments, which future fcholars would add at their leifure to future editions; but no printer could engage in fo expenfive " bufinefs without the patronage and the purfe of monarchs or ftates or focieties of wealthy individuals, or at leaft without " large publick fubfcription: there are printers in *Bengal*, who, if they were duly encouraged, would give us editions of HA'FIZ and SADI, or, perhaps, of NIZA'MI' and FIRDAUSI'; and there are indigent natives of eminent learning, who would gladly correal the prefs for " fmall monthly falary. I fhall ever be ready to promote fuch undertakings as " fubfcriber, but ihall never more appear as an editor or " tranflator of any *Perfian* book whatever.

W,. JONES.

A Catalogue of Sanfcrit, and other Orientai Manufcripts, prefented to the Royal Society by Sir William and Lady Jones.

The following letter will fhew the motives which induced the Editor to complete Sir William Jones's gift, by prefentingthe remainder of his valuable collection of Eaftern Manufcripts to the Royal Society, in the hopes of their becoming " general accommodation to the learned.

Gardens, near Calcutta, Jan. 29, 1792.

My dear Sir JOSEPH,

I annex " bill of lading, which will explain itfelf. Should I live to have the pleafure of feeing you again, you will have the goodnefs to let me take the manufcripts, with the care of which I now trouble you ; fhould I die, you will depofit them in the Royal Society, fo that they may be lent out, without difficulty, to any ftudious men who may apply for them, I am fo bufy at this feafon, that I can only bid you farewel, from,

Dear Sir JOSEPH,

Your ever-faithful,

And obedient fervant,

W. JONES.

Sir Jofeph Banks, Bart.

A CATALOGUE, &c. *taken by* C. WILKINS, Efq. F.R.S. *part of'which (as far as No. 56) was read before the* ROYAL SOCIETY, *June* 28, 1798.

All the notes at the bottom of the page, are copied from the Manuscript of Sir William Jones, in each of the books referred to.

l. a. MAHA'-BHARATA.

A poem in eighteen books, exclufive of the part called *Ragbuvanfa;* the whole attributed to *Crifhn" Dwaipayan" Vyafa;* with copious notes by *Ni.'a-canta.* This ftupendous work, when perfect, contains upwards of one hundred thoufand metrical verfes. The main fubject is the hiftory of the race of *Bharata,* one of the ancient kings of India, from whom that country is faid to have derived the name of *Bharata-varfha;* and more particularly that of two of its collateral branches, diftinguiflied by the patronymics, the *Curavas* and the *Puravas* (fo denominated from two of their anceftors, *Cur"* and *Puru),* and of their bloody contentions for the fovereignty of *Bhay-ata-varjha,* the only general name by which he aborigines know the country we call *India,*

1. *Maha-Bharati* The great story from Bharati-speech.

and the Arabs and Perfians *Hind* and Hi*ndoftan.* But,befides themain ftory, agreatvariety of other fubjects is treated of, by way of introdudion and epifode. The part entitled *Raghu-vanf"* contains " diftinct hiftory of the race of *Crifhna.* The *Maha-bharat"* is fo very popular throughout the Eaft, that it has been tranflated into moft of its numerous dialeds ; and there is an abridgment of it in the Berfian language, feveral copies of which are to be found in our publick libraries. The *Gita,* which has appeared in an Englifh drefs, forms part of this work; but, as it contains doctrines thought too fublime for the vulgar, it is often left out of the text, as happens to be the cafe in this copy. Its place is in the 6th book, called *Bhifhma-parva.* This copy is written in the charader which, by way of pre-eminence, is called *Deva-nagari,* Ly J.

1. *b. Ditto.*

Another copy, without notes, written in the charader peculiar to the province of Be*ngal,* i ' ' which the *Br* tranferibe all their *Sanfcrit* books. Moft of the alphabets of India, though they differ very much in the fhape of their letters, agree in their number and powers, and are capable of exprefs-ing the *Sanfcrit,* as well as their own particular language. This copy contains the *Gita,* in its proper place. Ly J.

2. a. Ramayana.

The adventures of *Rama,* " poem in feven books, with notes, in the *Devanagari* character. There are feveral works with the fame title, but this, written by *Valmic,* is the moft efteemed. The fubject of all the *Ramayans* is the fame : the popular ftory of *Rama,* furnamed *Ddfarathi,* fuppofed to be an incarnation of the god *Fifhnu,* and his wonderful exploits, to recover his beloved *Sit"* out of the hands of *Ravana,* the gigantick tyrant *of Lanca.* Ly J.

