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THE deserved estimation in which the Transactions of the various Societies in Great Britain, as well as upon the Continent, have hitherto been held is a circumstance so well known that nothing in this place need be said upon the subject; but the lucubrations of the Asiatic Society have not been so widely diffused. Nearly the whole of the impression of the Asiatic Researches is distributed in the East Indies, therefore very few copies reach Europe; and this among other reasons, has given rise to the present publication. To suffer so many valuable Papers, on a vast variety of Literary, Scientific, and Antiquarian Subjects, to lie buried on the shelves of a few persons would have been an unpardonable offence; but to rescue from a kind of oblivion, and to present to their Countrymen in Europe, a regular series of the Papers communicated to the Asiatic Society, is the intention of the Undertakers of the present Work. This Society, it is well known, had the late excellent and learned Sir William Jones for its Founder, and for its President many years; but since he has favoured the world with an account of its origin in the first volume of the work, we shall content ourselves with referring our Readers to that discourse, wherein they will find an ample display of its utility, and a detail of its objects of pursuit.
In the dissertations on the Religious Ceremonies of the Hindus, p. 301, of the present volume, the author cites a passage which appears to have reference to the creation of the universe, and which seems, upon the whole, to bear some resemblance to the account given by Moses in the Pentateuch. This naturally leads us to consider the antiquity of both the Mosaic and Hindu Scriptures, and to compare, in some measure, the accounts given in each work relative to that important fact.

The writings of Moses have generally been considered as more ancient than those of any other person; but the Hindu Scriptures, so far as the researches of several learned men have extended, appear to be of very high antiquity, and are even carried by some beyond the time of the Hebrew Lawgiver. Sir W. Jones, in his Preface to the "Institutes of Hindu Law; or the Ordinances of Menu, according to the Gloss of Cullu'ca," carries the highest age of the Yajur Veda 1580 years before the birth of Christ, which is nine years previous to the birth of Moses, and ninety before Moses departed from Egypt with the Israelites. This date, of 1580 years before Christ, seems the more probable, because the Hindu fages are said to have delivered their knowledge orally. Cullu'ā Bhatta produced, what may be said to be very truly, the shortest, yet the most luminous; the least ostentatious, yet the most learned; the deepest, yet the most agreeable, commentary on the Hindu Scriptures, that ever was
was composed on any author ancient or modern, European or Asiatic: and it is this work to which the learned generally apply, on account of its clearness. We shall not, however, take up your time with a dissertation on the exact age of either the Hebrew or the Hindu Scriptures: both are ancient: let the learned judge: but some extracts from the Hindu and Hebrew accounts of the creation may serve to shew how much they agree together: whether the Hindu Bráhmens borrowed from Moses, or Moses from the Hindu Bráhmens, is not our present enquiry.

Extracts from the Laws of Menu. Extracts from the Writings of Moses.

This universe existed only in the first divine idea yet unexpanded, as if involved in darkness, imperceptible, undefinable, undiscoverable by reason, and undiscovered by revelation, as if it were wholly immerged in sleep; (chap. i. 5.)

Then the sole self-existing power, himself undiscerned, but making this world discernible, with five elements and other principles of nature, appeared with undiminished glory, expanding his idea, and dispelling the gloom. (ib. 6.)

He, whom the mind alone can perceive, whose essence eludes the external organs, who has no visible parts,
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**Extracts from the Writings of Moses.**

In the beginning God created the heaven and the earth. (Gen. i. 1.)
parts, who exist from eternity, even he, the soul of all beings, whom no being can comprehend, shone forth in person. (ib. 7.)

He, having willed to produce various beings from his own divine substance, first with a thought created the waters, &c. (ib. 8.)

The waters are called nārā, because they were the {production of Nāra, or the Spirit of God}; and, since they were his first ayana, or place of motion, he thence is named Nā'ra'yana, or moving on the waters (ib. 10.)

From that which is, the first cause, not the object of sense, existing every where in substance, not existing to our perception, without beginning or end, was produced the divine male. (ib. 11.)

—He framed the heaven above and the earth beneath: in the midst he placed the subtil ether, the eight regions, and the permanent receptacle of waters. (ib. 13.)

And the earth was without form, and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. (ib. 2.)

And God said, Let us make man in our image. (ib. 26.)

And God said, Let there be a firmament in the midst of the waters; —and God called the firmament Heaven. (ib. 6, 8.)

—He
Menu.
—He framed all creatures. (ib. 16).

Moses.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind. And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind. (ib. 20, 21, 24.)

—He too first assigned to all creatures distinct names, distinct acts, and distinct occupations. (ib. 21.)

God brought every beast of the field unto Adam to see what he would call them. And God put the man into the garden of Eden to dress it and to keep it. Abel was a keeper of sheep, but Cain was a tiller of the ground. (ib. ii. 19, 15. iv. 2.)

—He gave being to time and the divisions of time, to the stars also, and the planets, to rivers, oceans, and mountains, to level plains, and uneven vallies. (ib. 24.)

God said, let there be lights in the firmament of heaven, to divide the day from the night; and let them be for signs and for days, and for years.—And God made two great
Menu.

To devotion, speech, &c. for he willed the exist-
of all created things. (ib. 25.)

For the sake of distin-
guishing actions, He made a total difference between right and wrong. (ib. 26.)

—Having divided his own
substance, the mighty Power became half male, half fe-
male. (ib. 32.)

He, whose powers are in-
comprehensible, having cre-
ated . . . . . . . this universe, was again absorbed in the
Spirit, changing the time of energy for the time of re-
pose. (ib. 56.)

Thus the accounts of Moses and the Hindu Scriptures concerning the creation may be easily reconciled to each other. But it is not our inten-
tion to support the Hindu writings in preference to the Hebrew Pentateuch; all we desire is, that truth may be investigated, and that error may be exploded. There are many persons, no doubt in the East better acquainted with the antiquity of the
the Sanscrit books than we are, and by our intercourse with the Brâhmens and learned Pundits, much may be done towards a right discovery of this important matter. The Hindus have, for many ages, looked upon their Scriptures as a revelation from the Supreme Being of his mind and will concerning the works of his creation. They bring forward the Deity declaring his own mind, and think they have an indubitable right to follow the precepts which his word, according to their ancient lawgivers, contains. Moses too, in his Pentateuch, tells us that the Almighty ordered him to promulgate his law among the people, and to shew them the path in which they should walk. The Jews, and after them the Christians, have generally received Moses's account as valid, and have consequently followed its dictates with a religious zeal. Enthusiasm among every description of people must certainly be despised, but zeal in contending for the truth is highly commendable in whomsoever it shall be found. Had the Hindu writings, divested of their fabulous passages, been disseminated in the Western world with as much energy as the works of Moses have been spread abroad, perhaps they would likewise have found many admirers and advocates.

Sir W. Jones, speaking of the Laws of Menu, says, they contain abundance of curious matter extremely interesting both to speculative lawyers and antiquaries, with many beauties which need not be pointed out, and with many blemishes which cannot be justified or palliated. It is a system of despotism and priestcraft, both indeed limited by law, but artfully conspiring to give mutu-
tual support, though with mutual checks; it is filled with strange conceits in metaphysics and natural philosophy, with idle superstition, and with a scheme of theology most obscurely figurative, and consequently liable to dangerous misconception; it abounds with minute and childish formalities, with ceremonies generally absurd and ridiculous; the punishments are partial and fanciful; for some crimes, dreadfully cruel, for other reprehensibly flight; and the very morals, though rigid enough on the whole, are in one or two instances (as in the case of light oaths and of pious perjury) unaccountably relaxed: nevertheless, a spirit of sublime devotion, of benevolence to mankind, and of amiable tenderness to all sentient creatures, pervades the whole work; the style of it has a certain austere majesty, that sounds like the language of legislation, and extorts a respectful awe; the sentiments of independence on all beings but God, and the harsh admonitions, even to kings, are truly noble; and the many panegyrics on the Gāyatrī the mother, as it is called, of the Vāda, prove the author to have adored (not the visible material sun, but) that divine and incomparably greater light, to use the words of the most venerable text in the Indian Scripture, which illuminates all, delights all, from which all proceed, to which all must return, and which can alone irradiate (not our visual organs merely, but our souls and) our intellects.

The writings of Moses too, are not totally exempt from passages which, to the mere reason of humanity, carry with them the appearance of fiction or of cruelty. Thus the formation of woman by throwing Adam into a deep sleep, and taking a rib
a rib from his side, has long been matter of ridicule for the sons of infidelity; as have many other parts of the Pentateuch. But whatever opinion may be entertained of Meno and his laws, it must be remembered that they are revered as the word of God by many millions of Hindus who compose several great nations, who are of vast importance to the political and commercial interests of Europe, whose well directed industry would add largely to the wealth of Great Britain, and who ask no greater compensation than protection for their persons and property, justice in their temporal concerns, indulgence to their old religion, and the benefit of those laws, which they hold sacred, and which alone they can understand.
I.

HISTORICAL REMARKS
ON THE
COAST OF MALABAR,
WITH
SOME DESCRIPTION OF THE MANNERS OF
ITS INHABITANTS.

By JONATHAN DUNCAN, Esquire.

SECTION.

I. IN the book called Kerul Oodputte, or, "The emerging of the Country of Kerul," (of which, during my stay at Calicut, in the year 1793, I made the best translation into English in my power, through the medium of a version first rendered into Persian, under my own inspection, from the Malabaric copy procured from one of the Rajahs of the Zamorin's family,) the origin of that coast is ascribed to the piety or penitenct of Purjnu Ramv or Purusram, (one of the incarnations of Vishnu,) who, stung with remorse for the blood he had so profusely shed in overcoming the Rajahs of the Khetry tribe, applied to Varuna, the God of the Ocean, to supply him with a tract of ground to bestow on the Brâhmens; and Varuna having accordingly withdrawn his waters from the Gowkern (a hill in the vicinity of Mangalore) to Cape Comorin, this strip of territory has, from its situation, as lying along the foot of the Sukhien (by the Europeans called the Ghaut) range of mountains, acquired the name of Mulyalum, (i.e. Skirting at the Bottom of the Hills,) a term that may have been shortened into Malvaam, or Maleam; whence are also probably
its common names of Mulievar and Malabar; all which Purejram is firmly believed, by its native Hindu inhabitants, to have parcellled out among different tribes of Brâhmens, and to have directed that the entire produce of the soil should be appropriated to their maintenance, and towards the edification of temples, and for the support of divine worship; whence it still continues to be distinguished in their writings by the term of Kermboomy, or, "The Land of Good Works " for the Expiation of Sin."

II. The country thus obtained from the sea *, is represented to have remained long in a marshy and fearcely habitable state; insomuch, that the first occupants, whom Purejram is said to have brought into it from the eastern, and even the northern, part of India, again abandoned it; being more especially feared by the multitude of serpents with which the mud and slime of this newly immersed tract is related to have then abounded; and to which numerous accidents are ascribed, until Purejram taught the inhabitants to propitiate these animals, by introducing the worship of them and of their images, which became from that period objects of adoration.

III. The country of Muliyalum was, according to the Kerul Oodputteey, afterwards divided into the four following Tookrees, or divisions:

1st. From Gowkern, already mentioned, to the Perumbura River, was called the Tooroo, or Turu Raije.

2d. From

* In a manuscript account of Malabar that I have seen, and which is ascribed to a Bishop of Virapoli, (the seat of a famous Roman Catholic Seminary near Cochin,) he observes, that, by the accounts of the learned natives of that coast, it is little more than 2300 years since the sea came up to the foot of the Sukhien, or Ghaut mountains; and that it once did so he thinks extremely probable from the nature of the soil, and the quantity of sand, oyster-shells, and other fragments, met with in making deep excavations.
2d. From the Perumbura to Poodumputtum was called the Meoplek Rauje.

3d. From Poodum, or Poodputtun, to the limits of Kunetui, was called the Kerul or Keril Rauje; and as the principal seat of the ancient government was fixed in this middle division of Malabar, its name prevailed over, and was in course of time understood in a general sense to comprehend the three others.

4th. From Kunety to Kunea Koomary, or Cape Comorin, was called the Koop Rauje; and these four grand divisions were parcelled out into a greater number of Naadbs, (pronounced Naars, and meaning districts or countries,) and of Khunds, or subdivisions, under the latter denomination.

IV. The proportion of the produce of their lands, that the Brâhmens are stated to have originally assigned for the support of government, amounted to only one sixth share: but in the same book of Kerul Oodputtee they are afterwards said to have divided the country into three equal proportions; one of which was consecrated to supply the expence attending religious worship, another for the support of government, and the third for their own maintenance.

V. However this may be, according to the book above quoted, the Brâhmens appear to have first set up, and for some time maintained, a sort of republican or aristocratical government, under two or three principal chiefs, elected to administer the government, which was thus carried on (attended, however, with several intermediate modifications) till, on jealousies arising among themselves, the great body of the Brâhmen landholders had recourse to foreign assistance, which terminated, either by conquest or convention, in their receiving to rule over them a Permal, or chief governor, from the Prince of the neighbouring coun-

A 2
try of Chaldeh, (a part of the Southern Carnatic,) and this succession of Viceroy's was regularly changed and relieved every twelve years; till at length one of those officers, named Sheo Ram, or (according to the Malabar book) Shermanoo Permaloo, and by others called Cheruma Perumal, appears to have rendered himself fo popular during his government, that, (as seems the most probable deduction from the obscure accounts of this transaction in the copy obtained of the Kerul Oodputtee, compared with other authorities,) at the expiration of its term, he was enabled, by the encouragement of those over whom his delegated sway had extended, to confirm his own authority, and to set at defiance that of his late sovereign, the Prince or King of Chaldeh, who is known in their books by the name of Rajah Kishen Rao; and who having sent an army into Malabar with a view to recover his authority, is stated to have been successfully withstood by Shermanoo and the Malabarians; an event which is supposed to have happened about 1000 years anterior to the present period; and is otherwise worthy of notice, as being the epoch from which all the Rajahs and chief Nayrs, and the other titled and principal lords and landholders of Malabar, date their ancestors' acquisition of sovereignty and rule in that country; all which the greater part of their present representatives do uniformly assert to have been derived from the grants thus made by Shermanoo Permaloo, who, becoming, after the defeat of Kishen Rao's army, either tired of his situation, or, from having (as is the vulgar belief) become a convert to Mahommedanism, and being thence desirous to visit Arabia, is reported to have made, before his departure, a general division of Malabar among his dependents, the ancestors of its present chieftains.

VI. The book entitled Kerul Oodputtee (which, however locally respected, is, at least in the copy I procured of it, not a little confused and incoherent) mentions
mentions that, after this defeat of Kisben Rao's army, 
Shunker, a supposed son of Mahadeo, (the principal 
of the Hindu Gods,) regulated the castes in Malabar, 
and restricted the various subdivisions of the four 
general tribes to their particular duties, down to the 
lowest orders of the fourth, consisting of the artificers, 
tillers of the soil, and inhabitants of the woods, 
whom he declared it unlawful for the other castes to 
approach, inasmuch, that the bare meeting with them 
on the road entailed pollution, for which the party of 
the superior caste is required to bathe.*  

A 3  

* Of the several castes in Malabar, and their distinctions, I 
received the following summary account from the Rajah of Cart-
tinad. 1. Namboor Brahmins. 2. Nayrs, each of various de-
nominations. 3. Teer. 4. Malere. 5. Polere, called (he says) 
Ders in Hindoostan. The Teers are cultivators of the ground, but 
freemen. The Maleres are musicians and conjurers, and also 
freemen. The Poleres, or Poliors, are bondsmen, attached to the 
soil in the lower part of Malabar, in like manner as are the 
Puniers above the Ghaunts. The proper name of the Ghaunt hills is, 
the Rajah adds, Sukhien Purbut, or hills of Sukhien, with the 
guttural Kh pronounced as 

N. B. Poulitats and Poulchis, mentioned by Raynal, are only 
the one the male, and the other the female, of Polere aforesaid. 
The system of observations in regard to distance to be observed by 
the several castes in Malabar, are (according to the Rajah of 
Cartinad's explanation) as under specified. 

1. A Nayr may approach, but must not touch, a Namboor 
Brahmen. 

A Teer is to remain thirty-six steps off from one. 
A Malere three or four steps further. 
A Polere ninety-six steps. 

2. A Teer is to remain twelve steps distant from a Nayr. 
A Malere three or four steps further. 
A Polere ninety-six steps. 

3. A Malere may approach, but is not to touch, the Teer. 
4. A Polere is not to come near even to a Malere, or any other caste 
butf a Mapilla, the name given to the Mahommedans who are 
natives of Malabar. If a Polere wishes to speak to a Brahmen, 
or Nayr, or Teer, or Malere, he must stand at the above prescribed 
distance, and cry aloud to them. 

If a Polere touch a Brahmen, the latter must make expiation by 
immediately bathing, and reading much of the divine books, 
and changing his Brahmanical thread. If a Polere touch a Nayr, 
he is only to bathe, and so of the other castes.
VII. It is the received tradition among the Malabars, that Shermanoo Permaloo was, just at the completion of the distribution of the Malabar country, applied to for some provisions by an Erary, or person of the cow-herd cast; who, with his brother, had, during the preceding warfare, come from their native town of Poondra (on the banks of the Cavery, near Errode) to his assistance, and had proved the principal cause of his success against Rajah Kishen Rao's army; upon which Shermanoo, having little or nothing else left, made a grant to him of the very narrow limits of his own place of abode at Calicut; and having further bestowed on him his own sword and ankle chainlet, and other insignia of dignity, and presented him with water and flowers, (which appears to have been uniformly the ancient symbol of donation and transfer of property in this part of India,) he authorised and instructed him to extend his own dominions by arms, over as much of the country as he should find desirable; a discretion which this adventurer (who is the ancestor of the present Samoory or Zamorin) immediately began to act upon, and to endeavour to carry its object into execution, by the forcible acquisition of the districts adjoining to the present city of Calicut; and ever since his family appear to have, in the true spirit of their original grant, (which is the boast and glory of its present representatives,) been either meditating new conquests, or endeavouring to maintain the acquisitions they have thus achieved by Sheo Ram, or Shermanoo Permaloo's sword; which they assert to have still preserved as a precious relic, and to have converted into an object of domestic adoration, as the instrument of all the greatness of their house.