2. *b. Ditto.*

Another copy, in the *Bengal* character, without notes, by *Valmic.* Ly J.

2. c. Ditto.

A very fine copy, i ' ' the *Devanagari* character, without notes; but unfortunately not finifhed, the writer having been reduced to " ftate of infanity, by habitual intoxication. Sir W. J,

3. *a. Sri Bhagavat.*

A poerh in twelve books, attributed to *Crifhna Dwaipayan" Vyafa,* the reputed author of the *Maha-bharat)* and many other works; with notes by *Sridhar" Swami. Devanagari* charatter. It is to be found in moft of the vulgar dialects of India, and in the Perfian language. It has alfo appeared, in " very imperfect and abridged form, in French, under the title of *Bagavadam,* tranflated from the *Tamul verfion.* The

chief fubject of the *Bhagavat* is the life of *Crifhna*; but, being one of that fpecies of compofition which is called *Purana*, it neceffarily comprifes five fubjects, including that, which may be confidered the chief. The Brahmans in their book, define " *Puran*" to be " " poem " treating of five fubjects : primary creation, or " Creation of matter in the abftract; fecondary " creation, orth'production of the fubordinatebe-" ings, both fpiritual and material; chronological " account of their grand periods of time, called " *Manwantaras;* genealogical rife of families, " particularly of thofe who have reigned in *"India;* and, laftly, " hiftory of the lives of " particular families," Ly J.

3.b. Ditto.

Another copy, in the *Bengal* character, without notes. Ly J.

3. c. Ditto.

Another copy, on palm leaves, in the *Bengal* character. Sir W. J.

4. Agni Purana.

This work, feigned to have been delivered by *Agni*, the god of fire, contains " variety of fubjects, and feems to have been intended as an epitome of Hindu learning. The poem opens with " fhort account of the feveral incarnations of *Vifhn*" ; particularly in the perfons of *Rama*, whofe exploits are the theme of the *Ramayan*,

and of *Crifhna,* the material offspring of *Vafudeva.* The follow " hiftory of the creation; i tedious differtation on the worfhip of the gods, with " defcription of their images, and directions for conftructing and String them up; a concife defcription of the earth, and of thofe places which are efteemed holy, with the forms of worfhip to be obferved at them; a treatife on aftronomy, or rather aftrology ; " variety of incantations, charms, and fpells, for every occafion; computation of the periods called *Manwantaras ;* adefcription of the feveral religious modes of life, called *Aframa,* and the duties to be performed in each of them refpeotively; rules for doing penance; feafts and fafts to be obferved throughout the year; rules for bellowing charity; " differtation on the great advantages to be derived from the myfti'word O ' ' ! with an hymn to *Vajijhta.* The next fubjedi relates to the office and duties of princes; under which head are given rules for knowing the qualities of men and women; for choofing arms and enfigns of royalty; for the choice of precious ftones ; which are followed by " treatife on the art of war, the greateft part of which is wanting in this copy. The next head treats of worldly tranfactions between man and man, in buying and felling, borrowing and lending, giving and receiving, *&c. &c.* and the laws refpecting them, Then follow certain ordinances, according to the

Veda, refpecting means of fecurity from misfortunes, *&c.* and for the worfhip of the gods. Lifts of the two races of kings, called the *Suryavanfa,* and the *Chandravanf''* ; of the family of Y*ada,* and of Yadh'' *w*ith '' fhort hiftory of the twelve-years' war, defcribed in the *Maha-bharat.* A treatife on the art of healing, as applicable to man and beaft, with rules for the management of elephants, horfes, and cows; charms and fpells for curing various diforders ; and the mode of worshipping certain divinities. On the letters of the *Sanfcrit* alphabet; on the ornaments of fpeech, as applicable to profe, verfe, and the drama; on the myfti'fignification of the Angle letters of the *Sanfcrit* alphabet; '' grammar of the *Sanfcrit* language, and '' fhort vocabulary. The work is divided into 353 fhort chapters, and is written in the *Bengal* character. Ly J,

Calic'' Purana.

A mythological hiftory of the goddefs *Cali, In* verfe, and her adventures under various names and characters; '' very curious and entertaining work, including, by way of epifode, fevlral beautiful allegories, particularly one founded upon the motions of the moon. There feems to be fomething wanting at the end' *Bengal* character, without notes. Ly J.

6. *a. Vày'' Purána.*

This work, attributed to *Vày''* the god of wind, contains, among '' variety of other curious fub-

jects, " very circumftantial detail of the creation" of all things eleftial and terreftrial, with the genealogy of the firft inhabitants; " chronological count of the grand periods called *Manwan-Wras, Calpas,* &c.; " defcription of the earth, as divided into *Dwipas, Varfhas,* &c, with its dimenfions in *Yojanas*; and alfo of the other planets, and fixed ftars, and their relative dif tances, circumferences of orbits, *&c. &c.* Written in the *Devanagari* character. Ly J.

6. *b. Ditto.*

A duplicate in the *Devanagari* character, Ly J.

7. Vrihan Naradiy" Purana.

This poem, feigned to have been delivered to *Sanatcumara,* by the infpired *Narada,* like others of the *Puranas,* opens with chaos and creation; but it treats principally of the unity of God, under the title of *Mah" Vifhn"*; arguing, that all other gods are but emblems of his works, and the goddeffes, of his powers ; and that the wofhipping of either of the triad, creator, preferver or deftroyer, is, in effect, the worshipping, of him. The book concludes with rules for the feveral tribes, in their fpiritual and temporal conduct through life. It is " new copy, in the *Sengal* character, and, for " new copy, remarkably correct. Ly J.

8. *Naradiy" Purana.*

This poem treats principally on the worfhip

:heir ancient kings, *Dévanágari* character.

Sir W. J

9. *a. Bhavifhyottar" Purana.*

The fecond and only remaining part. Th fubject is confined to religious ceremonies. *D vanagari* character. Sir W. J.

9. *b. Ditto.*

With an Index. *Devanagari* character.

10. *Gita-gfoinda.*

A beautiful and very popular poem, by *Jaye deva,* upon *Crifhna,* and his youthful adver tures. *Bengal* character. Ly J.

11. a. Cumdr" Sambhava.

An epick poem on the birth of *Cártica,* wit notes, by *Calidafa. Devanagari* character. TI notes are feparate. Ly J.

11. *b. Ditto.*

A duplicate of the text only, in the *Beng,* character. Ly J.

12. *Naifhadha.*

The adventures of *Nala;* " poem, with note *Bengal* character. Ly J.

13. *Bhatti.*

A popular heroick poem, in the *Bengal char"* ter. Ly

The race of *Crifhna,* " poem by *Calidas,* with notes. *Devandgari* character. Ly J.

15. *Vrihatcatha.*

Indian Tales in verfe, by *Somadeva. Devangari* character. Ly J.

16. *Singhafana.*

The throne of *Raj" Vicramadity" ;* " feries of inftructive tales, fuppofed to have been related by thirty-two images which ornamented it. De*vanagari* character. It has been tranflated into Perfian. Ly J,

17. *Cat'h" Saritfagara.*

A collection of tales by *Somadeva. Devanagari* character. Two books in Ruffia. Ly J.

18. *Suc" Suptati.*

The feventy tales of " parrot. *Devanagari* character. Sir W. J. The Perfians feem to have borrowed their *Tuti-nam"* from this work

19. *Rafamanjari.*

The analyfis of love, " poem, by *Bhanudatt" Mifra, Devanag*

15. This poet resembles Ariosto, but even surpasses him in eloquence.—" We do homage to the poets who composed the *Ramayan,* the *Mahabarat,* and the *Vrihatcatha—Valmic, Vyas"* and *Somadev" ;* by whom delightful eloquence blazes forth, divided like the river with three streams, *Goverahanor Achárya.*

19. I have read this delightful book four times at least.

20. *Santifataa.*

A poem, in the *Bengal* character.. Ly J.

21. *Arjun" Gita.*

A dialogue, fomething in the manner of the *Bhagavat Gita. Divanagari* character. Ly J.

22. *Hitópadefa.*

Part of the fables tranflated by C. W. Written in the *Bengal* character.. Ly J.

23. *Brahm" Nirupana.*

On the nature of *Brahma. Devangari* character. Imperfect. Ly J.