VIII. Anterior even to this epoch of the partition of Malabar, the Nestorians had settled and planted Christianity on this coast; and with those of the Roman Catholic communion, that arrived several centuries after,
after, in consequence of Vasco de Gama’s discovery, they continue to constitute to this day a considerable body of the lower orders of the present society in Travancore and Cochin; in which last district there live also the most considerable, or rather, perhaps, the only, colony of Jews in India.

IX. Of the events that took place from the partition till the above mentioned discovery of Malabar by the Portuguese in 1496, I am not possessed of adequate materials to afford any full or sufficiently satisfactory detail; but the principal may, as far as relates to its interior administration, be probably comprised in the wars carried on during this long period by the Samoory or Zamorin family for its aggrandizement; and in the consequent struggles kept up by the others, and especially the middle and southern principalities, to maintain their independence: for as to attacks from without, I have not been able to trace that they experienced any material ones during this long interval, or that the Prince of Chaldeh was ever able to re-establish his dominion over this southern part of the coast, within the limits assigned by the natives to Malabar Proper, or the tract by them denominated Mulyalum, or Maleyam.

X. During this period also the Mahommedan religion made great progress in Malabar, as well from the zeal of its more early proselytes in converting the natives, as in purchasing or procuring the children of the poorer classes, and bringing them up in that faith: and these Arabian traders, bringing annually sums of money to the Malabar coast, for the pepper and other spices that they carried from it for the supply of all the rest of the world, received every encouragement, and the fullest protection for their property and religion, from the successive Samoories, or Zamorins, whence they naturally grew into the habit of rendering that part of the coast the centre of their traffic and residence;
residence; and so riveted had, through these long habits of intercourse, become the connexion between them and the Samoory's government, that the latter continued, after the arrival of the Portuguefe, most pertinaciously to adhere to, and support, them against these new rivals in the gainful commerce which they had hitherto driven; a predilection that as naturally lead the Rajahs of Cochin, and of other petty states, that flood always in fear of the ambition and superior power of the Samoories, to afford to the Portuguefe a kind reception in their ports; from which collisions of interests a very cruel warfare, by sea and land, was for many years carried on between the Samoories, or Zamo- morins, and their subjects, Hindus and Mahommedans, aided occasionally by the Egyptians and Turks, on the one part, and the Portuguefe, with the Cochin and other Rajahs as their allies, on the other; of the various successes and reverses in which, the only Afiatick relation I have met with, is contained in a work, with which, during my stay in Malabar, I was obligingly favoured by my then colleague, Major (now Lieutenant-Colo- nel) Dow, who had traced and obtained it in the course of the extensive intercourse that, on terms the most amicable, and in views the most salutary and benign, he had long cultivated with the Mahommedan part of the Malabar community. This book, written in the Arabic language, is said to have been composed by Zeirreddien Mukhdom, an Arab, Egyptian, or sub- ject of the Turkish empire; who is thought to have been one of those dispatched to assist the Mahommedan Princes of India, and the Zamorin, against the Portuguefe; and to have, during his stay in India, composed this historical account (which I have translated into English) of the warfare in which he bore a part, pre- ceeded by (what by many will be considered as the most interesting part of his work) a description of the manners and customs of the natives of Malabar at the period of his visit to it more than two centuries ago; relative to both which articles, I shall here insert some of
of the information acquired by this Mahommedan au-

tor, whose relation terminates with the year 987 of

the Hejira, answering to the year of our Lord

1579-80.

XI. This author begins with nearly the same account

of the conversion of Shermanco Permaloo (whose real

or proper name, or rather the epithet bestowed on his

station, this Mussulman mentions to have been Shuker-

wutty, or Chuckerwutty) as has been already noticed

from the Kerul Oodputteee, with this addition, that it was

affected by a company of Dervises from Arabia, who,

touching at Crungloor, or Cranganore, (then the seat of
government in Malabar,) on their voyage to visit the

Footstep of Adam,* on that mountain in Ceylon

which mariners distinguish by the name of Adam's

Peak; and these pilgrims imparting, on that occasion,
to the Permal, or Permaloo, the then recent miracle of

Mahommed's having divided the Moon, the Viceroy

was so affected by this instance of supernatural power,

and so captivated by the fervid representation of these

enthusiasts, that he determined to abandon all for the sake

of proceeding with them into Arabia, to have an oppor-
tunity of conversing with the Prophet, who was still
alive, and had not even then fled from Mecca; for,
after sojourning some time with the Prophet in Arabia,


* This Footstep of Adam is, under the name of Sreepudd, or

the "Holy Foot," equally reverenced and reported to by the Hindu

as appears by the relation of a journey made to visit it by a

Fakrer of this last mentioned persuasion, called Praun Poory,

now living at Benares, who has also travelled as far north as to

Molcow; and has from memory (since he is disabled from writing,

by being of the tribe of Oordbahu, or whose arms and hands re-

main constantly in a fixed position above their heads) afforded

me an opportunity of caufing to be committed to writing, an in-
terefing account of his various travels throughout India, as well

as into other parts of Asia; and on the subject of these Hindu Fa-
kers' propensity to travelling, I may here add, that I saw a few

months ago at Benares, one of them who had travelled as far as Pe-
kin, which he described under the name of Pechin; and had paffes
from the Chinese government in his possession. He mentioned the
name of a temple of Hindu adoration as being situated in Pechin.
Chuckerwutty (whom Mahommed had dignified with the title of Sultaun Tauje ul Herid, is mentioned in Zeirreddien’s book to have died on his return, on the first day of the first year of the Hejira, answering to the 16th of July, of the year of our Lord 622, after, however, addressling recommendatory letters to the chiefs in Malabar in favour of sundry of his Mussulman brethren, who were thereby enabled to construct the first mosque or temple of their new faith in that country as early as the 21st year of the Hejira, or A. D. 642.

XII. But although Zeirreddien (the author I am now quoting) deemed it fit to allow a place in his work to the traditions that he found thus locally to obtain, he fairly avows his own disbelief in them; more especially as to what relates to the supposed conversion of Shermanoo Permaloo,* and his journey to visit the Prophet in Arabia; subjoining also his own opinion, that the Mussulman religion did not acquire any footing, either permanent or extensive, in Malabar till towards the latter end of the second century of the Mahommedan æra.

XIII. Zeirreddien next enters into some description of the existing manners of the Malabarians as he found them; after premising that the Malabar country was then divided into a number of more or less extensive independencies; in which there were chieftains, commanding from one to two and three hundred, and up to a thousand, and to five, ten, and thirty thousand; and even (which is perhaps an undue amplification) to a lack of men, and upwards; and describing that in some

* From this improbability, joined to the unlikely accounts delivered by the Hindus themselves, as to the departure of their chief governor, it may not perhaps be deemed too uncharitable, to suspect that Shermanoo disappeared like Romulus in a storm, as being, perhaps, found inconvenient to the new situation of independence that the Malabar Princes admit to have, on this occasion, either assumed, or been promoted to.
of these countries there were at the same time two Hakims, or rulers; in others three, and in some even more; having distinct bodies of men attached to them respectively; whence hatred and warfare were, he observes, sometimes generated between them, which never, however, terminated in any entire separation between the parties; and adding, that at that time the three greatest powers were the Coelasrian Rajah to the north, the Samoory or Zamorin in the centre; and farther south a Prince who ruled from the town of Kolum, or Coulim, to Cape Comorin, comprehending the states now held by the Rajah of Travancore.

XIV. The author next proceeds to an enumeration of what he considered as the chief peculiarities in the manners of the Malabarians, from which I shall literally transcribe, into the body of this narrative, the following particulars from the translation of Zeirreddien's original work; subjoining in notes such particulars as my own enquiries, or other information, may tend to corroborate, define, or illustrate, in respect to some of the circumstances he has related.

1st. "If their ruler be slain in war, his army become quite desperate, and will so violently attack and press upon their said deceased ruler's enemy, and upon the troops of the latter, and so obstinately persevere in forcing their way into his country, and to ruin it, that either they will completely in this way affect their revenge, or continue their efforts till none of them survive; and therefore the killing of a ruler is greatly dreaded, and never commanded; and this is a very ancient custom of theirs, which in modern times has, however, fallen with the majority into disuse.

2d. "The rulers of Malabar are of two classes or parties, one of which acts in support of the Samoory Rajah,
Rajah, whilst the other party acts in concert with the Hakim of Cochin; which is the general system, and only deviated from occasionally from particular causes; but as soon as these cease to operate, the party naturally returns again to the ancient usage. These leaders are never guilty of backwardness or failure in war, but will fix a day to fight on, and punctually adhere thereto; nor will they commit treachery in the conduct of it.

3d. "On the death of any principal or superior person among them, such as father, mother, and elder brother, in the cast of Brâhmens, (whilst among carpenters, and the lower casts, the superiors and principal persons are the mother and mother's brother, or one's own elder brother, as among the Nayrs,) when any one dies of the description of a superior, as above mentioned, his surviving relative is to remain apart for a twelvemonth; during which time he is not to cohabit with his wife, or to eat the flesh of animals, or to chew the beetle leaf, or cut the hair of his head, or his nails: Nor can any deviation be admitted from this practice, which is reckoned for the good of the defunct.

4th. "It is certain that among the body of Nayrs, and their relatives, the right of succession and inheritance vests in the brother of the mother, or goes otherwise to the sister's son, or to some of the maternal relations; for the son is not to obtain the property, country, or succession of the father; which custom hath for a long time prevailed; and I (the author) say, that among the Moslems of Cannanore they do not bequeath or give their heritage to their sons, which is also the rule with the inhabitants in that vicinity, notwithstanding that these said persons, who do thus exclude their sons, be well read in the Koran, and have imbibed its precepts, and are
"are men of study and piety." However, among the Brâbmens, goldsmiths, carpenters, and iron-smiths, and Teers, or lower orders of husbandmen, and fishermen, &c., the son does succeed to the rights and property of the father; and marriage is practiced among these casts.

5th. "But the Nayrs practice not marriage, except as far as may be implied from their tying a thread round the neck of the woman at the first occasion; wherefore the acts and practical maxims of this sect are suited to their condition, and they look upon the existence or non-existence of the matrimonial contract as equally indifferent.

6th. "Among the Brâbmens, where there are more brothers than one, only their elder, or the eldest of all of them, will marry, provided he have had, or be likely to have, male issue; but these brothers who thus maintain celibacy, do nevertheless cohabit with Nayr women, without marriage, in the way of the Nayrs; and if, through such intercourse, a son should be born, they will not make such child their heir. But when it becomes known that the elder married brother (in a family of Brâbmens) will not have a son, then another of the brothers enters into the state of matrimony.

7th. "Among the Nayrs it is the custom for one Nayr woman to have attached to her two males, or four, or perhaps more;† and among these a distribution

* I have, however, reason to believe, that this rule and custom is now wearing out among the Mapillas, or Malabar Mahommedans; continuing, however, to be still more particularly observed at Cannanore and Tellicherry: but, even in this last mentioned place, I was informed by Kariat Moosa, a principal merchant of this sect, that it is evaded by fathers dividing among their sons much of their property during their life-time.

† This description ought, I believe, to be understood of the Nayrs inhabiting the more southern parts of Malabar, from the Toorecherie, or Cotta river, to Cape Comorin; for to the northward of the said river the Nayr women are said to be prohibited from
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"The distribution of time is made so as to afford to each
one night, in like manner as a similar distribution
of time is made among the true believers of Malabar
for cohabiting with their wives; and it but rarely
happens that enmity and jealousy break out among
them on this account.

8th. "The lower castes, such as carpenters, iron-
smiths, and others, have fallen into the imitation of
their superiors, the Nayrs, with this difference,
however, that the joint concern in a female is,
among these last, limited to the brethren and male
relations by blood, * to the end that no alienation
may take place in the course of the succession and the
right of inheritance.

9th. Among the Nayrs the whole body is kept
uncovered, except a little about the middle. They
make no difference in male or female attire; and
among

from having more than one male connection at a time; for failure
in which she is liable to chastisement; without, however, incurring loss of cast, unless the paramour be of a lower tribe than her
own.

* "Alone in lewdness, riotous and free,
No spousal rights withhold, and no degree;
In unendear'd embraces free they blend,
Yet but the husband's kindred may ascend,
The nuptial couch. Alas! too blest, they know
Nor jealousy's fulpenfe, nor burning woe;
The bitter drops which oft from dear affection flow."

MICKLE'S CAMORNS, Book vii,

This custom prevails among the five low castes of Teer; of Agaree,
or carpenters; Muzalie, or brass-founders; Tattam, or gold-
smiths; and Kollen Perimcollen, or blacksmiths; who live promis-
cuously with one or more women: and sometimes two, three,
four, or more brothers cohabit with one woman. The child, or
children, who are the offspring of this connection, inherit the
property of the whole fraternity; and whenever the female of
the house is engaged with either of the brethren, his knife is said
to be hung up at the door of the apartment as a signal of its being
occupied. It is, however, but justice to add, that this custom is
said to be local, and practiced only in a few of the southern
districts; and even among these five castes there is no prohibition
against any man's keeping for himself, either one or as many
women as he can maintain.
among their kings and lords, none of them think of
shrouding their women from the sight of all man-
kind; though among the Brāhmens this modesty
and decorum are attended to.

10th. "Among the Nayrs, they dress out and
adorn their women with jewels and fine apparel,
and bring them out into large companies, to have
them seen and admired by all the world.

11th. "Among the Malabars, priority in age
stamps superiority and rule, were the difference only
of a moment; and, notwithstanding that such party
may be a fool, or blind, or aged, or otherwise, the
rulership devolves to the sister's children; nor has
it ever been heard that any one put to death his
elder with a view of sooner attaining to dominion.*

12th. "In case the line of descent and succession
become extinct among them, or be in danger of be-
coming so, they do then bring an alien, (whether an
adult or minor,) and him they constitute the inhe-iter, as the substitute for a son, or for a brother, or for
a sister's son; nor will any future difference be made
between such adopted and a real heir; which custom
is current and observed among all the infidels of
Malabar, whether Rajahs or Shopkeepers, from the
highest to the lowest; so that the line of descent
becomes not extinct.†

* Thus in the Zamorins' families, and in that of the Rajahs of
Paulghaut, there are from fifty to an hundred or more males of
the same blood, i.e. descended from females of the Rajah's fa-
mily, who are all entitled to, and do accordingly rise to, the
chief rule, agreeably to their seniority in point of birth, without
any other right or title of precedence.

† This is in general true: but there lately occurred an instance
to the contrary, whereby the Ranje or Lordship of Vittulaad has
evaded to the Company. With respect to the provision occa-
itionally made against such extinctions of families, it is very true
that the Rajahs make it a practice, in case of any impending dan-
ger of this kind, to procure some males and females (though of
the latter more than of the former) to keep up the regal line.
13th. "They have, moreover, subjected themselves
to a multitude of inconveniences, or difficult ob-
servances, which they do, nevertheless, stedfastly ad-
here to; as, for instance, they have arranged and
limited the fitness of things as respectively appli-
cable to the higher, middle, and lower ranks, in
such manner, that if a person of the higher, and one
of the lower, happen to meet, or rather to approach
each other, the proper distance to be observed be-
tween them is known and defined; and if this dis-
tance be encroached upon, he of the higher cast must
bathe; nor can he lawfully touch food before under-
going this purification; or if he do, he falls from
his dignity, to which he cannot be raised again; nor
has he any other resource than to betake himself to
flight, and, forsaking his abode, to proceed where
his situation is unknown; and should he not thus
flee, the ruler of the country is to apprehend him,
and shall sell him to some mean person, should even
the party incurring this disgrace be a child or a
woman; or otherwise he may resort to the Moslems,
and possess the Islam,* or else become a jogui, or a
Fringy, i.e. a Christian.
14th. "In like manner it is prohibited for those of
a lower degree to dress food for a higher; and if any
one partake of such a meal, he must fall from his rank.
15th. "Those who are entitled to wear the Zunaar,
or Bráhmenical thread, are superior to, and more no-
bly than, all the classes of the Infidels of Malabar;
and

* This is one of the reasons assigned to me by a Rajah of the
Zamorin family, for the number of Mapilla Mussulmans being
now greater in the Calicutt districts than the Hindus and Nayrs;
namely, the nicety of their observances, and facility of losing
cast; which drives the parties, from necessity, into the pale of
Islam. The same Rajah mentioned, on this occasion, the cus-
tom of the Namboory Bráhmens, who thus disposed of their own
women, without incurring any disparagement of cast, to the Ma-
pillas; which rule holds also good in respect to other females, as
intimated in the second note page 13, and in the sequel of Zeir-
reddien's text.
and among these Zunaar wearers there are also the higher, middle, and lower. Of the first are the Brāhmens, who are above all others the most respectable; and these also have among themselves the same distinctions of first, second, and third degrees.

16th. "The Nayrs of Malabar follow the martial profession,* and exceed both in numbers and dignity, having sundry degrees among themselves; and inferior to them in cast are the Teers, whose practice it is to climb up the cocoa-nut trees, and to bring down the fruit, and to extract the intoxicating juice thereof, called toddy; and below these Teers are the carpenters, smiths, goldsmiths, fishermen, &c. and under these again, in respect of degree, are the Pòleres, or Poliar, (i.e. ploughmen,) and those of other base casts, engaged in the manual part of husbandry; dry; and among whom also are other subordinate degrees of distinction.†

* Poliar the labouring lower clans are named;
By the proud Nayrs the noble rank is claimed;
The toils of culture and of art they scorn:
The shining faulchion brandish'd in the right,
Their left arm wields the target in the right.

Camoëns, Book vii.

These lines, and especially the two last, contain a good description of a Nayr, who walks along, holding up his naked sword with the same kind of unconcern, as travellers in other countries carry in their hands a cane or walking-staff. I have observed others of them have it fastened to their back, the hilt being stuck in their waistband, and the blade rising up, and glittering between the shoulders. It must not, however, be inferred, that all the Nayrs betake themselves, at present, to the martial profession; for, according to the information collected for me with much care on the customs of that country by the late Lieutenant Mac Lean (who was Malabar translatör to the commission of which I was a member) there are supposed to be thirty distinct classes of this general tribe; many of whom do now apply to the peaceable arts of husbandry, penmanship and account, weaving, carpenter's work, pottery, oil making, and the like; though formerly they are all said to have been liable to be called upon by their respective sovereigns to perform military service.