24. *Meghaduta.*

A poem, *Bengal* character. Ly J.

25. *TantraSara.*

On religious ceremonies, by *Crijhnanand" Battacharya. Be*

26. *Sahafr" Náma.*

The thoufand names of *Vifhnu. Devanagari* character.. Sir W. J.

27. *Ciratarjuniya.*

A poem, in the *Bengal* character. Ly J,

28. *Siddhant" Siromani.*

A treatife on geography and aftronomy, by *Bhafcaracharya. Devanagari* character..

Sir W. J,

29. *Sangit" Narayana.*

A treatife on mufick and dancing. *Devanagari* character.. Sir W. J.

30. *Vrihadaranyaca.*

Part of the Y*ajur Veda,* with " glofs, by *Santara. Devanagari* dharacter. Ly J,

31. *Niructi,* or *Nairucta.*

A glofs on the *Veda. Devanagari* character-

Ly J.

32. *Aitaréya.*

A difcourfe on part of the *Veda. Devanagari* character. Ly J.

33. *Chandafi.*

From the *Sam" Veda. Devanagari* character.

Ly J.

34. *Magh" Tica.*

A comment on fome other work. *Devanagari* character. Ly J.

35. Rajaballabha.

De materi" Indorum medic" ; by *Narayanadafa. Bengal* character. Ly J,

36. *Hath" Pradipaca.*

Inftructions for the performance of the religious difcipline called Yo*ga;* by *Swatmarama. Bengal* character. Ly *J.*

37. *a. Manav" Dharm" Saftra.*

The inftitutes of *Menu,* tranflated into Englifh by Sir W. J. under the title of " *Inftitutes* " *of Hindu Law, or the Ordinances of Menu." Devanagari* character. Ly J.

37. 6. *Ditto.*

Duplicate in the *Devanagari* character.

38. *Mugdha-bodha-tica.*

A commentary on the *Mugdha-bodha,* which is " *Sanfcrit* grammar, peculiar to the province of Bengal, by *Durg" Dafa. Bengal* character. Four vols. L y J.

39. *Sarafwati-Vyacarana.*

The *Sanfcrit* grammar called *Sarafwati.* (That part only which treats of the verb.) *Dévanágari* character, Ly J.

40. *Saravali.*

A grammar of the *Sanfcrit* language. Incomplete. *Bengal* character. Sir W. J.

". *Siddbant" Caumudi.*

A grammar of the *Sanfcrit* language, by *Panini, Cdtdyana,* and *Patanjali;* with " duplicate of the firft part, as far as compounds. *Devanagari* character. Ly J.

42. *a. Amar" Cofa.*

A vocabulary of the *Sanfcrit* language, with a grammatical comment. Not perfe£t. *Devanagari* character. Ly J.

42. *b. Ditto.*

The botanical chapter only, with " comment. *Devanagari* character. Ly J.

". *The Great Siddhant" Caumudi*—Part I. Collected by *Shattaje Dushita,* from the grammatick explanations of Chatyana.

I finished the attentive reading of this grammar by Panani, Chatyana, and Patanjali, 18 Aug. 1792.

42. A grammatical comment on the botanical chapter of 'Amarcosha.

Finished reading, September 18, 1792, Crishna-nagar.

42. *c. Ditto.*

The whole compete. *Bengal* charactler.

Sir W. J.

43. *Medini Cofa.*

A dictionary of the *Sanfcrit* language. *Dévandgari* character. Ly J,

". *Vifwapracaf" Cofa.*

A dictionary of the *Sanfcrit* language; by *Mahefwdra. Devanagari* character. Ly J.

45. *Sabd" Sandarbh" Sindu.*

A dictionary of the *Sanfcrit* language; by *Cafinath Sarman.* It appears from the introduction, that it was compiled exprefsly for the ufe of Sir W. J. The learned author is, at prefent, head profeffor in the newly-eftablifhed college at *Varandsi. Devanagari* character. Two vols. folio. Ly J.

". *Venifanham.*

A drama, *Sanfcrit* and *Pracrit,* in the *Bengal* character. Ly J.

47. *Mah" Nataca.*

A drama, *Sanfcrit* and *Pracrit,* in the *Bengal* character. Ly J.

48. *Sacontala.*

A drama, *Sanfcrit* and *Pracrit,* in the *Bengal* character. This is the beautiful play which was tranflated into Englifh by Sir W. J. but not the copy he ufed for that purpofe. Ly J.

49. *Malati* and *Madbava.*

A drama, *Sanfcrit* and *Pracrit,* in the *Bengal* character. Ly J.

50. *Hafyarnava.*

A farce, *Sanfcrit* and *Pracrit,* in the *Bengal* charafter. Ly J.

51. *Cautuc" Sarvafwam.*

A farce, *Sanfcrit* and *Pracrit,* in the *Bengal* character. Ly J,

52. *Chandrabhifheca.*

A drama, *Sanfcrit* and *Pracrit. Bengal cha*rafter, Ly J,

53. Ratnavali.

A drama, *Sanfcrit* and *Pracrit. Bengal* character Ly J.

54. *Vicrariiorvafi.*

A drama, *Sanfcrit* and *Pracrit. Bengal* character, Ly J.

55. *Manavicagnimitra.*

A drama, *Sanfcrit and Pracrit, Bengal* charafter, Ly J.

56. A catalogue of *Sanfcrit* books, on various fubjects. *Devanagari* character. Ly J.

50. The Se'' of Laughter *(Hasyarnava).* A farce by Jagadiswara.

It is " bittèr satire on kings, and their servants, who are described as profligate scoundrels-, and on priests, who are represented as vicious hypocrites.

51. Cautuc'' Servaswam; '' Farce. King, *Cativatrali;* five Councellers, *Sishtantaca, Dhermanala, Anritaserra, Pandi-tapira, Abhavyase'hava.*

57. *Git''* and *Dharmanufafana.*

Two extracts from the *Mahabharat,* with beautiful drawings, written in the *Devanagari* character. Sir W. J.

58. *Raghuyanfa.*

The Children of the Sun, " poem by *Calidas,* in *Bengal* character. Sir W. J.

59. *Prabódh'' Chandródaya.*

The Rifing Moon of Knowledge, " dram'' by *Cefav'' Mifra. Bengal* character. Sir W. J.

CHINESE.

60. *Con F'' T.'u.* The works of *Confucius,* Vol. IL III. IV. V. VI. Sir W. J.

61. *Tahia Su Shuw.* A commentary. Sir W. J.

6 62 *Shun Lon S'' Shuw.* A commentary. Sir W. J,

63 *Hor Lon Su Shuw.* A commentary. Sir W. J.

64, *Shung Monig Su Shuw. A* commentary. Sir W. J.

65. *Hor Morng Su Shuw. A* commentary. Sir W. J.

66. *Shi Kin. A* book of Chinefe odes. **Ly J.**

67. Lon Tu. A grammar of the Chinefe language. Ly J.

68. A dictionary. Chinef'and Latin. Ly J.

PERSIAN.

69. *Zajar Nameh. A* moft elegant **hiftory** of *Taimur,* written in the *Nifkh* character.

Ly J-

70. *Towarikh i Gujarat. A* Hiftory of the Province of *Guzerat.* Ly J.

71. *Tarikh i Bahdderjhdhi. A* Hiftory of **the** Emperor *Bahdder Shah.* Ly J,

72. *Tarikh i Jebdncuftjd.* The Hiftory of *Nadir Shah,* by *Mirz" Mahadi Khan. Ly* J.

73. *Nanative* of the Proceedings of *Scindia,* and the Confederates. Ly J.

74. *Jehngir Nameh.* The Hiftory of *Jebdngir Shah.* Ly J.

75. *Mujmel ut Tarikh i Nddiri.* An Abridgment of the Hiftory of *Nadir Shah.* Ly J.

76. *Hiftory of Hindoftan,* by *Gholam Huff ahu* Sir W. J.

yj. Behari Danijh. The Tales of *Indyetulla.*

Ly J.

78. *Bojidn i Kbydl.* The Garden of Imagination, an hiftorical romance, in eight vols.

Ly J.

68. The letters A and B must be procured from China. If the letters A and B can be supplied, the work will be ines-' timable. Mr. Jitsingh says, no Chinese words begin with A or B.

79. *Jaway ul Hecayet* A collection of tales. Written in the *Nijkh* character.

Sir W. J.'

80. a. *Shah Nameb.* The heroick poem of *Ferdoji.* Ly J.

80. *b. Ditto.* In four volumes. Sir W. J.