† For a farther account of these casts, see note page 5, and second note page 13.
17th. "If a stone light from a Polere on a woman of a superior rank on a particular night, which is marked out for this in the year, then that woman must be excluded from her rank; and although she shall not have seen the said man, nor been touched by him, yet still her lord shall make a conveyance of her by sale; or she shall become a Moslem, or a Christian, or a female Jogui; and this custom is general.*

18th. "In cases of fornication (or what is locally deemed the illicit intercourse between the sexes) if the parties differ much in degree, the higher loses his or her rank; nor has he or she any other resource than the one above-mentioned: yet, if a Brahmen fornicate with a Nayr woman, he shall not thereby lose his cast; there being between those two old tribes that anciently established connection which hath been already noticed.

19th. "Such are the painful observances which they have entailed on themselves, through their own ignorance and want of knowledge, which God Almighty hath, however, in his mercy, rendered the means of encreaseng the number of the faithful.†"

XV. Our Mahommedan author then proceeds to mention, that the towns built along the coast of Malabar owed their origin to, and were principally constructed

* I have allowed this paragraph of Zeirreddien's text to stand inferred in the order of his own enumeration, because it is connected with the one that follows; though the custom it refers to seems so unreasonable, that, as I never had occasion to hear it corroborated by the report of the natives, I cannot vouch for its being well founded.

† In the manner adverted to in the second note page 15. And here closes, for the present, the literal extract I have made from Zeirreddien's performance, which, for distinction sake, I have marked with inverted commas.
trusted by, the Mahommedan traders,* who, though not then amounting to a tithe of the general population, were much courted by the several Rajahs, and more especially by the Zamorin, to frequent his port of Calicut, on account of the duty of ten per cent. that was levied on their trade.

XVI. The arrival of the fleets of the Portuguese, the first under Vasco de Gama, in the 904th year of the Higeree, (corresponding with the year of our Lord 1498,) and of that conducted by Cabral, a few years thereafter, with the negotiations, jealousies, and wars that ensued thereon, are next related by our author, in a manner easily enough reconcileable to the accounts of the same transactions already published throughout Europe. He ascribes the Europeans resorting to India, to their desire to purchase pepper and ginger. Nor does he seek to conceal that, between them and the Mahommedan traders, a commercial jealousy immediately sprang up, which proved the cause of all the bitter wars that were afterwards carried on, by sea and land, by the Zamorins and Mahommedans on the one part; and the Rajah of Cochin (to whose port the Portuguese had failed, on their breach with the former Prince) and his European allies on the other; the former being afterwards reinforced from the Arabian Gulph by a large fleet fitted out under the command of Ameer Hosaine, an officer in the service of Kaunis al Ghowry, the then reigning Sultaun of Egypt; but these armaments failed of their object; and the Ghowry Prince was soon afterwards himself subdued by Selim, the Turkish Emperor: and of the treatment which the Mahommedan traders continued, in the mean time, to experience

* The principally current Malabar æra is stated in the account ascribed to the Bishop of Verapoli (as already quoted in the note page 2) to have been fixed from the building of the city of Cołtum, (by us called Quiloan,) about twenty-four cadums (Malabar leagues) or eighty British miles, south of Cochin. It was formerly very famous as the emporium of the coalt, and founded in the 825th year of the Christian æra.
experience from the Portuguese, the following description is literally taken from the translation of Nizameddien's Treatise.

"The believers of Malabar were established in the most desirable and happy manner, by reason of the inconsiderable degree of oppression experienced from the rulers, who were acquainted with the ancient customs, and were kind to, and protectors of, the Mussulmans; and the subjects lived satisfied and contented; but sinned so, that God turned from them, and did therefore command the Europeans of Portugal, who oppressed and distressed the Mahommedan community by the commission of unlimited enormities, such as beating and deriding them; and sinking and stranding their ships; and spitting in their faces, and on their bodies; and prohibiting them from performing voyages, particularly that to Mecca; and plundering their property, and burning their countries and temples; and making prizes of their ships; and kicking and trampling on their (the believers) books, and throwing them into the flames. They also endeavoured to make converts to their own religion; and enjoined churches of their own faith to be consecrated; tempting people, for these objects, with offers of money: and they dressed out their own women in the finest ornaments and apparel, in order thereby to deceive and allure the women of the believers. They did also put Haji's, and other Mussulmans, to a variety of cruel deaths; and they reviled and abused with unworthy epithets the Prophet of God; and confined the Mahommedans, and loaded them with heavy irons, carrying them about for sale, from shop to shop, as slaves; enhancing their ill usage on these occasions, in order to extort the larger sum for their release. They confined them also in dark, noisome and hedious dungeons; and used to beat them with slippers; torturing them also with fire; and selling some into, and retaining others, in their servitude as their slaves. On some they imposed the severest
tasks, without admitting of the smallest relief or ex-

emption. Others they transported into Guzerat,
and into the Concan, and towards Arabia, being
places which they themselves used to frequent, in
the view either of settling or sojourning therein, or
of capturing vessels. In this way they accumulated
great wealth and property, making captives also of
women of rank, whom they kept in their houses till
European issue was procured from them. These Port-
tuguese did in this manner also seize on many Seyyuds,
learned and principal men, whom they retained in
confinement till they put them to death; thus pre-
judicing and distressing the Mussulmans in a thou-
sand ways; so as that I have not a tongue to tell or
describe all the mischiefs and mortifications attend-
ant on such a scene of evil.

2d. "After this they exerted their utmost efforts
(which they had, indeed, from first to last) to bring
the Mussulmans within the pale of their religion;
and they made at length peace with them for a con-
ideration to be paid to them of ten in the hundred.

3d. "The Mahommedans residing principally on
the sea coasts, it was customary for the newly arrived
Europeans (who used to resort annually to India at
the appointed seasons) deridingly to ask the persons
settled of their nation at the sea-ports, whether, and
why, they (these settled Portuguese) had not yet done
away the appearance of these people the Mussulmans?
reviling thereon their own chiefs for not abolishing
the Mahommedan religion; in the prosecution of
which view the heads of the Portuguese desired the
Hakim of Cochin to expel the Mussulmans from his
city, promising thereon to prove themselves the
means of his reaping double the profit which ac-
crued to him from their traffic; but the Hakim of
Cochin answered, "These are my subjects from days
of old; and it is they who have erected my city; so
that it is not possible for me to expel them."

B 3 XVII.
XVII. The war thus continued till the Portugese, who had been originally permitted to construct forts at Cochin and Cannanore, obliged the Zamorin to admit of their erecting one also at Calicut.

XVIII. They had also made themselves masters of Goa from the Adel Saki dynasty of the Bejapoor Kings in Decan; nor could any of the ships of the Mahomedans fail in safety to either gulf, without being furnished with Christian passes.

XIX. In the Hejira year 931, answering to A. D. 1524-5, the Mahomedans appear, by Zeirreddien's narrative, to have (countenanced, no doubt, and probably actively assisted, by their friend the Zamorin) been engaged in a barbarous war, or attack, on the Jews of Cranganore, many of whom our author acknowledges their having put to death without mercy; burning and destroying, at the same time, their houses and synagogues, from which devastation they returned, and enabled their great protector, the Zamorin, to expel, in the course of the following year, the Portugese from Calicut.

XX. But the latter shortly afterwards re-established themselves in the vicinity of that capital, and were even permitted to build a fort within a few miles of it, at a place called Shaliauti, of which they are related to have retained possession for upwards of thirty years, and till, in or about the year 1571, they were, after a long siege, compelled to capitulate; whereupon the Zamorin is stated by Nizameddien to have so completely demolished their fortresses, as not to leave one stone of it standing on another.

XXI. The Portugese proved, however, more permanently successful in an acquisition they made in the province or (at that time) kingdom of Guzerat; where,
according to my author, they, in the year 943, or A. D. 1536-7, obtained from Bebader Shab, its monarch, (whom they are charged by ZEIRRREDDIEN with having afterwards slain) the cession of the fortress of Diu, of which they still retain possession.

XXII. The author, ZEIRRREDDIEN, places within the following year the Portuguese building a fort at Cranganore, and their successful resistance at Diu, to an expedition fitted out against them from Egypt, by command of the Ottoman Emperor Solyman, whose basha, or commander, is represented to have retired in a discreditable manner from the contest.

XXIII. This author places subsequent to the Hejira year 963, A. D. 1556, a difference that ensued between the Portuguese and Ali Rajah,* the Mahomedan chief of Cannanore; and to whom belonged also the Laccadivian Islands, which, on this occasion, ZEIRRREDDIEN charges the Christians with having barbarously ravaged; and towards the close of his historical detail, he inserts the following notice of the result of the long and bloody competition between them and the Mahomedans for the trade of the east.

"It pleasing the Almighty to try the fidelity of his servants, he gave scope to the Portuguese, and bestowed on them the mastery of a number of sea-ports; such as those in Malabar, and in Guzarat, and in Concan, &c. and they became rulers in all the towns and cities, and swarmed therein, and reared

* The head of this principality of Cannanore (of which a female, known by the name of the Beeby, is the present representative) is also called Ali Rajah, which, in the Malabar tongue, may be interpreted "Lord of the Sea;" a distinction affected (as I have heard) from this family's having long politely the Laccadives, whence they have occasionally invaded the Maldives; the Badsha, or monarch, of which is said to be to this day jealous of them on that account.
.reared fortresses in Hurmuz, (Ormus,) Saket, Diu
Mehel, and in Sumatra, and at Malacca, and Mil-
koop; and at Mylatoor, and Nagpuppet, and Aju-
ram, and in the ports of Shoulmundul, (Coromand-
el,) with many also in those of Ceylon. They na-
vigated also as far as China; and their commerce
extended throughout all these and other ports; and
the Mahommedan merchants sunk under their su-
perior influence, and became obedient to them and
their servants; having no longer any power to trade
themselves, unless in such articles as the Portuguese
did not much like to deal in: nor requires it to be
suggested, that their choice fell upon those commo-
dities that yielded the largest profit; all which they
exclusively reserved, without allowing any one else
to trade therein.''

XXIV. The traveller, Caesar Fredericke, hav-
ing been on the Malabar coast about the time that
Zeirreddien's history closes, it may tend to contrast the
preceding state of facts according to our Mahomme-
dan author's view of them, to subjoin his Christian co-
temporary's account of some of the same circum-
stances.

XXV. Treating of Barcelore, a town on the
northern part of the Malabar coast, Fredericke con-
tinues, (in the words of his old English translator,)'
and from thence you shall go to a city called Cana-
nore, which is a harquebush-shot distant from the
chiepest city that the King of Cananore hath in his
kingdom, being a King of the Gentiles; and he and
his are very naughty and malicious people; always
having delight to be in war with the Portugals; and
when they are in peace, it is for their interest to let
their merchandize pass. From Cananore you go to
Cranganore, which is another small fort of the Por-
tugals, in the land of the King of Cranganore,
which is another King of the Gentiles, and a coun-
try of small importance, and of an hundred and
twenty
twenty miles, full of thieves, being under the King of Calicut, (the Zamorin,) a King also of the Gen-tiles, and a great enemy to the Portugals, with whom he is always in war; and he and his country are the nest and resting for stranger thieves, and those be called Moors of Carpoja, because they wear on their heads long red hats; and thieves part the spoils that they take on the sea with the King of Calicut, for he giveth leave unto all that will go a roving, liberally to go; in such wise that all along that coast there is such a number of thieves, that there is no failing in those seas, but with great ships, and very well armed; or else they must go in company with the army of the Portugals.

XXVI. Upon the decline of the Portuguese power, the Dutch, establishing themselves on the Malabar coast, took from the former the fortresses of Cannanore and Cochin: and about the same period, or as early as 1664, the English East India Company appear, by the records at Tellicherry, to have begun to traffic in the Zamorin's dominions, in the southern districts of Malabar, as well as to have obtained, in 1708, in the northern parts of the same coast, a grant of the fort of Tellicherry, from the Colaftry, or Cherical Rajah, the limits of which they soon extended on the south side, by the successful termination of a warfare, which they had in 1719 with the Corogotte Nayar, who also agreed that they should enjoy the exclusive trade of pepper duty free within his country; an acquisition which was followed, in 1722, by their obtaining a similar exclusive privilege (with a reservation in favour of the Dutch trade alone) throughout the more extensive country of Cherical: and in 1725 they concluded a peace with the Rajah of the district of Cartinad; by which they became entitled to the pre-emption of all the pepper and cardamums it produced; acquiring also similar exclusive privileges in Cottiote in 1759: and in this manner so rapid appears to have been the extension of the power and influence of the British Nation.
HISTORICAL REMARKS ON

Nation on that part of the coast, that in 1727 the Company's servants at Tellicherry mediated a peace between the Kings of Canara and Coaftria, under which circumstances they added, in 1734-5, the island of Dermapatam, and the fort of Madacara, to their possessions, together with the entire last mentioned island in the year 1749, with power to administer justice therein, on the same footing as at Tellicherry: and they appear, in short, to have been from this period courted, respected, and feared, by all the Rajahs and Chiefs within the limits of the ancient Coaftrian kingdom, with which their good intelligence suffered, however, a temporary interruption, in consequence of the Company's Government having, in 1751, entered into a treaty with the Canarese King of Bednore; whereby, for the consideration of a factory at Onore, and a freedom of trade in his dominions, they agreed to assist him in the prosecution of that Prince's then meditated continuation of hostilities against the country of Coaftria: but the former harmony was again established in 1757, when a new treaty of mutual defence was concluded between the Company and the Rajah of Cherical; and such appears to have been in general the progress of the British influence, that the English East India Company became everywhere entitled to superior or exclusive advantages in purchasing the valuable products of the country, viz. pepper, cardamums, and sandalwood; and at last obtained, in 1761, from the Rajah of Cherical, the further important privilege of collecting for their own behalf, the custom-house duties and tolls within their own territories, for the moderate consideration of a fixed quit-rent of 21,000 silver fanams, or 42,000 rupees per annum, to be paid to his government: in addition to all which, he and the other Rajahs had by this time successively yielded up their right to all wrecks or stranding of the Company's vessels or property; an article which, with the customs on merchandise, constituted two of the most inherent and acknowledged rights of the Malabar Princes at that period.

XXVII.
XXVII. For otherwise those Rajahs' rights in general did not then extend to the exaction of any regular, settled, or fixed revenue from their subjects, the original constitution of their government only entitling them to call on their vassals, the Brâhmen and Nâyr landholders, for military service: but, although this general exemption from any land-tax is stated to have thus universally prevailed, in the early times of the Rajahs' governments, it is, however, allowed, that they were occasionally subject to some contribution for the extraordinary exigencies of defence against the invasion of foreign enemies, such as the Canarese and Portuguese: and in Cherical, and also in the Samoory's dominions, the custom was at length introduced, or, perhaps, rather continued, from the earliest period, (as intimated in Section VI.) of the Rajahs' levying from the lands (excepting, perhaps, those appertaining to the temples) a settled revenue or income, in money or kind, equal to one fifth of the produce: and the Rajahs held also large domains of their own, which, with the customs on trade, and mint duties, might have been sufficient for the maintenance of their ordinary state; more especially as, in addition to these rights, they, under the head of Poorebandrum, extracted from the Mapillas (i.e. the descendants of the Mussulmans *) a share of the estates of all deceased persons;

* Of the term Mahapilla, or Mapilla, I have heard many derivations; one of which was given me by a Cauzy of their own tribe, who scrupled not (whether jocularly, or otherwise, I cannot determine) to combine it of the two Hindu words Mah, mother, and Pilla, a puppy; intimating, that it was a term of reproach fixed on them by the Hindoos, who certainly rate them below all their own creditable castes, and put them on a footing with the Christians and Jews; to the former of whom (if not to both) they apply the same name: and thus the Christians of St. Thomas are distinguished by the name of the Syrian Mapillas; but I rather confide in the more reasonable derivation I obtained thro' Lieut. Mac Lean's researches, viz. that the term is indeed compounded of Maha, or Mahai, and Pilla, though not in the aforesaid Cauzy's offensive sense, but as a denomination applied to the first strangers who settled in Malabar, by reason of their being supposed to come from Mocha, which in Malabar is called Mahai;
persons; whilst, under the donation of Cheradayam, they derived a considerable casual, though constant, revenue from the fines levied on crimes and offences; a well as from another article, called Chungadum, or protection money, received from the support and countenance granted by one Rajah to the subjects of another; and from the escheats of the estates of those of their Hindu subjects who died without heirs; and from Talapanam, (which was a kind of poll-tax;) and from the presents made by their subjects on the two annual festival days of Onam and Vishoo; and other certain annual offerings; together with a few professional taxes paid by distillers, weavers, and fishermen, among the lower casts: besides all which, they claimed, as royalties, all gold ore*, and all elephants, and the teeth of that animal; and all game, together with cardamum and Sagarvan, or teak trees, and bamboos, and honey, and wax, and the hides of tigers, and the fins of all sharks caught, (forming a considerable article of trade,) and the wreck (as above specified) of all vessels stranded on their coasts.

XXVIII. The Chiefs who (under the denomination of the Rajahs, with the exception of a few independent Nayr landholders) have thus, for so long a succession of centuries, governed Malabar, are mostly of the Khetri, or second tribe of Hindus; but the Cherical and Samoory (who were the two principal families in point of extent of dominions) are of the Samunt or Erary, (i.e. cowherd cast;) as is also the Rajah of Travancore, who is a branch of the original Colâstrian or Cherical family: And the mode of succession that has time out of mind been established among these Princes (which I the rather add here, as Zeirreddien has not otherwise than by inference touched at all on this part

Mahai; whilst Pilla is also another Malabar word for a child, or orphan; and from these two words the Mapillas are said to take their name of "Children or Natives, or (perhaps Outcasts) of Mahai, or Mocha."

* Gold dust is found in a hill called Nellampoor Mella, in the talook of Ernaar or Ernaad.
part of the general subject) is not, as in the rest of India, in favour of their own sons and children, but (as noticed by Zebirreddien in respect to the Nayrs) of their brethren in the female line, and of the sons of their sisters, who do not marry according to the usually received sense of that term in other parts of the world, but form connections of a longer or shorter duration, according to the choice of the parties, for the most part with Malabar Brāhmans, (called Namboories,*) and who differ essentially from others of that cast throughout the rest of India,) by whom are thus propagated the heirs to all the Malabar principalities, without, however, the reputed fathers having, or pretending to, any paternal claim to the children of these transitory engagements, who, divided under each Rajahship into distinct branches, called Quilon, or Kolgum, or Kollum, i.e. families or palaces, succeed (as has been already intimated) to the chief Rajahship, or supreme rule, by seniority; whilst the next senior, or heir-apparent, is styled the first; and the others, or the heirs in expectancy, are (as for instance, in the Samoory's family) distinguished by the titles of the second, third, fourth, or fifth Rajahs; as far down as which they are called general Rajahs; and being deemed more especially to belong to the state, form a kind of permanent council to the Zamorin; whilst all those males of the family who are more than five removes from the senior, or Zamorinship,

* Namboory, or Namloodire, is said by some (according to the explanation furnished to me by Lieutenant Mac Lean) to be a corruption of Nambie, applicable to those whose privilege it is to attend to and perform the religious service in the temples; whilst others affirm that the name is derived from Nama, and Poogia, or Poogikanna, to invoke, pray, or perform religious ceremonies. Nambadie, or Nambidie, a class of inferior Brāhmans, said to have become degraded from their ancestor, a Namboorie, having been employed by Shermanoo Permaloo, and the Malabarians, to cut off by treachery (which he effected) Chora, a former percimal, or governor, whom Kissen Rao had sent back with an army to supersede Shermanoo, as intimated in Section VII. And besides these, there are above a dozen more subdivisions of the Brāhminical tribe.
Zamorinship, continue to be distinguished as first, second, or third Rajah of such a Kolgum or palace, (meaning the house or branch of the family they were born in,) and rise thus, as it were, in their own corps, till, by reaching within four or five of the head, they become heirs general: and as from this mode of succession the chief Rajah is generally superannuated, either the heir-apparent, or one of the younger Rajahs, is often vested, under the title of Regent, with the active part of the administration.

XXIX. In this manner did the Zamorins' family, in particular, and the other Rajahs of Malabar in general, continue to carry on their government till the year 1766, when Hyder Ali Khan made the descent on, and conquest of, their country;* of the manner and immediate consequences of which, as far as regards his own house, the following description was given to me by the present Samoory or Zamorin.

XXX. "In the Malabar year 941, A. D. 1765-6, Hyder Ali Khan came with an army of fifty thousand men into Mulyalum, or Mullewary, (both terms meaning the Malabar country,) and waged war with my maternal uncle; and having defeated him, took possession of his dominion. My uncle sent a vakeel (or ambassador) to Hyder Ali Khan, to request that his country might be restored to him, and agreed to pay any tribute which might be settled. Hyder gave a very favourable reception to the ambassador, but informed him, that, as he could not place entire reliance on his word, he proposed himself to depute two persons, by name Sree Newaus Rao and Mookut Rao, to the Rajah, to communicate his views; adding, that the Rajah might trust to his honour, and go to meet him, when he would settle with him the terms that might be concerted between them. The vakeel came back with Hyder's men to the late Rajah, and informed him of

* This is to be understood with the exception of Paulghaut, which Hyder had possessed himself of four or five years before.
of what had passed; whereupon the Rajah intimated his apprehensions of Hyder, whom he spoke of as a man of a quarrelsome disposition, and who had disgraced many persons of high rank, and who would probably be disposed to inflict some mark of disgrace upon him also; wherefore he (the Rajah) declared, that he would place his reliance not so much on Hyder, as upon the assurances from his two agents, who, being both Brâbmens, he would, on their swearing by their Brâbmenical threads, by the falgram, (a stone sacred among the Hindus,) and by their swords, that he should return in safety, consent to accompany them, to have an interview with Hyder; to all which they agreed; and as Hyder's army was at Toorfhery, the Rajah, my uncle, went with Sree Newauns Rao and Mookut Rao to meet Hyder, who advanced to Coorumnar, where the meeting took place.

2d. "During the interview, they conversed about the country: But Hyder soon broke off the conference, by demanding of the Rajah a crore of gold mohurs; upon which the latter assured him, if he were to tell the whole of the Calicut country, he could not get near that sum for it; but that he would deliver the whole of his treasure, and other property, and pay him as much as was in his power: yet Hyder was not satisfied with this offer, but caused the Rajah to be seized, and imprisoned; and sent him under a guard of five hundred horse, and two thousand infantry, to the fort of Calicut; and the Rajah was confined in his own house without food, and was strictly prohibited from performing the ceremonies of his religion; and as he thought that Hyder might inflict some further disgrace upon him, either by causing him to be hanged, or blown from a gun, the Rajah set fire to the house with his own hand, and was consumed in it."

XXXI. This first requisition of Malabar by the late Hyder Ali Khan was not of long duration; for the
Zamorin, and other Rajahs, took advantage of his entering into war with the English East India Company in 1768, to reinstate themselves: and they maintained possession till 1774, when Hyder, descending the Ghauts a second time with an army into the northern parts, and sending another, under Sree Newaus Rao through Paulghaut into the southern division, the Princess of the Samory's family again fled into Travancore: and Hyder's direct and immediate government and administration appear from that period to have permanently pervaded, and become, in some degree, established, throughout all the southern division of Malabar.

XXXII. For some northern chieftains do not appear to have, on Hyder's first or second conquest, forsaken their countries, but agreed to become his tributaries; whilst the southern districts became a prey to almost constant dissensions, arising from the resistance and troubles which the Rajahs of the Samory's family never discontinued to excite against the authority of Hyder's government, which was unable either effectually to quell these continued disturbances, or to punish, or even to expel, the authors of them; so that his officers were at length obliged to purchase that quiet which they could not command, by stipulating, in 1779, with one of the representatives of the Samory's house, to allow him to levy a moderate ratable cess from the country for his own support; the effects of which conciliation could, however, hardly have produced any beneficial effects to the parties, or the inhabitants, before they were again embroiled by the consequences of the attack on and siege of Tellicherry, in 1779-80, and of the general war that followed; during which (that is, after the raising of the siege in question) the Rajahs of the Samory's house took all the part in their power in favour of the British arms, and considerable successes attended their joint efforts in the capture, in 1782, of Calicut, and other places: but, by the peace of 1784, the Malabar countries being
being again given up, the southern as well as northern Rajahs were left at Tippoo's mercy, which did not, however, prevent some of the Samories from still lurking in, and occasionally exciting alarm and disturbances, throughout the former part of these districts; so that the officers of Tippoo's government were obliged, in a like manner as their predecessors under that of his father, to induce this family to a peaceable conduct, by bestowing a pension in Jaghire upon Ruvee Vurma, one of the most active of its members; which might, perhaps, have led to a closer union between the exiled Zamorin and the Mysore government, had not the negotiations to that end been interrupted in consequence of a resolution formed by Tippoo (in the combined view of indulging his zeal as a Mahomedan, and of, at the same time, rooting up, as he fondly might imagine, the causes of that aversion which the Malabar Hindus had hitherto shewn to his government) to attempt the forcible conversion of all his Hindu subjects in Malabar to the Mussulman faith; for which purpose, after ineffectually trying in person the effects of persuasion, in a progress that he made into that country in April, 1788, he directed his officers of Calicut, to begin by seizing on the Brâhmens, and to render them examples to the other classes, by enforcing circumcision on them, and compelling them to eat beef; and accordingly many Brâhmens were seized in or about the month of July, 1788, and were thus forcibly deprived of their castes, whilst others sought for shelter with the Rajahs of the Samory's family, two or three of whom were then within the Calicut districts; and Tippoo's having himself made similar constrained conversions of a Rajah of the family of Perepnaad, (one of the southern talooks,) and of Tichera Teropar, a principal Nayr of Nelembooer, in the same southern division of that country, together with some other persons, whom he had for various causes carried up with him into Coimbitoor, these combined circumstances, and the return of the above named victims to his bigotry, some short time thereafter
into Malabar, spread considerable alarm; and the injured parties, as well as the great body of Nayrs and Hindus, who justly feared for what might happen to themselves, rallied around, and looked principally up to, that Prince of the Samoory's family, called the younger Ruvee Vurma, (who with his elder brother, of the same name, had some years before forced Hyder's officers to purchase their temporary and doubtful neutrality,) through whose assistance upwards of thirty thousand Brāhmins (including their wives and families) escaped from July to November, 1788, from the Calicut districts into Travancore; besides which, resenting these oppressions by Tippoo on those of his sect and religion, Ruvee Vurma proceeded to open hostilities with the officers of Tippoo's government, and proving victorious, and being assisted by the Nelemboor and Perpnaad converts, as well as by the Nayrs in general, and even by some of the Mappillas, a general insurrection took place throughout the southern districts, and the insurgents becoming masters of the open country, invested Calicut, so that Tippoo found it necessary to dispatch Monsieur Lally with a strong force to its relief, on whose arrival the Rajah retreated, and was afterwards attacked in different places, without, however, being driven quite out of the field; insomuch that Tippoo, fearing, perhaps, for the stability of his dominion in Malabar, followed Mons. Lally in person, in January or February, 1789; at which period his designs were generally reported to aim at the entire conversion, or extirpation, of the whole race of Rajahs, Nayrs, and other Hindus; many of whom were accordingly seized on, and circumcised; whilst others escaped; or, failing in the attempt, put themselves to death, to avoid loss of caste; one affecting instance of which is related of the Rajah of Cherical, who, finding that he was also to be circumcised, attempted to escape; and being pursued by Tippoo's troops, and seeing no likelihood of being able to maintain any long resistance against them, he, after providing for the safety of his sister and her son, by sending them off to Travancore, preferred
preferred for himself a voluntary death to the ignominy that he knew awaited his survival; and he accordingly died either by his own hand, or by that of a friendly Nayr, whom he is said to have required to perform this last mournful office for him; whereupon Tippoo, disappointed of his prey, seized the dead Rajah's effects and country, which he continued to hold till finally deprived, by the British arms, of that, and the greater part of his Malabar territories, by the successful war that terminated by the peace, and his consequent cession of that country, in the year 1792; since which the Zamorin, and all the other Rajahs, have returned to their districts; into which they have been re-admitted, in full subordination to the Company's Government, which can alone beneficially conduct the administration of that coast in its present circumstances, and administer equal and impartial justice to the two great classes of Hindu and Mahomedans, of which the present society consists; and who, still smarting under the impression of the injuries they reciprocally inflicted and suffered during the turbulent and calamitous period of the Mysore dominion, can hardly be deemed to be in temper to qualify either to stand towards each other in the relation of sovereign and subject; more especially as the authority would have reverted, and the consequent retaliation have no doubt been exercised, (as was in some instances at first attempted,) by those who had been, during the last twenty years, the inferior and suffering party; for the Mapillas, or Mahomedans, finding themselves, during the preceding disastrous and unsettled administration of the religion of their new Prince, had availed themselves of that powerful circumstance in their favour, to molest, despoil, and (as far as in them lay) to ruin their former Hindu superiors; so that the bitterness of the enmity between the two sects had risen to the highest pitch of rancour, and will no doubt require a course of years to subside, or to give place to a re-establishment of the ancient amity.
XXXIII. It has been already intimated, that the Mapillas in the southern districts exceed in numbers the remaining race of Hindus; and although many of them, who inhabit the towns on the coast, are industrious and quiet subjects, yet there is a large proportion, called the Jungle Mapillas, who, occupying the interior recesses near to the hills, have been so long inured to predatory habits, that some elapse of time must be required fully to reclaim them.

XXXIV. I have thus submitted to the Society the best account which, from the materials in my possession, I have been able to draw up of the History and Manners of the Inhabitants in the new acquisition of the East India Company, excepting as far as regards the Nestorians, and other Christians, and the Jews; the major part of both of whom living to the southward of what are properly the British limits, I have not hitherto had any sufficient opportunity of acquiring minute or accurate information respecting them.
II.

AN

Account of Two Fakeers,

With their Portraits.

By Jonathan Duncan, Esq.

I BEG leave to lay before the Society the accompanying Pictures of two Fakeers, now living at Benares, which I had drawn there from the life. The first is named *Purana Poori*, or (as usually pronounced in Hindvee) *Praun Poory*, a Sunyassy, distinguished by the epithet *Oordbbabu*, from his arms and his hands being in a fixed position above his head; and as he is a very intelligent man, and has been a great traveller, he consented, in the month of May, 1792, to gratify my curiosity, by allowing to be committed to writing, by a servant of mine, from his verbal delivery in the Hinduflan language, a relation of his observations in the various countries into which he has penetrated; but as his account is too long for insertion in the * Asiatick Researches*, (should it even be deemed to merit a place in so respectable a repository,) I have here extracted the principal parts of it, as an accompaniment to the portrait; having only farther to premise, that I have the utmost reliance on our traveller's not designing to impose in any part of his narrative; but allowance must be made for defects of memory, in a relation
AN ACCOUNT OF TWO FAKEERS,

relation extending through so many years, and comprehending such a number of objects.

II. Praun Poory is a native of Canouge, of the Khetry or Raujepoot tribe. At nine years of age he secretly withdrew from his father's house, and proceeded to the city of Bethour, on the banks of the Ganges, where he became a Fakeer, about the time (for he cannot otherwise fix the year) of Munsoor Ali Khan's retreat from Dehli to Lucknow, and two or three years before the sack of Mat'hura by Ahmed Shah Abdalli; which two events are in Scott's "History of the Dekkan," related under the years 1751-2 and 1756; within which period he came to Allahabad to the great annual meeting of pilgrims, where hearing of the merits attached to what he describes as the eighteen different kinds of Tupisya, or modes of devotional discipline, he made choice of that of Oordhhabu, above noticed; the first operation of which he represents to be very painful, and to require preparation by a previous course of abstinence.

III. He then set out to visit Ramisher, opposite to Ceylon, taking his route by Kalpi, Oujeine, Burahanoor, Aurungabad, and Elora; the surprising excavations at which place he notices: and crossing the Godavery at Tounker, he passed by Poona, Settara, and various other intermediate towns, to Bednore, of which a Ranny, or Princefs, was then the sovereign; whence he went on to Seringapatam, then in possession of its Hindu Princes, whom he names Nund Rauje and Deo Rauje; leaving which, he descended through the Tamerchery Pafs into Malabar, and arrived at Chochin; whence he crossed the Peninsula through a desert tract of country to Ramisher; after visiting which, he returned up the Coromandel coast to the temple of Jaggernauth in Orissa, specifying all the
the towns on this part of his route, which are too well
known to require to be here enumerated.

From Jaggernaut our traveller returned by nearly
the same route to Ramifher, whence he passed over
into Silan, or Ceylon, and proceeded to its capital,
which some, he observes, call Khundi, (Candi,) and
others Noora; but that Khundi Mahā Raujē is the
Prince's designation; and that further on he arrived at
Catlgang, on a river called the Manic Gunga, where
there is a temple of Cartica, or Carticeya, the son
of Mahadeo, to which he paid his respects, and then
went on to visit the Sreepud, or, "The Divine Foot,"
fituated upon a mountain of extraordinary height;
and on one part of which there is also (according to
this Fakker's description) an extensive miry cavity,
called the Bhoput Tank, and which bears also the name
of the Tank of Ravan, or Raban, (the b and v being
pronounced indifferently in various parts of India,) one
of the former Kings of this Island, well known
in the Hindu legends for his wars with Rama, and
from whom this Tapu, or Island, may probably have
received its ancient appellation of Taprobene, (i. e. the
Isle of Raban.) But, however this may be, our tra-
veller states, that, leaving this tank, he proceeded on
to a station called Seeta Koond, (where Rama placed his
wife Seeta, on the occasion of his war with her
ravisher Ravan,) and then reached at length to the
Sreepud, on a most extensive table or flat, where there
is (he observes) a bungalow built over the print of the
divine foot; after worshipping which, he returned by
the same route.

V. From Ceylon this Suryaffy passed over among
the Malays, whom he describes as being Mussulmans;
but there was one capital Hindu merchant, a native
of Ceylon, settled there, at whose house he lodged for
two months, and who then procured him a passage to Cochin, on the coast of Malabar, up which he proceeded by land; particularizing, with a wonderful tenacity of memory, the several towns and places through which he passed, with their intermediate distances: but as these are already well enough described in our own books of geography, his account of them need not be here inserted.

VI. In this direction he proceeded along the coast to Bombay, and passed on to Dwarac Tatta Hingu-laj, or Henglaz, and through Multan, beyond the Attock, whence he changed his route to the eastward, and arrived at Hurdewar, where the Ganges enters the plains of Hinduftan; and from that place of Hindu devotion he again departed in a westerly direction, through the upper parts of the Punjab to Cabul, and thence to Bamian, where he mentions with admiration the number of statues that still exist, though the place itself has been long deserted by its inhabitants.

VII. In the course of his rambles in this quarter of the country, he fell in with the army of Ahmed Shah Abdalli, in the close vicinity of Ghizni; and that King, having an ulcer in his nose, consulted our Fakeer, to know if, being an Indian, he could prescribe a remedy for it: on which occasion the latter acknowledged that, having no knowledge of surgery or medicine, he had recourse to his wits, by inquiring to the Prince, that there most probably did subsist a connexion between the ulcer and his sovereignty, so that it might not be advisable to seek to get rid of the one, lest it should risk the loss of the other; a suggestion that met (he adds) with the approbation of the Prince and his Ministers.

VIII. Praun
VIII. Praun Poory afterwards travelled through Khorasan, by the way of Herat and Mufh-hed, to Afratabad, on the borders of the Caspian Sea, and to the Maha or Buree (i.e. larger) Jowalla Mookhi, or Juâla Mûchi, terms that mean a "Flaming Mouth," as being a spot in the neighbourhood of Bakee, on the west side of the sea in question, whence fire issues; a circumstance that has rendered it of great veneration with the Hindus; and Praun Poory adds, that locally it is called Daghestân, a word which I understand to mean in Sanscrit, "The Region of Heat;" though the cause is candidly ascribed by our traveller to the natural circumstance of the ground being impregnated with naphtha throughout all that neighbourhood.

IX. After sojourning eleven months at this Jowalla Mookhi, he embarked on the Caspian, and obtained a passage to Astracha; where he mentions to have been courteously received by the body of Hindus residing in that place.