81. *a. Mafnavi.* A poem, by *Jalal ud Din,* furnamed *Rumi.* Ly J.

81.6. *Ditto.* Six volumes. Sir W. J.

81. *c, Ditto.* Firft book only. Ly J.

81. d. Ditto. A commentary on the firft book. Ly J.

81. *e. Ditto. A* commentary on the firft book. Ly J.

81. .'- *Ditto. A* table of contents of the firft book. Ly J.

80. *a.* I finished the reading of this book " second time, November,, 1787, Calcutta. W.J.

81 *a.* By Mahommed. Jel'alu'ddin of *Bulhh* called *Rumi,* because he settled in the lower Asia. W. J.

So extraordinary " book as the Mesnavi was never, perhaps, composed by man. It abounds with beauties, and blemishes, equally great; with gross obscenity, and pure ethicks ; with exquisite strains of poetry, and flat puerilities ; with wit, and pleasantry, mixed with dull jests ; with ridicule on all established religions, and " vein of sublime piety : it is like " wild country in " fine climate overspread with rich flowers, and with the odour of beasts. I know of no writer, to whom the Maulavi can justly be compared, except *Chaucer* or *Shakspeare.* W. J.

82, *a. Culyat i Jami.* The works of the poet *Jam.* Sir W. J.

82. *b. Ditto.* The mifcellaneous poems of *Jami.* Ly J.

83. *Tufufw" Zuleyca.* A poem by *Jami.* Ly J.

84.. *a. Culydt i NizdmL* The works of the poet *Nizami.* Sir W. J.

84. *b. Ditto.* The five poems of *Nizami.* Ly J.

85. *Culydt i Anwdr L* The works of the poet *Anwdri.* Sir W. J.

86. *Dew'an i Khofru.* The odes of *Khofru.* Sir W. J,

87. *Dewdn i Saik* The odes of *Saib.* Sir W. J,

88. *Dewdn i Arfi.* The odes of *Arfi.* Sir W. J,

89. *Dewdn i Cdjim.* The odes of *Cdfim.* Ly J.

90. *Dewan i Jami.* The odes of *Jami.*

91. *Afrar;* or, *I.'hak Nameb.* Secrets; or, the Hiftory of Love, " Poem. Ly J.

92. *Mifcellaneous Poems.* Chiefly by *Arfi.*

93. *Mujma uz Zaya.* On the Art of Poetry, Ly J.

94. *Mekhzen i Afrar.* . The Treafury of Secrets, " poem by *Nizami* Ly J,

83. Master-piece of Jami.

95. D*ewan i Caiibi. A* book of odes. Ly J.

96. *A Poent,* by *Jdrni.* (Imperfect.) Ly J'

97. *Mifcellaneous*$_i$ profe and verfe. Ay *Arfi*, and others. Sir W, J.

98. *Sbarab i KhdjabHdfiz.* A commentary on the odes of *Hafiz.* Ly J.

99. *Siljilat uz Zabib.* The Chain of Gold, a Poem, by *Jámi.* Ly J.

100; *Pand Ndmah.* Moral fentences, in verfe, by *Farid ud Din Attar.* Ly J'.

101. *Babardm and Gidanddm.* A love tale, by *Catabi.* Ly J.

102. *Farbang i jebdngiri. A* dictionary of the Perfian language, by *Jamal ud Din Hufain Anju.* Complete. Ly J.

103. *The Grammatical Introduction to the Far' hang i Jebangiri.* Ly J.

104. *Fowdyed i Ghaniya. A* fhort treatife on *Perfian* and *Hindu* grammar, Ly J.

105. *A dictionary* of the Perfian language. (No title). Ly J.

106. *Tobfit til Hind. A* mifcellaneous trea-

102. Many corrections of this valuable work, and many additions to it, may be found in the *Sirajulloghah,* by *Sirajaid'din arz" ;* and in the *Mujmanlloghah.*

106. By *Mirz" Khan.*

The book consists of an introduction, seven chapters, and " conclusion ; the subject of which are: *The Hindu alphabet, prosody, rhyme, rhetorick, love, musich, women, physiognomy,* and *" Hindu vocabulary.*

tife on the literature, &c. of the Hindus. Enriched with marginal notes by Sir W. J.

107. *a. Sri Bhagavat.* A tranflation of No. 3. Ly J.

107. *b. Ditto.* With drawings. Ly J,

108. *Ramayana.* A tranflation of No. 2. Ly J.

109. *Anwari Soheili.* A Perfian verfio'' of he *Hitopadefa,* by *Hufain Vaiz,* furnamed *Cashoifi.*

110. *Arjuna Gita.* Tranflation of the *'Gita.* Ly J.

111. *Siva Purana.* Tranflation from the *Sanfcrit.* Ly J.

112. *Raga Darpana.* A treatife on *Hindu* mufick. Tranflated from the *Sanfcrit* Ly J.

113. *Parijataka.* A treatife on *Hindu* mufick. Tranflated from the *Sanfcrit,* by *Rofhin Zamir,* in the reign of *Aurwigzeb.* Ly J.

114. *Hazar Dharpad.* A treatife on vocal mufick "according to the Hindus. Ly J.

115. *Shams ul afwat.* The Sun of Sounds. A treatife on Hindu mufick. Ly J.

116. *Cefayet id Talim.* A treatife on aftronomy, by *Mahommed,* fon of *Mafawad Mabommed.* Ly J.

109. Anwari Soheili; by Husain Vaiz, surnamed Cushifi. Nizami, Firdausi, Maulavi, Hafiz, Khakani, Sadi, Saib, Anwari, Sohaili, ZafarNamah, Anwari, Khosrau, J ámi.

All but Khakani are in my possession.

117. *Lowaih ul Kamar.* *A* treatife on aftronomy. Ly J.

118. *Refalah Sharifah.* A treatife on aftronomy. Ly J.

119. A treatife on aftronomy, with tables, in. the *Nijkh* character. Ly J.

120. *Sharah i Zij i Merza Ulagh Beg.* *A* Ofbmmentary on the tables of *Ulagb Beg.* Ly J.

121. *Sharab i Elm i Hay cit.* *A* commentary on the fcience of aftronomy. Ly J.

122. Mifcellaneous loofe fheets on aftronomy. *Ly J.*

123. *Tol" Nameb & Sharab Tola.* Two treatifes on fort une- telling. Ly J.

124. Five traces on geometry. Ly J.

125. *Ferdyez i MahommedL*

126. *Sharab i Bur dab.* *A* commentary on the poems called *Bur dah.* Ly J. .

127. *Mirdtul Mifdyeb i Mahommed Sbabi.* Expositions of matters of faith and jurifprudence, compiled for the ufe of *Mahommed Shah.* **Ly J.**

128. *Mirat ul Hakayak.* Ly J.

129. *Sharifiyab.* A comment on the *Sirdjiyah of Alfayad,* tranflatecl from the Arabick, by *Mahommcd Kdjim,* Ly J.

129. Read four times with great attention, February 29,. 1793- W. J.

130. *Forms of oaths held binding by the Hindus,* by *Ali Ibrabam Khan;* chief magiftrate at *Benaris'* Ly J.

131. *jfdm" Abdji* on Mahommedan duties' Ly J-

132. *Tohfit ul Momenain.* A dictionary of natural hiftory. Ly J.

133. *Tarjam" i Ferdyez i Sirajiyah ba Fowayed " Sbarifiyab. A* tranflation of two works in Arabick on Mahommedan duties. Ly J.

134. *Refalab i Mofazzel. A* tranflation from an Arabick treatife by *Mahommed Baker.*

135. *Kitab ul Biyua. A* law trail tranflated from the Arabick. Ly J.

136. *Mifcelhneous Fragments'*

ARABICK,

137. *a. Al Kuduri.* Inftitutes of Mahommedan law, by *Abul Hafan A'bmed,* of *Bagdad,* furnamed *Al Kuduri,* of which the *Haddyab* is " comment. Ly J,

137. *b. Ditto.* Ly J.

137. An abridgment, or institutes of the law of contracts ; by Abul Hasan Ahnied of Bajdad, surnamcd Alkuduri, wh" died Y. H. 428, Y

The Hedayah, by Burhanuddin Al Marghiani, who die'i Y . H . 591. Y. C. 1194, is " commentary on this book.

Marghinan is in the district of Firghana'

138. *Heddyah.* A comment on *Al Kuduri,* by *Burhan ud Din ul Margbinani.* Ly J,

139. *Fatavi Alemgiri,* Decifions collected by order of the Emperor *Aurangxeb.* Four vols. Ly J.