X. Praun Poory next proceeds to notice, that a river (meaning, no doubt, the Volga) flows under Astracha, and is, he says, frozen over, so as to admit of passengers travelling on it during four months in the year; and thence, he mentions, in eighteen days journey, he proceeded to Moscow, the ancient capital of Russia, (the Sovereign of which was, he observes, a Beeby, or Lady,) and that he halted there during five days in the Armenian Seray; and he takes notice that there is an immense bell in this city, under which a hundred persons may find room to stand; adding, that he has heard, in a month's journeying beyond Moscow, a traveller may reach Petersburgh, and thence get to Great Britain.

XI. But Praun Poory proceeds no farther than Moscow, from which place he returned by Astracha, and
and passed through Persia, by the route of Shamaki, Sherwaun, Tubrez, Hamadan, and Isfahan; in which capital he sojourned during forty days, and then passed on to Shirauz; where he arrived during the government of Kerim Shah, whom he describes as being then about forty years of age, as far as he could judge from an audience he had of him; and there were, he adds, two English gentlemen (one of whom he calls Mr. Lister) at this King’s court at the period of his visiting it.

XII. Embarking at Aboosheher, on the southern coast of Persia, he reached the Isle of Kharek, then governed by a chief called Meer Manna, who had, he observes, taken it from the Dutch, and whom he represents as a chieftain living by carrying on a warfare against all his neighbours; and he mentions several Hindus as being settled here. He next arrived at the islands called Bahrein, on the coasts of which pearls are, he says, found; whence re-embarking for Bussorah, the vessel he was in was met and examined, and again released, by the Bombay and Tartar grabs, then carrying on hostilities (as he understood) against Solyman, the Mahommedan chief of the Bahrein Isles. After this occurrence our traveller arrived at Bussorah, a well known town and sea-port, in which he found a number of Hindu houses of trade, as well as two idols or figures of Vishnu, known under his appellations of Govinda Raya and Calyana Raya; or, according to the vulgar enunciation, and Praun Poory’s pronunciation of their names, Kulyan Row and Gobind Row.

XIII. After an ineffectual attempt to penetrate up the Tigris to Baghdad, he returned to Bussorah, whence descending the Persian Gulph, he arrived at Muscat, where he met also a number of Hindus; and from that place he reached Surat. From hence he again proceeded by sea to Mokha, where also he found a number of
of Hindus; and he thence returned into India, landing on its west coast, in the port of Sanyanpoor, situated, I suppose, towards or in the Cutch or Sinde countries.

XIV. From this port he journeyed to Balkh (where he also mentions Hindus being settled) and to Bokhara, at which he notices having viewed the famous Derjab of Khaja Chestee, and the loftiest minar or spire he has ever seen. From this place, after twelve days journey, he arrived at Samarkand, which he describes as a large city, having a broad river flowing under it: and thence our traveller arrived, after a ten days journey, at Budukhshian, in the hills around which rubies are, he says, found; whence he travelled into Cashmir; and from that passing over the hills towards Hindustan, he came to the Gungowtri, or “Decent of the Ganges,” where there is, he observes, a statue of Baghiratha; at which place the river may, he says, be leaped over: and he further notices, that thirty cofs to the southward of Gungowtri there is a fountain, or spring, called the Jumnowtri or Yumnowtri, which he describes as the source of the Jumna or Yamuna River.

XV. Our traveller, leaving this part of the country, came in a south-east direction into Oude, and went thence into Nepaul, the several towns in which he describes, inclusive of its capital, Catmandee, where flow, he observes, the four rivers of Naugmutty, Bisphenmutty, Roodrmutty, and Munmutty; and at seven days journey beyond which, he notices a station called Geffayn-thaun, where Mahadeo took poison and slept, as related in the Hindu books; from which place (described by him as a snowy tract) he returned to Catmandee, and went thence in another direction into Thibet, crossing in his way to it the Cofa river by a bridge composed of iron chains; and observing that at Leftee, the third day’s journey beyond the Cofa, is the boundary of Nepaul and Thibet, where guards
AN ACCOUNT OF TWO FAKEERS.

guards are stationed on both sides; whence, in another day's travelling, PRAUN POORY arrived at Khaffa, a town within Bbote or Thibet; (for by the former name the natives often understand what we mean by the latter;) hence he proceeded to Chebang, and from that to Koortee, where passes are given; and then crossed over the hills (called in that country Lungoor) into the plain of Tingri, beyond which one day's journey is Gunguir; and at the end of the next fangee, (from fangu,) which means, he says, a bridge over a river there: after which our traveller proceeds to notice the other distances and stations of each munzel, or day's journey, (with other particulars, the inference of all which would render this address too prolix,) till he reached Lahaffa, and the mountain of Patala, the seat of the Delai Lama, whence he proceeded to Degurcha, which he mentions as that of the Taishoo Lama; and then, in a journey of upwards of eighty days, reached to the lake of Maun Surwur, (called in the Hindu books Mánasaróvara;) and his description of it I shall here insert in a literal translation of his own words.

XVI. "Its circumference (i. e. of the lake of "Maun Surwur) is of six days journey, and around it "are twenty or five-and-twenty Goumaris, or "religious stations or temples, and the habitations of "the people called Dowki, whose dress is like that of "the Thibetians. The Maun Surwur is one lake; "but in the middle of it there arises, as it were, a "partition wall; and the northern part is called Maun "Surwur, and the southern Lunkadh, or Lunkdeb. "From the Maun Surwur part issues one river, and "from the Lunkadh part two rivers: The first is "called Brāhma, where Puresram making Tujipsya, "the Brāhmaputra issued out, and took its course to "the eastward; and of the two streams that issue "from the Lunkadh, one is called the Surju, being "the same which flows by Ayoddyà, or Oude; and the
the other is called Sutroodra, (or, in the Purānas, Shatuāru, and vulgarly the Sultuje,) which flows into the Punjab country; and two days journey west from the Maun Surwur is the large town of Teree Lādac, the former Rajahs of which were Hindus, but have now become Mahommedans.

The inhabitants there are like unto the Thibetians. Proceeding from Lādac, seven days journey to the southward, there is a mountain called Cailasa Cungri, (Cungur meaning a peak,) which is exceedingly lofty; and on its summit there is a Bhosjputr or Bhoojputr tree, from the root of which sprouts or gushes a small stream, which the people say is the source of the Ganges, and that it comes from Vaicontha, or heaven, as is also related in the Purānas; although this source appears to the sight to flow from the spot where grows this Bhosjputr tree, which is at an ascent of some miles; and yet above this there is a still loftier summit, whither no one goes: but I have heard that on that uppermost pinnacle there is a fountain or cavity, to which a Jagui somehow penetrated; who, having immersed his little finger in it, it became petrified. At four days journey from Cailasa Cungri is a mountain called Brāhmadanda, or Brahma's staff, in which is the source of the Alikundra Ganga; and five or six days journey to the south of that are situated on the mountains the temples dedicated to Cedara, or Kedarnauth and Budranauth; and from these hills flow the streams called the Kedar Ganga and Sheo Ganga; the confluxes of which, as well as of the Alikundra, with the main stream of the Ganges, take place near Kernpraug and Deopraug, in the vicinity of Serinagur; whence they flow on in a united stream, which issues into the plains of Hindustan at the Hurdewar.

XVII. Praun Poory went back from this part of the country into Nepaul and Thibet, from the capital
pital of which he was charged by the administration there with dispatches to the Governor General, Mr. Hastings, which he mentions to have delivered in the presence of Mr. Barwell, and of the late Messrs. Bogle and Elliott; after which our traveller was sent to Benares with introductory letters to Rajah Cheyt Sing and to Mr. Graham, who was at that time the resident; and some years afterwards Mr. Hastings bestowed on him in jaghire, the village of Assapoor, which he continues to hold as a free tenure; though he is still so fond of travelling, that he annually makes short excursions into different parts of India, and occasionally as far as Nepaul.

XVIII. The name of the other Hindu Fakeer, or Brâhmechary, (whose picture reclining, in his ordinary position, on his bed of iron spikes, accompanies this,) is Perkasanund; and he assumes the title or epithet of Purrum Soatuntre, which implies self-possession or independence; and as his own relation of his mode of life is not very long, I deliver an English translation of it, as received from him in August, 1792; only observing that the Jowalla Mookbi, which he mentions to have visited, is not the one on the Caspian, but another; for there are at the least three famous places known to the Hindus under this general denomination; one near to Naugercote, another (whither Praun Poory went) in the vicinity of Bakee, and the third (as I have been informed by Lieut. Wilford) at Corcoor, to the eastward of the Tigris; but whether it be the first or last of these Jowalla Mookbis that Perkasanund visited, his narrative is not sufficiently clear to enable me to distinguish; neither are his general knowledge and intelligence at all equal to Praun Poory's, which may account for his observation as to the difficulty of reaching the Maun Surwur lake, whether not only Praun Poory, but other Fakeers, that I have seen at Benares, profess to have nevertheless penetrated; so that my present notice of Perkasanund to
to the Society, is principally on account of the strange penance he has thought fit to devote himself to, in fixing himself on his fer-seja, or bed of spikes, where he constantly day and night remains; and, to add to what he considers as the merit of this state of mortification, in the hot weather he has often burning around him logs of wood; and in the cold season, water falling on his head from a perforated pot, placed in a frame at some height above him; and yet he seems contented, and to enjoy good health and spirits. Neither do the spikes appear to be in any material degree distressing to him, although he uses not the defence of even ordinary cloathing to cover his body as a protection against them: but as the drawing exhibits an exact likeness as well of his person as of this bed of seeming torture, I shall not here trouble the Society with any further description of either, and conclude by mentioning, that he is now living at Benares, on a small provision that he enjoys from government.

P. S. Had my official occupations, whilst at Benares, admitted of my paying due attention to Praun Poory's narrative of his travels, the geographical information they contain, or rather point to, as to the source of the Ganges, Jumna, and other principal rivers, might have probably admitted of a fuller illustration, and greater degree of accuracy, from a farther examination of that Sunyaffy, aided by the important assistance which I might in that case have obtained on this part of the subject from Lieutenant Wilford, who has, through his own unwearied exertions, and chiefly at his own expense, collected a variety of valuable materials relative to the geography of the north of India; at the same time that, by a zealous application to the study of Hindu literature, joined to an intimate acquaintance with whatever the Greeks and Romans have left us, on their mythology, or concerning the general events of former ages, as far as their knowledge
knowledge of the world extended, this gentleman is likely to throw much light on the earlier periods of the history of mankind.
Translation of the Relation delivered by Purrum
Soatuntre Purkasanund Brehmchary
of his Travels and Life; delivered on the 14th
of August, 1792.

I am a Bráhmen of the Vujerveda sect, and of the
line of Práśber. My ancestors are from the Pun-
jaub. They had a long time ago come to visit at Jag-
gernauth, and had reached and were abiding at Gope-
gawn, where I was born. When I was only ten years
of age, I used to give myself up to meditation and
mortification, lying upon thorns and pebbles; a mode
of life I had continued for ten years, when it was inter-
rupted by my relations, who wanted me to think of
marriage; whereupon, having attained to twenty years
of age, I left my home, determined to devote myself
to travelling. First, after coming out of my house, I
went towards Ootrakhund, by way of Nepaul and
Bhote. I went into the country of the Great and Little
Lama, where the Teeshoo Lama lives. In this tract
is the Maun Talæe, (i. e. tank or lake,) as far as which
is inhabited, but not beyond it; and the lake called
Maun Surwur is seventeen munsels, or days' journey,
farther on, in a jungly country, which prevents access
to it. There are in this quarter the places known un-
der the denominations of Muni, Mabesho, Mahadeo,
and of Teloke, Nauthjee, and the Debbees, or cooking
places, of Nownauth; and of the eighty-four Sidhs, or
religious persons, thus distinguished; all situated on
this side of the Maun Surwur. Into these Debbees, if
one throw in either two loaves, or as many as are
wanted; one in the name of the Sidh, and another in
one's own name; that in the name of the Sidh remains
at the bottom, and that in one's own name rises up
baked. These places I visited. At the Maun Talæe
the boundaries of four countries meet, viz. that of
China, of the Lama's country, of the Befheher country,
and that of the Cooloo country.
Proceeding thus in religious progress from hill to hill, I passed through the Shaum country, and descending the hills, arrived in Cashmir, where I halted for devotional purposes, as well as to prosecute my studies. From Cashmir I went through Thibet to the Great Jowallah, which is situated in a country where fire rises out of the ground for the space of twelve cols. In this Jowallah whoever wants to dress victuals, or boil water, they have only to dig a little fissure into the surface of the ground, and place the article thereon, which will serve without wood. On this side of Peishore, where the Sendhe salt is produced, there is a village called Dudun Khan's Pend, adjoining to the salt pits. The Rajah of that country was called Rajah Bhenda Singh. I had here shut myself up in a Gawpha, or cell, where I vowed to remain doing penance for a period of twelve years. Vermin or worms gnawed my flesh, of which the marks still remain; and when one year had elapsed, then the Rajah opened the door of the cell, whereupon I said to him, "either take my curse, or make me a fer-seja, or bed of spikes;" and then that Rajah made for me the fer-seja I now occupy. During the four months of the winter I made jel-seja upon this feat. Jel-seja is, that night and day water is let fall upon my head. From thence, by the Sindh country I went to Hingoolauje, (a mountain dedicated to Debee.) All the country to the west and south I travelled over upon this fer-seja, coming at length to Preyago, or Allahabad; and passing by Cashi, or Benares, I went to the temple of Jagernauth; and visiting Balajee, proceeded on to Ramisheer; and, after visiting that place, I journied on to Surat. In Surat I embarked in a vessel, and went by sea to Muscat in twelve days; and thence returning, came to Surat again. Mr. Boddam was then at Surat; and he afterwards went to Bombay. I stayed two years at Surat. Mr. Boddam granted me something to subsist on with my followers, and built a house for me; and still my Cheilas, or disciples, are there. It is
is thirty-five years since I made Turiṣṭya upon this jēr-seja. I have been in several countries. How much shall I cause to be written? I have been at every place of religious resort, and have no longer any inclination to roam; but being desirous of settling in Benares, I have come hither. Three Yūgs have passed, and we are now in the fourth; and in all these four ages there have been religious devotees, and their discipies; and they are first to make application to the Rajah, or to whoever is the ruler of the place; for even Rajahs maintain and serve us; and it is befitting that I obtain a small place, where I may apply to my religious duties, and that something may be allowed for my necessary expences, that I may bless you.

QUESTION.

In all the eighteen Turiṣṭyas, or modes of penitential devotion, that are made mention of in the Shāstra, the one you have chosen is not specified; wherefore it is inferable, that you must have committed some great offence, in expiation of which you have betaken yourself to the present very rude mode of discipline. Declare, therefore, what crime you have perpetrated.

ANSWER.

In the Suṣṭya Yūg, or first age, there was a Rikh, or holy-man, called Ag niburna, who performed this jēr-seja discipline; as in the Tretā, or second age, did Ravono, for ten thousand years; and in the Dwapar, or third age, Bhiknta Pitamaha, did the same; and in the Cale Yūg, or present age, I have followed their example, during a period of thirty-five years; but not to expiate any crime or offence by me committed; in which respect if I be guilty, may Veshiweishura strike me a leper here in Benares.
QUESTION.

When you went to Ramisher, at what distance was Lunka?

ANSWER.

We go to Ramisher to worship; and at the Setbund, or bridge there, there is a ling of sand, which I paid my respects to: but beyond that nobody from Hindustan has gone to Lunka. In the sea, your ships are always failing about; but the current is such, that they cannot get thither; so, how can we go there? But from Singuldeep, or Ceylon, we can see the glitterings of Lunka. There I did not go; but my Cheilas have been there, who said that in Singuldeep is the seat of Rawon; and Hunooman's twelve Chokies, or watch stations.

QUESTION.

Have you seen Ram's Bridge? If you have seen it, describe its length and breadth, and whether it be still found or broken.

ANSWER.

Ram's Bridge, which is called Setbund, is ascertained by the Vedas to be ten jojun broad, and one hundred jojun long; but in three places it is broken. The people call it a bridge; or otherwise it appears to have wood growing on it, and to be inhabited.
III.

Enumeration of Indian Classes.

By H. T. Colebrooke, Esq.

The permanent separation of classes, with hereditary professions assigned to each, is among the most remarkable institutions of India; and, though now less rigidly maintained than heretofore, must still engage attention. On the subject of the mixed classes, Sanscrit authorities, in some instances, disagree: classes mentioned by one, are omitted by another; and texts differ on the professions assigned to some tribes. A comparison of several authorities, with a few observations on the subdivisions of classes, may tend to elucidate this subject, in which there is some intricacy.

One of the authorities I shall use, is the Jātimālā, or Garland of Classes; an extract from the Rudrāyāmala Tantra, which, in some instances, corresponds better with usage and received opinions than the ordinances of Menu, and the great Dherma-purāṇa.* On more important points its authority could not be compared with the Dherma-śāstra; but, on the subject of classes, it may be admitted; for the Tantras form

* The texts are cited in the Vivādārṇavēṭu, from the Vrihad Dherma-purāṇa. This name I therefore retain; although I cannot learn that such a purāṇa exists; or to what treatise the quotation refers under that name.
form a branch of literature highly esteemed, though at present much neglected. Their fabulous origin derives them from revelations of Sīva to Pārvatī, confirmed by Viṣṇu, and therefore called Agama, from the initials of three words in a verse of the Tōdala Tantra.

"Coming from the mouth of Sīva, heard by the mountain-born goddess, admitted by the son of Va-
"sudeva, it is thence called Agama."

Thirty-fix are mentioned for the number of mixed classes; but, according to some opinions, that number includes the fourth original tribe, or all the original tribes, according to other authorities: yet the text quoted from the great D'herma-purāna, in the digest of which a version was translated by Mr. Hal-
Hed, name thirty-nine mixed classes; and the Jātimālā gives distinct names for a greater number.

On the four original tribes it may suffice, in this place, to quote the Jātimālā, where the distinction of Brāhmanas, according to the ten countries to which their ancestors belonged, is noticed: that distinction is still maintained.

"In the first creation, by Bra'hma, Brāhmanas proceeded, with the Vēda, from the mouth of Bra'hma. From his arms Čhatriyas sprung; so from his thigh, Vaṣyas; from his foot Sūdras were produced: all with their females.

"The Lord of creation viewing them, said, "What shall be your occupations?" They replied, "We are not our own masters, oh, God! Command us what to undertake.

"Viewing
"Viewing and comparing their labours, he made the firft tribe superior over the rest. As the first had great inclination for the divine sciences, (Brahmavēda,) therefore he was Brāhmaṇa. The protector from ill, (Cfhtate) was Čbatriya; him whose profession (Vēja) consists in commerce, which promotes success in war, for the protection of himself and of mankind; and in husbandry, and attendance on cattle, called Vaijya. The other should voluntarily serve the three tribes, and therefore he became a Sūdra: he should humble himself at their feet."

And in another place:

"A chief of the twice-born tribe was brought by Visnun's eagle from Sāca dwipa: thus have Sāca dwipa Brāhmaṇas become known in Jambu dwipa.

"In Jambu dwipa Brāhmaṇas are reckoned tenfold; Śārejwata, Cānyaucbja, Gauda, Maitbila, Utcalā, Drāvidā, Marabhērā, Tailanga, Gujjava, and Cāsmira, residing in the several countries whence they are named. (1.)

"Their sons and grand-sons are considered as Cānyaucbja priests, and so forth. Their posterity, descending from Menu, also inhabit the southern regions: others reside in Anga Banga and Calinga; some in Camrupa and Odra. Others are inhabitants of

(1.) These several countries are Śārejwata, probably the region watered by the river Serjutty, as it is marked in maps; unless it be a part of Bengal, named from the branch of the Bhāgirathi, which is distinguished by this appellation, Cānyaucbja, or Cauj; Gaurā, probably the western Gār, and not the Gaor of Bengal; Mithila, or Tirabhūṭi, corrupted into Tīrutt; Utcalā, said to be situated near the celebrated temple of Jagannātha; Drāvidā, pronounced Dravira; possibly the country described by that name, as a maritime region south of Carnata, (As. Ref. vol. ii. p. 117.) Marabhērā, or Marhātta; Telinga, or Telingana; Gujarā, or Guzrat; Cāsmira, or Cāsfmir.
"of Sumbhadesa: and twice-born men, brought by former Princes, have been established in Bāda Māgadha, Varāndra, Chōla, Swernagrāma, China Cula, Saca, and Berbera." (1.)

I shall proceed, without further preface, to enumerate the principal mixed classes, which have sprung from intermarriages of the original tribes.

1. Murd'habhisīṭā, from a Brāhmaṇa by a girl of the Cbhatriya class: his duty is the teaching of military exercises. The same origin is ascribed in the great D'herma-purāṇa to the Cumbbacāra, (2.) or potter, and Tantracāya, (3.) or weaver: but the Tantracāya, according to the Jātimālā, sprung from two mixed classes, begotten by a man of the Manibandha on a woman of the Manicārā tribe.

2. Ambaśīṭa, or Vaidya, (4.) whose profession is the science of medicine, was born of a Vaiśya woman, by a man of the facerdotal class. The same origin is given by the D'herma-purāṇa to the Cansacāra, (5.) or brazier, and to the Sanc'bacāra, (6.) or worker in shells. These again are stated, in the Tantra, as springing from the intermarriages of mixed classes: the Cansacāra from the Tāmracūta and the Sanc'bacāra; also named Sanchadāreca, from the Rājaputra and Gāndāka: for Rājaputras not only denote Cbhatriyas as sons of

(1.) Anga includes Bhāgulpur. Bengal, or Bengal Proper, is a part only of the Suba. Varāndra, or tract of inundation north of the Ganges, is a part of the present Zila of Rajeswāhi. Calinga is watered by the Godāveri, (Aṣṭ. Ref. vol. iii. p. 48.) Conrupal, an ancient empire, is become a province of Asām. Odra I understand to be Orīsa Proper. Rada (if that be the true reading) is well known as the country west of the Bhāgirathā. Māgadha, or Magadha, is Bahar Proper: Chōla is part of Birbhum. Another region of this name is mentioned in the Asiatick Researches, vol. iii. p. 48. Swernagrāma, vulgarly Sunargau, is situated east of Dacca. China is a portion of the present Chinese empire. On the rest I can offer no conjecture. Saca and Berbera, here mentioned, must differ from the Dwipa, and the region situated between the Cūśa and Sane'ha Dūypās. (2.) Vulgarly, Cumār. (3.) Vulgarly, Tanti. (4.) Vulgarly, Baidya. (5.) Vulgarly, Cōferā. (6.) Vulgarly, Sāc'hēra.
kings, but is also the name of a mixed class, and of a tribe of fabulous origin.

Rudra-Yamala Tantra: "The origin of Rajaputra "
"is from the Vaiśya on the daughter of an Āṃ-
"bhasṭha. Again, thousands of others sprung from
"the foreheads of cows kept to supply oblations."

3. Nīśāda, or Pārajava, whose profession is
catching fish, was born of a Sūdra woman by a man
of a clerical class. The name is given to the issue
of a legal marriage between a Brāhmaṇa and a woman
of the Sūdra class. It should seem that the issue of
other legal marriages in different classes were de-
scribed by the names of mixed classes springing from
intercourse between the several tribes. This, how-
ever, is liable to some question; and since such mar-
rriages are considered as illegal in the present age, it is
not material to pursue the inquiry.

According to the D'herma-purāṇa, from the same
origin as the Nīśāda springs the Varajivī, or astrolo-
ger. In the Tantra, that origin is given to the Brāh-
ma-Sūdra, whose profession is to make chairs or stools
used on some religious occasions. Under the name of
Varajivī (1) is described a class springing from the
Gopa and Tantravāya, and employed in cultivating
beetle. The profession of astrology, or, at least, that
of making almanacks, is assigned, in the Tantra, to
degraded Brāhmaṇas.

"Brāhmaṇas, falling from their tribe, became
kinmen of the twice-born class: to them is assigned
the profession of ascertaining the lunar and solar
days."

4. Mābhīṣya

(1) Vulgarly, Baraiya.
4. Mahijhya is the son of a Chhatriya by a woman of the Vaiśya tribe. His profession is music, astronomy, and attendance on cattle.

5. Ugra was born of a Sūdra woman by a man of the military class. His profession, according to Menu, is killing or confining such animals as live in holes: but, according to the Tantra, he is an encomiastic or bard. The same origin is attributed to the Nāpita (1) or barber; and to the Maudaca, or confectioner. In the Tantra, the Nāpita is said to be born of a Cuverina woman by a man of the Patticāra class.

6. Carana (2) from a Vaiśya, by a woman of the Sūdra class, is an attendant on princes, or secretary. The appellation of Cāyastha (3) is in general considered as synonymous with Carana; and accordingly the Carana tribe commonly assumes the name of Cāyastha: but the Cāyasthas of Bengal have pretensions to be considered as true Sūdras, which the Jātmikā seems to authorize; for the origin of the Cāyastha is there mentioned, before the subject of mixed tribes is introduced, immediately after describing the Gopa as a true Sūdra.

One, named Bbūtīdatta, was noticed for his domestic affluency, (4;) therefore the rank of Cāyastha was by Brāhmaṇas assigned to him. From him sprang three sons, Chitrāṅgada, Chitrāśena, and Chitrāgupta: they were employed in attendance on princes.

The Dherma-purāṇa assigns the same origin to the Tambuli, or beetle-feller, and to the Tanlica, or areca-feller, as to the Carana.

(1) Vulgarly, Nāya, or Nai. (2) Vulgarly, Caran. (3) Vulgarly, Cēit. (4) Literally, Staying at home, (Cāy falshtitah,) whence the etymology of Cāyastha.
The six above enumerated are begotten in the direct order of the classes. Six are begotten in the inverse order.

7. Suta, begotten by a Cshatriya, on a woman of the priestly class. His occupation is managing horses, and driving cars. The same origin is given, in the Purána, to the Málaceára (1) or florist; but he sprung from the Carmacára and Tailica classes, if the authority of the Tantra prevails.

8. Mágadha, born of a Cshatriya girl, by a man of the commercial class, has, according to the Sástra, the profession of travelling with merchandise; but, according to the Purána and Tantra, is an encomiaist. From parents of those classes sprung the Gópa (2) if the Purána may be believed; but the Tantra describes the Gópa as a true Súdra, and names Gópajivi (3) a mixed class, using the same profession, and springing from Tantraváya Manibandha classes.

9 and 10. Vaideha and Ayógeava. The occupation of the first, born of a Bráhmen by a man of the commercial class, is waiting on women: the second, born of a Vaiśya woman by a man of the servile class, has the profession of a carpenter.

11. Cshatri, or Cshatta, sprung from a servile man by a woman of the military class, is employed in killing and confining such animals as live in holes. The same origin is ascribed by the Purána to the Carmacára, or smith, and Dása, or mariner. The one is mentioned in the Tantra without specifying the classes from which he sprung; and the other has a different origin, according to the Sástra and Tantra.

(1) Málé. (2) Góp. (3) Gáriá-Góp.
All authorities concur in deriving the Chándala from a Súdra father and Bráhmané mother. His profession is carrying out corpses, and executing criminals; and officiating in other abject employments for public service.

A third set of Indian classes originate from the intermarriages of the first and second set: a few only have been named by Menu; and, excepting the Abhíra, or milkman, they are not noticed by the other authorities to which I refer. But the Purána names other classes of this set.

A fourth set is derived from intercourse between the several classes of the second set: of these also few have been named by Menu; and one only of the fifth set, springing from intermarriages of the second and third set; and another of the sixth set, derived from intercourse between classes of the second and fourth set. Menu adds to these classes four sons of outcasts.

The Tantra enumerates many other classes, which must be placed in lower sets*, and ascribes a different origin to some of the classes in the third and fourth sets.

These differences may be readily apprehended from the comparative table annexed. To pursue a verbose comparison would be tedious, and of little use; perhaps, of none; for I suspect that their origin is fanciful; and, except the mixed classes named by Menu, that the rest are terms for professions rather than classes; and they should be considered as denoting companies of artisans, rather than distinct races. The mode in which Amera Sinha mentions the mixed classes and the professions of artisans, seems to support this conjecture.

However,

* See the annexed rule formed by our late venerable President.
However, the Játímalá expressly states the number of forty-two mixed classes, springing from the intercourse of a man of inferior class with a woman of superior class. Though, like other mixed classes, they are included under the general denomination of Súdra, they are considered as most abject, and most of them now experience the same contemptuous treatment as the abject mixed classes mentioned by Menu. According to the Rudrayámala, the domestic priests of twenty of these classes are degraded. "Avoid," says the Tantra, "the touch of the Chandála, and other abject classes; and of those who eat the flesh of kine, often utter forbidden words, and perform none of the prescribed ceremonies; they are called Moléch-cha, and going to the region of Yavana, have been named Yavanas.

"These seven, the Rajaca, Chermacára, Náta, Barúda, Caiverta, and Médabbilla, are the last tribes. Whoever associates with them, undoubtedly falls from his class; whoever bathes or drinks in wells or pools which they have caused to be made, must be purified by the five productions of kine; whoever approaches their women, is doubtless degraded from his class."

"For women of the Náta and Capála classes, for prostitutes, and for women of the Rajaca and Ná-pita tribes, a man should willingly make oblations, but by no means dally with them."

I may here remark, that, according to the Rudrayámala, the Náta and Natáca are distinct; but the professions are not discriminated in that Tantra. If their distinct occupations, as dancers and actors, are accurately supplied, dramas are of very early date.

The Pundraca and Pattasutracára, or feeder of silk-worms, and silk-twister, deserve notice; for it has been said, that silk was the produce of China solely until
until the reign of the Greek Emperor Justinian, and that the laws of China jealously guarded the exclusive production. The frequent mention of silk in the most ancient Sanscrit books would not fully disprove that opinion; but the mention of an Indian class, whose occupation it is to attend silk-worms, may be admitted as proof, if the antiquity of the Tantra be not questioned. I am informed, that the Tantras collectively are noticed in very ancient compositions; but, as they are very numerous, they must have been composed at different periods; and the Tantra which I quote, might be thought comparatively modern. However, it may be presumed that the Rudra-yāmala is among the most authentic, and, by a natural inference, among the most ancient; since it is named in the Durgamehata, where the principal Tantras are enumerated*.

In the comparative Tables to which I have referred, the classes are named, with their origin, and the particular professions assigned to them. How far every person is bound, by original institutions, to adhere rigidly to the profession of his class, may merit some enquiry. Lawyers have largely discussed the texts of law concerning this subject, and some difference of opinion occurs in their writings. This, however, is not the place for entering into such disquisitions. I shall therefore briefly state what appears to be the best established opinion, as deduced from the texts of Menu, and other legal authorities.

The regular means of subsistence for a Brāhmaṇa, are assisting to sacrifice, teaching the Vēdat, and receiving

* Thus enumerated, Cali-Tantri, Mūndmālā, Tārā, Nirbāna-Tantra, Servar jārun, Bīra-Tantra, Singar-chana, Bhūta-Tantra, Uddisān and Calidicalpa, Bhairavi-Tantra, and Bhairavicalpa, Tōdāla, Mātrībhedancha, Māya-Tantra, Birīswara, Bījevesāra, Samaya-Tantra, Brāhma-Yāmala-Tantra, Rudra-Yāmala-Tantra, Sanjīrīyāmala-Tantra, Gāyatri-Tantra, Calidicalpa Servājwha, Cūlārnavā, Yēgini-Tantra, and the Tantra Melṣhāmaridini. These are here universally known, Oh, Bhairavi, greatest of souls! And many are the Tantras uttered by Sambhu.
ceiving gifts; for a Cśṛatriya, bearing arms; for a Vaiśya, merchandize, attending on cattle, and agriculture; for a Śūdra, servile attendance on the higher classes. The most commendable are, respectively for the four classes, teaching the Vēda, defending the people, commerce, or keeping herds or flocks, and servile attendance on the learned and virtuous priests.

A Brāhmaṇa, unable to subsist by his duties, may live by the duty of a soldier: if he cannot get a subsistence by either of these employments, he may apply to tillage, and attendance on cattle, or gain a competence by traffic, avoiding certain commodities. A Cśṛatriya, in distress, may subsist by all these means; but he must not have recourse to the highest functions. In seasons of distress, a further latitude is given. The practice of medicine, and other learned professions, painting and other arts, work for wages, menial service, alms and usury, are among the modes of subsistence allowed to the Brāhmaṇa and Cśṛatriya. A Vaiśya, unable to subsist by his own duties, may descend to the servile acts of a Śūdra. And a Śūdra, not finding employment by waiting on men of the higher classes, may subsist by handicrafts; principally following those mechanical occupations, as joinery and masonry; and practical arts, as painting and writing; by following of which he may serve men of superior classes: and, although a man of a lower class is in general restricted from the acts of a higher class, the Śūdra is expressly permitted to become a trader or a husbandman.

Besides the particular occupations assigned to each of the mixed classes, they have the alternative of following that profession which regularly belongs to the class from which they derive their origin on the mother's side: those, at least, have such an option, who are born in the direct order of the classes, as the Mūrdhābhīśita, Ambaśṭha, and others. The mixed classes
Clases are also permitted to subsist by any of the duties of a Súdra; that is, by menial service, by handicrafts, by commerce, or by agriculture.

Hence it appears that almost every occupation, though regularly it be the profession of a particular class, is open to most other clases; and that the limitations, far from being rigorous, do, in fact, preserve only one peculiar profession, that of the Brāhmaṇa, which consists in teaching the Vēda, and officiating at religious ceremonies.

The classes are sufficiently numerous; but the subdivisions of classes have further multiplied distinctions to an endless variety. The subordinate distinctions may be best exemplified from the Brāhmaṇa and Cāyaśka, because some of the appellations, by which the different races are distinguished, will be familiar to many readers.

The Brāhmaṇas of Bengal are descended from five priests, invited from Cāyaśka, by Aḍisura, King of Gaura, who is said to have reigned about three hundred years before Christ. These were Bhalla Nerāyna, of the family of Sāhdila, a son of Caśyapa; Dacsha, also a descendant of Caśyapa; Vēdagarva, of the family of Vatśa Chandra, of the family of Sāverna, a son of Caśyapa; and Śrī Hershū, a descendant of Bhavadvāja.

From these ancestors have branched no fewer than a hundred and fifty-six families, of which the precedence was fixed by Balla'la Se'ṇa, who reigned in the twelfth century of the Christian era. One hundred of these families settled in Varéndra, and fifty-six in Rara. They are now dispersed throughout Bengal, but retain the family distinctions fixed by Balla'la Se'ṇa. They are denominated from the families to which their five progenitors belonged, and are still considered as Cāyaśka Brāhmaṇas.
At the period when these priests were invited by the king of Gaura, some Sāreswata Brāhmanas, and a few Vaidicas, resided in Bengal. Of the Brāhmanas of Sāreswata none are now found in Bengal; but five families of Vaidicas are extant, and are admitted to intermarry with the Brāhmanas of Rārā.

Among the Brāhmanas of Vārāṇḍra, eight families have pre-eminence, and eight hold the second rank.* Among those of Rārā, six hold the first rank.† The distinctive appellations of the several families are borne by those of the first rank; but in most of the other families they are dispersed; and Serman, or Sermā, the addition common to the whole tribe of Brāhmanas, is assumed. For this practice, the priests of Bengal are confined by the Brāhmanas of Mit'bīlā, and other countries, where that title is only used on important occasions, and in religious ceremonies.

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* Vārāṇḍra Brāhmanas.

Culi'na 8.


or Cālī.


The last was admitted by the election of the other seven.

Sudha Srot'ri' 8.
Cashta Srot'ri' 84.
The names of these families seldom occur in common intercourse.

† Ra'ri'ya Brāhmanas.

Culi'na 6.


Srot'ri' 50.
The names of these families seldom occur in common intercourse.
In Mit'hilá the additions are fewer, though distinct families are more numerous: no more than three surnames are in use in that district, T'hácura, Misra, and Ojhá; each appropriated in any families.

The Cúyast´bas of Bengal claim descent from five Cúyast´bas who attended the priests invited from Canya-cubja. Their descendants branched into eighty-three families, and their precedence was fixed by the same prince Balla'la Séna, who also adjusted the family rank of other classes.