140. *Al Sharifiyah' A* commentary on " law book, called *Al Sardjiyah,* by *Sayad Sharif.* Ly J.

141. *Mazheb ul Imam ul Aazem Abu Hanifeh* The religious doctrines and opinions of *Ab" Hanifeh.* Ly J.

" 2. *Cafhcul.* An Afiatick Mifcellany, by *Buha ud Din al Aamili.* Ly J.

143. *Sacardcin us Saltan.* A treatife on various myftical fubjects, in feven chapters, by *Shekh Ibn i Hajalab.* Ly J.

144. *Al Cafiyah.* A grammar of the Arabick language, by *Ibn ul Hajib,* with " commentary' by *Mula Jami.* Ly J.

145. *a. Kamus.* A dictionary of the Arabick language. Sir W. J.

145. b. *Ditto.* Ly J.

146. *Al Khulafet. A* grammar of the Arabick language. Ly J.

147. *Two treatifes* on Arabick grammar. Ly J.

140. Finished the third careful reading of this book, August 30,1792. W.J.

148. *A treatife* on Arabick grammar. LyJ.

14 9. *A dictionary* of the Arabick language L y J'

150. *Elm i Hindi.'a.* A treatife on geometry, by *B" Ali Sena.* Ly J.

151. *A treatife* on geometry, with tables.

152. *Al Mutdlah id HafanL* Proportions in theology. Ly J.

153. *Hamafah.* Ancient Arabian poems, colledled by *Abu Timmam.* Sir W. J.

154. *Al Motanabi.* The poems of *Abu Taib,* furnamed *Al Molandbi.* Sir W. J.

155. *Dewdn i Ali.* The poems of *AIi* Sir W. J.

156. *Dewan al A'shak.* A book of poems. Sir W. J.

153. This book was copied by *Abdullah* of *Mecca,* from " manuscript on transparent paper traced at *Oxfoi .'I,* from ' an estimable copy of the *Hamasak,* which *Pocock* 1 ad brought from *Aleppo,* and on which he set " high value. I gave *ten* guineas to the boy who traced it, and I value this book, at least, at twenty guineas. W. J. November 26, 1788.

154. I received this valuable manuscript by the hands of Mr. Howard, to whose care it was intrusted in June, 1774, at Venice, by Mr. Wortley Montague. It was " present from *Abderrehthan Beg,* who wrote the Arabick verses in this page, which are so flattering to me, that I can hardly translate them without blushing. W.J. October 2, 1794.

* *On* in the original.

157. *Sharuh i akdyad i Muld Saduddin.* A commentary on the *Akdyad,* by *Sadtlddiri'* - Sir W. J.

158. *Sbarah ul Moalakdt.* A commentary on the *Moalakdt.* Ly J.

159. *Sharah ul Mobdrak.* Another commentary on the *Moalakdt.* Ly J.

160. *Ka.'dyed fabah moalakah.* The poems of *AlmutdlammiSy* moft elegantly written. Ly J'

161. *Kafdyed ul Mufabba.* Poems. Ly J.

162. *A'ddbul Maluk.* The manners of princes, LyJ.

163. *BehrulBasiU* L y J .

164. *Taiful Khiyal.* Sir W. J.

165. *Moruj uz zebeb wa maaden ul Joker.* An hiftorical and geographical work, by *Abul Hajfan,* furnamed *Mafaudi.* Sir W. J.

166. *Hariri.* The moral difcourfes of *Hariri.* Sir W. J.

167. An Arabick manufcript traced on oil-paper. (Probably that mentioned in note to *'53-)* LyJ-

168. A new copy of " manufcript, in (heets (no name). Ly J.

HINDOSTANL

169. GULISTAN. Tranflated from the Perfian. Sir W. J.

169. Busteram Shahzadah, the assistant of the college of Sic'hs at Calcutta, was produced as " witness to ground a

170. A commentary on the *Grunfba,* the religious inftitution of the *Sićhs,* in the *Nȧgari* character. Ly J.

motion for commission to examine " woman of high rank. The *Grunt[1] h"* was not in court, but he read this book with ease, and said it was " religious work, containing extracts from the *Gr wit ha.* November 15.

The Grunt'ha, " very thick 4to volume in this hand, was produced, and the *Sic'fcs* sworn by it. •

THE END.

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