In Benga and Deshina Rárá three families of Cúyast´bas have pre-eminence; eight hold the second rank.* The Cúyast´bas of inferior rank generally assume the addition of Désa, common to the tribe of Súdras, in the same manner as other classes have similar titles common to the whole tribe. The regular addition to the name of Csbatríya is Verman; to that of a Vaiśya, Gupta; but the general title of Déva is commonly assumed; and, with a feminine termination, is also borne by women of other tribes.

* Cúyast´has of Deshina Rará and Benga.

<table>
<thead>
<tr>
<th>Cúyast´has</th>
<th>Verman</th>
<th>Mitra</th>
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<tbody>
<tr>
<td>Ghóshaa</td>
<td>Vásu</td>
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<td>Vulg. Bófe</td>
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Sanmaulica 8.

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<tr>
<th>Deshina Rará</th>
<th>Cara</th>
<th>Palita</th>
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<tr>
<td>Dé.</td>
<td>Datta</td>
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<tr>
<td>Séna.</td>
<td>Sinha</td>
<td>Désa</td>
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<td>Guha.</td>
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Maulica 72.

<table>
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<tr>
<th>Benga</th>
<th>Ghóshaa</th>
<th>Vásu</th>
<th>Mitra</th>
<th>Vuman</th>
<th>Désa</th>
<th>Guha</th>
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The others are omitted for the sake of brevity; their names seldom occur in common intercourse.
The distinctions of families are important in regulating intermarriages. Genealogy is made a particular study; and the greatest attention is given to regulate the marriages according to established rules, particularly in the first marriage of the eldest son. The principal points to be observed are, not to marry within the prohibited degrees; nor in a family known by its name to be of the same primitive stock; nor in a family of inferior rank; nor even in an inferior branch of an equal family; for within some families gradations are established. Thus, among the Culina of the Câyast'has, the rank has been counted from thirteen degrees; and in every generation, so long as the marriage has been properly allotted, one degree has been added to the rank. But should a marriage be contracted in a family of a lower degree, an entire forfeiture of such rank would be incurred.

The subject is intricate; but any person, desirous of acquiring information upon it, may refer to the writings of Gāt'ácas, or genealogists, whose compositions are in the provincial dialect, and are known by the name of Culași.
IV.

SOME ACCOUNT OF THE

SCULPTURES AT MAHABALIPOORUM;

Usually called the Seven Pagodas.

By J. GOLDINGHAM, Esq.

THESE curious remains of antiquity, situate near the sea, are about thirty-eight English miles southerly from Madras. A distant view presents merely a rock, which, on a near approach, is found deserving of particular examination. The attention passing over the smaller objects, is first arrested by a Hindu pagoda, covered with sculpture, and hewn from a single mass of rock; being about twenty-six feet in height, nearly as long, and about half as broad. Within is the lingam, and a long inscription on the wall, in characters unknown.

Near this structure, the surface of the rock, about ninety feet in extent, and thirty in height, is covered with figures in bas-relief. A gigantic figure of the god Crishna is the most conspicuous, with Arjooon, his favourite, in the Hindu attitude of prayer; but so void of flesh, as to present more the appearance of a skeleton than the representation of a living person. Below is a venerable figure, said to be the father of Arjooon; both figures proving the sculptor possessed no inconsiderable skill. Here are the representations of several animals, and of one which the Brâhmens name singam, or lion; but by no means a likeness of that animal, wanting the peculiar characteristick, the
the mane. Something intended to represent this is, indeed, visible, which has more the effect of spots. It appears evident, the sculptor was by no means so well acquainted with the figure of the lion as with that of the elephant and monkey, both being well represented in this group. This scene, I understand, is taken from the Mababarar, and exhibits the principal persons whose actions are celebrated in that work.

Opposite, and surrounded by, a wall of stone, are pagodas of brick, said to be of great antiquity. Adjoining is an excavation in the rock, the massy roof seemingly supported by columns, not unlike those in the celebrated cavern in the island of Elephanta, but have been left unfinished. This was probably intended as a place of worship. A few paces onward is another, and a more spacious, excavation, now used, and I suppose originally intended, as a shelter for travellers. A scene of sculpture fronts the entrance, said to represent Crishna attending the herds of Ananda. One of the group represents a man diverting an infant, by playing on a flute, and holding the instrument as we do. A gigantic figure of the god, with the gopis, and several good representations of nature, are observed. The columns supporting the roof are of different orders, the base of one is the figure of a Sphynx. On the pavement is an inscription. (See Inscript.) Near is the almost deserted village, which still retains the ancient name Mahabalipoorum. The few remaining Brahmens visit the traveller, and conduct him over the rock.

In the way up the rock a prodigious circular stone is passed under, so placed by nature, on a smooth and sloping surface, that you are in dread of its crushing you before you clear it. The diameter of this stone is twenty-seven feet. The top of the rock is strewed with fragments of bricks, the remains, as you are informed, of a palace anciently standing on this site. A rectangular polished
polished slab, about ten feet in length, the figure of a *singam* couchant, at the south end, is shewn you as the couch of the DHERMA Rajah. A short way further, the bath used by the females of the palace is pointed out. A tale I suspect fabricated by the Brâhmen to amuse the traveller. That some of their own cast had chosen this spot, retired among rocks difficult of access to reside in, and that the bath, as it is called, which is only a rough stone hollowed, was their reservoir for water, would have an air of probability. The couch seems to have been cut from a stone accidentally placed in its present situation, and never to have made a part of the internal furniture of a building. The *singam*, if intended as a lion, is equally imperfect with the figures of the same animal before-mentioned.

Descending over immense beds of stone, you arrive at a spacious excavation; a temple dedicated to Sî'VA, who is represented, in the middle compartment, of a large stature, and with four arms; the left foot rests on a bull couchant; a small figure of BRÂHMA on the right hand; another of VISHNU on the left; where also the figure of his goddess PARVATÎ is observed. At one end of the temple is a gigantic figure of VISHNU, sleeping on an enormous Cobra de Capella, with several heads, and so disposed as to form a canopy over the head of the god. At the opposite end is the goddess SÎ'VA, with eight arms, mounted on a *singam*. Opposed to her is a gigantic figure, with a buffalo's head and human body. Between these is a human figure, suspended with the head downwards. The goddess is represented, with several warlike weapons, and some armed dwarf attendants; while the monster is armed with a club. In the character of DURGA, or protector of the virtuous, the goddess is rescuing from the YEM Rajah (the figure with the buffalo's head) the suspended figure fallen improperly into his hands. The figure and action of the goddess are executed in a masterly and spirited style.
Over this temple, at a considerable elevation, is a smaller, wrought from a single mass of stone. Here is seen a slab similar to the Dherma Rajah's couch. Adjoining is a temple in the rough, and a large mass of rock, the upper part roughly-fashioned for a pagoda. If a conclusion may be drawn from these unfinished works, an uncommon and astonishing perseverance was exerted in finishing the structures here; and the more so, from the stone being a species of granite, and extremely hard.

The village contains but few houses, mostly inhabited by Brâhmens; the number of whom has, however, decreased of late, owing to a want of the means of subsisting. The remains of several stone edifices are seen here; and a large tank, lined, with steps of stone. A canopy for the pagod attracts the attention, as by no means wanting in magnificence or elegance. It is supported by four columns, with base and capital, about twenty-seven feet in height, the shaft tapering regularly upwards; is composed of a single stone, though not round, but sixteen sided; measuring at bottom about five and a half feet.

East of the village, and washed by the sea, which, perhaps, would have entirely demolished it before now, but for a defence of large stones in front, is a pagoda of stone, and containing the lingam, was dedicated to Śrīva. Besides the usual figures within, one of a gigantic stature is observed stretched out on the ground, and represented as secured in that position. This the Brāhmens tell you was designed for a Rajah who was thus secured by Viṣṇu; probably alluding to a prince of the Viṣṇu cast having conquered the country, and taken its prince. The surf here breaks far out over, as the Brāhmens inform you, the ruins of the city, which was incredibly large and magnificent. Many of the masses of stone near the shore appear to have been wrought. A Brāhmen, about fifty years of age, a native of the place, whom I have had an opportunity
opportunity of conversing with since my arrival at Madras, informed me, his grandfather had frequently mentioned having seen the gilt tops of five pagodas in the surf, no longer visible. In the account of this place by Mr. William Chambers, in the first volume of the Asiatick Researches, we find mention of a brick pagoda, dedicated to Śiva, and washed by the sea; this is no longer visible; but as the Brāhmens have no recollection of such a structure, and as Mr. Chambers wrote from memory, I am inclined to think the pagoda of stone mentioned above to be the one he means. However, it appears from good authorities, that the sea on this part of the coast is encroaching by very slow, but no less certain steps, and will perhaps in a lapse of ages entirely hide these magnificent ruins.

About a mile to the southward are other structures of stone, of the same order as those north, but having been left unfinished, at first sight appear different: the southermost of these is about forty feet in height, twenty-nine in breadth, and nearly the same in length, hewn from a single mass: the outside is covered with sculpture, (for an account of which see Inscriptions:) the next is also cut from one mass of stone, being in length about forty-nine feet, in breadth and height twenty-five, and is rent through the middle from the top to the bottom; a large fragment from one corner is observed on the ground: No account is preserved of the powerful cause which produced this destructive effect. Beside these, are three smaller structures of stone. Here is also the jīngam, or lion, very large, but, except in size, I can observe no difference from the figures of the same animal northerly. Near the jīngam, is an elephant of stone about nine feet in height, and large in proportion: Here, indeed, we observe the true figure and character of the animal.
The Brāhmaṇa before mentioned informed me, that their Purāṇas contained no account of any of the structures here described, except the stone pagodas near the sea, and the pagodas of brick at the village, built by the Dherma Rajah, and his brothers: He, however, gave me the following traditional account: That a northern prince (perhaps one of the conquerors) about one thousand years ago, was desirous of having a great work executed, but the Hindu sculptors and masons refused to execute it on the terms he offered: Attempting force I suppose, they, in number about four thousand, fled with their effects from his country hither, where they resided four or five years, and in this interval executed these magnificent works. The prince at length discovering them, prevailed on them to return, which they did, leaving the works unfinished as they appear at present.

To those who know the nature of these people, this account will not appear improbable. At present we sometimes hear of all the individuals of a particular branch of trade deserting their houses, because the hand of power has treated them somewhat roughly; and we observe like circumstances continually in miniature. Why the Brāhmaṇa resident on the spot keep this account secret I cannot determine; but am led to suppose they have an idea, the more they can envelope the place in mystery, the more people will be tempted to visit and investigate, by which means they profit considerably.

The difference of style in the architecture of these structures, and those on the coast hereabouts, (with exceptions to the pagodas of brick at the village, and that of stone near the sea, both mentioned in the Purāṇas, and which are not different,) tends to prove that the artists were not of this country; and the resemblance of some of the figures and pillars to those in the Elephanta Cave, seems to indicate they were from the northward. The fragments of bricks, at
at the top of the rock, may be the remains of habitations raised in this place of security by the fugitives in question. Some of the Inscriptions, however, (all of which were taken by myself with much care,) may throw further light on this subject.

INScriptions at Mahabalipoorum.

On the lower Division of the Southern Structure and the Eastern Face.

This Inscription is above a Figure apparently Female, but with only one Breast, (as at the Cave in Elephanta Island.) Four Arms are observed; in one of the Hands a Battle-axe, a Snake coiled up on the Right Side.

Above a Male Figure with four Arms.

Northern Face.

Above a Male Figure with Four Arms; a Battle-axe in one of the Hands.

Southern
Southern Front.

Above a Male Figure, with four Arms.

On the middle Division, Eastern Face.

Above a Male.

Above a Male, bearing a Weapon of War on the left Shoulder.
SCULPTURES AT MAHABALIPOORUM.

Northern Face.

Above a Male with four Arms, leaning on a Bull; the Hair plaited, and rolled about the Head; a String across the left Shoulder, as the Brāhmens' String of the present Day.

Above two Figures, Male and Female. The former has four Arms, and the String as above; is leaning on the latter, who seems to stoop from the Weight. The Head of the Male is covered with a high Cap, while the Hair of the Female is in the same Form as that of the Female Figures at Elephanta.

Above two Figures, Male and Female. The former has four Arms, and the String.
Above a Male Figure, with four Arms, and the Brâhmenical String.

**Southern Face.**

Above a Male Figure, with four Arms.

Above a Male Figure, with four Arms, leaning on a Female, seeming to stoop under the Weight.

Above a Male, with four Arms. A Scepter appears in one Hand. This Inscription being very difficult to come at, is perhaps not quite correct.
Above a Male Figure, with four Arms.

West Front.

Over a Male. The String over the left Shoulder, and a warlike Weapon on the Right.

Another Figure on this Face, but no Inscription above it.

On the Upper Division.

Each Front of this Division is ornamented with Figures, different in some Respects from those below: all, however, of the same Family.

On the Eastern Front is a Male Figure, (two Arms only.) He has two Strings or Belts; one crossing the other over the Shoulder.

Over
Over him is the following Inscription, the only one on this Division.

The Characters of this Inscription bear a strong resemblance to those of the Inscription in the Stone Pagoda, near the Village mentioned in the first Part of the Account of the Place.

This Inscription is on the Pavement of the Choultry, near the Village, very roughly cut, and apparently by different Artists from those who cut the former.
The Hindu-constant Heiral Diagram
Account of the Hindustanee Horometry.
By John Gilchrist, Esq.

The inhabitants of Hindustan commonly reckon and divide time in the following manner; which exhibits a horography so imperfect, however, that its inaccuracy can only be equalled by the peoples' general ignorance of such a division, that, with all its imperfections and absurdities, must nevertheless answer the various purposes of many millions in this country. I shall therefore explain and illustrate so complex and difficult a subject, to the best of my ability and information from the natives, without presuming, in the discussion here, to encroach on the province of the chronologist or astronomer, who may yet investigate this matter with higher views, while my aim is, in the mean time, perhaps, not less usefully confined to ordinary cases and capacities entirely.

60 Til or unoopul (a sub-division of time, for which we have no relative term but thirds, as the series next to *seconds*) are one bipul.

60 Bipul (which corresponds progressively only with our seconds or moments) one pul.

* On this principle one minute of ours being equal to 24 puls, and one moment to 24 bipuls, it is neither easy nor necessary to trace and mark the coincidence of such diminutives any farther. I may, however, add what the Furchung Kardanez contains, relative to these horal divisions, as follows.

4 Renoo constitute 1 puluk; 16 puluks, 1 kaf,ka; 30 kaf,has, 1 kula; 30 kulas, 1 guhun; 60 guhuns, 1 dund; 2 dunds, 1 g,huree; 30 dunds, 1 din; 60 dunds, 1 din o rat. From this work it is evident that there exist various modes of dividing time in India, because a little farther on the author states the following also, viz.

60 Zurru, 1 dum; 60 dums, 1 lumhu, &c. which, as well as the many local modes in use, it would be superfluous to enumerate. I shall therefore attend only to the former, so far as they agree with our text. The kaf,ha is equal to 4 tiles, the kula, or two bipuls; the guhan and pul are the same; so are the dund and (kuchee) g,huree; but the learner must advert to the g,huree in this note, being pukkee, or two of the former; as this distinction is frequently used when they allot only four g,hurees to the puhur; and pukkee, or double, is always understood.
§2

ACCOUNT OF THE

60 Pul (correlative as above, in this sexagesimal scale with our minutes or primes) one g,buree, and 60 g,buree (called also d,und, which we may here translate hour) constitute our twenty-four hours,* or one whole day; divided into 4 pubur din, diurnal watches; 4 pubur rat, nocturnal watches.

During the equinoctial months, there are just 30 g,burees in the day, and 30 also in the night; each g,buree properly occupying a space, at all times, exactly equal to 24 of our minutes; because 60 g,burees, of 24 English minutes each, are of course 24 English hours of 60 English minutes each. For nations under or near the equator, this horological arrangement will prove convenient enough, and may yet be adduced as one argument for ascertaining with more precision the country whence the Hindus originally came, provided they are, as is generally supposed, the inventors of the system under consideration here. The farther we recede from the line, the more difficult and troublesome will the present plan appear. And as in this country the artificial day commences with the dawn, and closes just after sun-set, it becomes necessary to make the puburs or watches contract and expand occasionally, in proportion to the length of the day, and the consequent shortness of the night, by admitting a greater or smaller number of g,burees into these grand diurnal and nocturnal divisions alternately, and according to the sun’s progress or from the tropicks. The summer solstitial day will, therefore, consist of 34 g,burees, and the night

* Lumhu and dum, perhaps, answer to our minutes and seconds, as the constituent parts of the jaut, or hour, 24 of which are said to constitute a natural day, and are reckoned from 1 o’clock after midday, regularly on through the night; also up to 24 o’clock the next noon, as formerly was the case, and which is still observed in some places on the continent; or, like ours, from 1 after noon to 12 at midnight; and again, from 1 after midnight to 12 o’clock the next noon. Whether those few who can talk of the jaut at all, have learnt this entirely from us or not, is a point rather dubious to me; but I suspect they have it from the Arabians, who acquired this with other sciences from the Greeks.
night of 26 only, or vice versa: but, what is most singular in the Indian horometry, their g,hurees are unequally distributed among the day and night watches; the former varying from 6 to 9 in the latter, which are thus prevented from any definite coincidence with our time, except about the equinoctial periods only, when one puhur nearly corresponds to 3 English hours. I say nearly, because even then the four middle watches have only 7 g,hurees, or 2 hours 48 minutes of ours; while the extremes have 8 g,hurees a-piece, or 24 English minutes more than the others, and consequently agree with our 3 hours 12 minutes; while at other times the puhur is equal to no less than 3 hours 36 minutes; a fact which I believe has never yet been stated properly; though many writers have already given their sentiments to the public on the subject before us; but they were probably misled by saying 4-38 are 12 hours for the day, and the same for the night. Without considering the sexagesimal division, we must first make of the whole 24 hours, or 8 watches, 4 of which, during both equinoxes, having 7 g,hurees only, give 28: and the other 4 extreme watches, consisting at these periods also of 8 g,hurees each, form 32—60 in all; not 64 g,hurees, as some calculators have made it, who were not aware that the g,huree, or dund, never can be more nor less than 24 of our minutes, as I have proved above, by

* One of those vulgar errors originating in the crude and superficial notions which none take the trouble to examine or correct, and being thus implicitly adopted, are not soon nor easily eradicated; may, this very idea of sixty-four may be supported from an old diathic.

At,h puhur choun fut g,huree, k,huree pokaroon pee,
Jee nikse, Jo pee mile; nikus ja, e yih jee.

But I answer, the bard seems a forry astronomer, or he would not have followed the erroneous opinion of there being 8 g,hurees in each of the eight puhur, and 64 in the natural day: though this prevails among the illiterate Indians uncontroverted to the present hour; and, were I not to expose it here, might continue a stumbling-block for ever; and in this random way have we also imbibed the doctrine that 4 puhur, of three hours each, are twelve of course; and eight of these must give us 24. A brief, but truly incorrect, mode of settling this account.
by considering that 24 multiplied by 60, or 60 by 24, must be alike, which I shall make still more evident hereafter. In judicial and military proceedings, the present enquiry may, sometimes, assume considerable importance; and, as an acquaintance with it may also facilitate other matters, I have endeavoured to exhibit the Indian horometrical system contrasted with our own, upon a dial or horal diagram, calculated for one natural day of 24 hours, and adjusted to both the equinoctial and solstitial seasons, comprising four months of the twelve, that these may serve as some basis or data for a general coincidence of the whole, at any intermediate period, until men who are better qualified than the writer of this paper to execute such a task with precision, condescend to undertake it for us. He is even sanguine enough to hope that some able artist in Europe may yet be induced to construct the dials of clocks, &c. for the Indian market on the principles delineated here, and in Persian figures also. But we must now proceed to an explanation of the horal diagram adapted to the meridian of Patna, the central part of the Benares Zemindary, and the middle latitudes of Hindustan. The two exterior rings of this circle contain the complete 24 English hours, noted by the Roman letters, I, II, III, IV, &c. and the minutes are marked in figures, 24, 48, 12, 36, 60, agreeably to the sexagesimal scale, whereon the equi-distant intersecions of this dial are founded; the meridional semicircles of which represent our semidian watch-plates, and for obvious reasons, with the modern horary repetition. See the note in page 82. I have distinguished the eight (4 diurnal and 4 nocturnal) watches, or puburs, from I. to IV. by Roman letters also, with the chime (gujur) or number of bells struck at each in large figures, below the pubur letter, to which they belong, and in the same reiterated way; but these, instead of ranging from the meridian, like the English hours, commence with the equatorial and tropical lines alternately, as
as their situations and spaces must regularly accord with the rising and setting of the sun at the vernal and autumnal equinoxes, as also at the summer and winter solstices. The days then differ in length alternately from 34 to 26 g,burees, as noted by the chime figures of every watch; all of which will be more evident from the mode of inferring them, and the manner that the plate has been shaded, to illustrate these circumstances fully. II. pubur, however, never varies; and being upon the meridional line, it of course constantly falls in with our XII. day and night. The fourth ring from the circumference shews the g,burees, when the day is longest, running with the sun to the top, and from this to VI. P.M. for the subdivisions of the day, and in the same manner by the bottom onwards for those of the night, throughout these concatenated circular figures 1. 2. 3. 4. 5. 6. 7. 8. 9, 1. 2, &c. q. v. in the plate. Still more interior appear the equinoctial g,burees, and on the same principles exactly. Within these come the winter solstitial g,burees, so clearly marked as to require no further elucidation here; except that in the three series of convergent figures now enumerated, the reader will recollect, when he comes to the highest number of g,burees in any pubur, to trace the latter, and its chime, or number of bells, out by the g,buree chord. For instance, when the days are shortest, begin 48 minutes after VI. A. M. and follow the coincident line inward to the centre, till you reach 9 and 34 for the closing g,buree and gajur of the night; thence go round in succession upwards with the day g,burees 1. 2. 3. 4. 5. 6. 7. the chord of which last terminates 36 minutes after IX. and has 7 upon it for 7 bells, and 1 for ek pubur din, the first watch of the day. In this way the whole may be compared with our time, allowing not only for the different meridians in this country, but for the several intermediate periods, and the difficulty of precisely ascertaining the real rising of the sun, &c. Nearest the centre I have inserted the prime divisions
or puls of every g,buree, viz. 60, 30—15, 45, 60, in two spaces only, because these are the invariable constituent minute parts of the g,buree at all seasons of the year, and consequently apply, (though omitted to prevent confusion,) as in the plate, to every one of the horal sections delineated there, into which the whole dial is equally divided. The intelligent reader may now consult the diagram itself, and I trust, with much satisfaction, as it, in fact, was the first thing that gave me any accurate knowledge of the arrangement and coincidence of the Hindustanee with the English hours, or of the rules on which their economy is founded. I certainly might have traced out and inserted the whole for a complete year, had not the apprehension of making the figure too intricate and crowded for general utility, determined me to confine it to the elucidation of four months only; especially as the real and artificial variations can be learned from an Indian astronomer, by those who may wish to be minutely accurate on this subject; whence every one will have it in his own power to note the exact horal coincidences at any given period, by extending the present scheme only a little farther; because the natives never add nor subtract a g,buree until the 60 puls of which it consists are accumulated, but, with their usual apathy, continue to distribute and reduce the constant increasing and decreasing temporal fractions among or from the several puburs with little or no precision. Nay, they often have recourse to the last of the diurnal or nocturnal subdivisions for this purpose, when the grand horologist himself is about to inform them, that now is the time to wait for the whole of their lost minutes, before they proceed on a new score, at the risk, perhaps, of making the closing g,buree of the day or night as long as any two of the rest. On the other hand, when they have previously galloped too fast with time, the same ill fated hindmost g,buree may be reduced to a mere shadow, that the G,buree,alee may found the exact number, without regarding its disproportion to the
the rest in the same pubur at all. So much this and similar freedoms have been and can be taken with time in Hindustan, that we may frequently hear the following story: While the fast of Rumuzan lasts, it is not lawful for the Musulmans to eat or drink in the day; though at night they not only do both, but can uninterruptedly enjoy its other pleasures also; and upon such an occasion, a certain Omra sent to enquire of his G.buree,aloe, if it was still night; to which the complaisant bellman replied in the true style of oriental adulation, Rat to bo chookee mugut peer moorfoyd ke wafe do g.buree, myn luga rukee. "Night is past to be sure; but I have yet two hours in reserve for his worship’s convenience." The apparatus with which the hours are measured and announced, consists of a shallow bell-metal pan, named, from its office, g.buree,al, and suspended so as to be easily struck with a wooden mallet by the G.buree,aloe, who thus strikes the g.burees as they pass, and which he learns from an empty thin brass cup (kutoree) perforated at bottom, and placed on the surface of water in a large vessel, where nothing can disturb it, while the water gradually fills the cup, and sinks it in the space of one g.buree, to which this hour-cup or kutoree has previously been adjusted astronomically by an astrolabe, used for such purposes in India. These kutorees are now and then found with their requisite divisions and subdivisions, very scientifically marked in Sanscrit characters, and may have their uses for the more difficult and abstruse operations of the mathematician or astrologer: but for the ordinary occurrences of life, I believe the simple rude horology described above suffices (perhaps divided into fourths of a g.buree) the Asiatics in general, who, by the bye, are often wonderfully uninformd respecting every thing of this kind. The whole, indeed, appears, even to the better sorts of people, so perplexing and inconvenient, that they are very ready to adopt our divisions of time, when their residence among or near us puts this in their power: whence
whence we may, in a great measure, account for the
obscurity and confusion in which this subject has hi-
thereto remained among the Indians themselves; and
the consequent glimmering light that preceding wri-
ters have yet afforded in this branch of oriental know-
ledge, which really seems to have been flurred over as
a drudgery entirely beneath their notice and enquiry.
The first g,buree of the first pubur is so far sacred to the
Emperor of Hinduffan, that his G,buree,alee alone
strikes one for it. The second g,buree is known by two
blows on the G,buree,al, and so on: one stroke is
added for every g,buree to the highest, which (af-
suming the equinoctial periods for this statement) is
eight, announced by eight distinct blows for the past
g,burees; after which, with a slight intermission, the
gujur of eight bells is struck or rung, as noted in the
diagram by the chime figure 8, and then one hollow
found publishes the first, or ek pubur din or rat, as this
may happen, and for which consult the plate. In one
g,buree, or 24 of our minutes, after this, the same rei-
teration takes place; but here stops, at the seventh or
meridional g,buree, and is then followed with its gujur,
or chime of 15; of which 8 are for the first watch,
and 7 for the second, or do pubur, now proclaimed by
two full distinct sounds. We next proceed with 7
more g,burees, exactly noting them as before, and
ringing the gujur of 22 strokes, after the seventh
g,buree, or teen pubur, also known by three loud
sounds. The fourth pubur has, like the first, 8 g,burees,
and differs in no other respect than having a gujur of
30 after the equatorial g,buree has been struck, the
whole being closed by four loud blows on the g,buree,
al for char pubur din or rat; the repetition being the
same day and night during the equinoctial periods,
which I have here given merely as an example more
easy for the scholar's comprehension at first than the
rest. The extreme gujurs may be properly termed the
evening and morning bell; and, in fact, the word
seems much restricted to these, as pubur alone is more
commonly
commonly used for the middle *cbimes* than *gujur* appears to be. Six or eight people are required to attend the establishment of a *g,buree*; four through the day, and as many at night; so that none but wealthy men, or grandees, can afford to support one as a necessary appendage of their consequence and rank, which is convenient enough for the other inhabitants, who would have nothing of this sort to consult, as (those being excepted which are attached to their armies) I imagine there are no other public (*g,burees*) clocks in all *India*. 
VI.

On Indian Weights and Measures.

By

H. T. Colebrooke, Esq.

Commentators reconcile the contradictions of ancient authors, on the subject of weights and measures, by a reference to different standards. To understand their explanations, I have been led to some enquiries, the result of which I shall state concisely, to alleviate the labour of others who may seek information on the same subject; omitting, however, such measures as are of very limited use.

Most of the authorities which I shall quote have not been consulted by myself, but are assumed from the citations in a work of Gopa'la Bhatta', on Numbers and Quantities, which is intitled Sanc'hyaparimina.

Menu, Ya'jnyawaleya, and Na'reda, trace all weights from the least visible quantity, which they concur in naming trasarénu, and describing as the very small mote which may be discerned in a sun-beam passing through "a lattice." Writers on medicine proceed a step further, and affirm, that a trasarénu contains thirty paramánu, or atoms: they describe the trasarénu in words of the same import with the definitions given by Menu, and they furnish another name for it, vansí. According to them, eighty-six vansís make one marichi, or sensible portion of light.

The
The legislators above named proceed from the *tra-farēnu* as follows:

8 *traṣarēnuś* = 1 *licṣba*, or minute poppy feed.

3 *licṣbas* = 1 *rāja śbershapa*, or black mustard feed.

3 *rāja śbershapas* = 1 *gaura śbershapa*, or white mustard feed.

6 *gaura śbershapas* = 1 *yava*, or middle sized barley-corn.

3 *yavas* = 1 *crīṣhnaṇa*, or seed of the *gunjā*.

This weight is the lowest denomination in general use, and commonly known by the name of *retti*, corrupted from *rettica*, which, as well as *raṭicā*, denotes the red feed, as *crīṣhnaṇa* indicates the black feed of the *gunjā* creeper. Each *retti* used by jewellers is equal to \( \frac{7}{8} \)ths of a carat. The feeds themselves have been ascertained by Sir *William Jones*, from the average of numerous trials, at \( 1\frac{3}{16} \) grain. But fictitious *rettis*, in common use, should be double of the *gunjā* feed; however, they weigh less than two grains and a quarter. For the *sicca* weight contains \( 179\frac{2}{3} \) grains nearly; the *māsba*, \( 17\frac{3}{8} \) nearly; the *retti*, \( 2\frac{3}{16} \) nearly. Writers on medicine trace this weight from the smallest sensible quantity in another order.

30 *paramāṇus*, or atoms = 1 *traṣarēnuś*, or *vansi*.

86 *vansi* = 1 *marīchi*, or sensible quantity of light.

6 *marīchis* = 1 *rāgicā*, or black mustard feed.

3 *rāgicās* = 1 *śbershapa*, or white mustard feed.

8 *śbershapas* = 1 *yava*, or barley-corn.

4 *yavas* = 1 *gunjā*, or *raṭicā*.

* *Asianick Researches, vol. ii. page 154.*
A rettica is also said to be equal in weight to four grains of rice in the husk: and Go'pa'la Bhatta' affirms that one seed of the gunja, according to writers on astronomy, is equal to two large barley-corns. Notwithstanding this apparent uncertainty in the comparison of a seed of the gunja to other productions of nature, the weight of a raeticā is well determined by practice, and is the common medium of comparison for other weights. These I shall now state on the authority of Menu, Ya'jnyawaleya, and Na'reda.

**Weights of Gold.**

5 chrisnalas, or raeticās = 1 māsba, máshaca, or máṣbica.

16 másbas = 1 carṣha, aṣsha, tōlaca, or suverna.

4 carṣhas, or suvernas = 1 pala, (the same weight, which is also denominated niṣbca.)

10 palas = 1 dbarana of gold.

Ya'jnyawaleya adds, that five suvernas make one pala (of gold) according to some authorities.

**Weights of Silver.**

2 raeticās, or seeds of the gunja = 1 máshaca of silver.

16 máshacas = 1 dbarana of silver, or purāna.

10 dbaranas of silver = 1 satamāna or pala of silver.

But a carṣha, or eighty raeticās of copper, is called a pana, or cārṣbāpana.

Commentators differ on the application of the several terms. Some consider chrisnala as a term appropriated to the quantity of one raeticā of gold; but Cullu'ca Bhatta' thinks the suverna only peculiar to gold, for which metal it has also a name. A pana, or cārṣbāpana, is a measure of silver as well as of copper.
There is a further diversity in the application of the terms; for they are used to describe other weights. Na'reda says a màśha may also be considered as the twentieth of a cārabāpana; and Vṛihaspāti describes it as the twentieth part of the pala. Hence we have no less than four màśhās: one màśha of five raśticaś; another of four raśticaś, (according to Na'reda;) a third of sixteen raśticaś, according to Vṛihaspāti;) and a fourth (the màśhaca of silver) consisting of two raśticaś; not to notice the màśhaca used by the medical tribe, and consisting of ten, or, according to some authorities, of twelve, raśticaś, which may be the same as the jeweller's màśha of fix double rettis. To these I do not add the màśha of eight raśticaś, because it has been explained, as measured by eight silver rettis weights, each twice as heavy as the seed; yet, as a practical denomination, it must be noticed. Eight such rettis make one màśha; but twelve màśhas compose one tōla. This tōla is no where suggested by the Hindu legislators. Allowing for a difference in the retti, it is double the weight of the legal tōla, or 210 grains instead of 105 grains.

A niśbca, as synonymous with pala, consists of five suvernas, according to some authors. It is also a denomination for the quantity of one hundred and fifty suvernas. Other large denominations are noticed in dictionaries.

108 suvernas, or tōlacas, of gold, constitute an urub-būshana, pala, or dināra.
100 palas, or niśbcas, make one tūlā; 20 tūlās, or 2000 palas, one bhāra; and 10 bhāra, one àschita.
200 palas, or niśbcas, constitute one bhāra.

According to Da'Nayo'gi'swara, the tenth of a bhāra is called ad'bāra, which is consequently synonymous with bāra, as a term for a specific quantity of gold.

Go'pa'la
Go'pa'la Bhattacharya also states other weights, without mentioning by what classes they are used. I suspect an error in the statement, because it reduces the māśba to a very low denomination, and I suppose it to be the jewelers' weight.

6 rājicās (raṭicās) = 1 māśbaca, hēma, or vānaca.
4 vānacās = 1 jala, dbaranā, or tanca.
2 tancās = 1 cōna.
2 cōnas = 1 carśba.

Probably it should be raṭicās instead of rājicās, which would nearly correspond with the weights subjoined, giving twenty-four rettiscās for one dbaranā in both statements. It also corresponds with the tables in the Ayén Ačberī, (vol. iii. p. 94.) where a tānc of twenty-four rettis, fixed at ten barley-corns to the retti, contains two hundred and forty barley-corns; and a māśba of eight rettis, at seven and a half barley-corns each, contains sixty rettis; consequently four māśbas are equal to one tanca, as in the preceding table; and six jewelers' rettis are equal to eight double rettis, as used by goldsmiths.

The same author (Go'pa'la Bhattacharya) observes, that weights are thus stated in astronomical books:

2 large barley-corns = 1 feed of the gunjā.
3 gunjās = 1 balla.
8 ballas = 1 dbaranā.
2 dbaranās = 1 alaca.
1000 alacas = 1 dhatdca.

The tale of shells, compared to weight of silver, may be taken on the authority of the Līlāvati.

20 capardacās.
ON INDIAN WEIGHTS AND MEASURES.

20 capardacas, shells, or cowries = 1 cucini.
4 cucini = 1 pana, cárshápana, or carshica.
16 para (== 1 purána of shells) = 1 bherma of silver.
16 bhermas = 1 nishca of silver.

It may be inferred that one shell is valued at one rastica of copper; one pana of shells at one pana of copper; and sixty-four panas, at one tólaca of silver, which is equal in weight to one pana of copper. And it seems remarkable that the comparative value of silver, copper, and shells, is nearly the same at this time as it was in the days of Bhāscara*.

On the measures of grain Go'pa'la Bhatta' quotes the authority of several puránas.

Varába purána: 1 mūshti, or handful = 1 pala.
2 palas = 1 prafriti.
8 mūshti = 1 cunchi.
8 cunbis = 1 pūsbeala.
4 pūsbealas = 1 ād'bacas.
4 ād'bacas = 1 dróna.

Bhawishya purána: 2 palas = 1 prafriti.
2 prafritis = 1 cudava.
4 cudavas = 1 prafsha.
4 prafshas = 1 ād'bacas.
4 ād'bacas = 1 dróna.
2 drónas = 1 cumb'ba, or jūrpa.
16 drónas = 1 c'hāri, or jhāri.

* The comparative value of silver and copper was the same in the reign of Akṣara; for the dáma, weighing five tanes, or twenty máfas, of copper, was valued at the fortieth part of the Jeláli rubiya, weighing twelve máfas and a half of pure silver; whence we have again the proportion of sixty-four to one.
ON INDIAN WEIGHTS AND MEASURES.

Padma puráṇa: 4 palas = 1 cudava.
4 cudavas = 1 prafś'ba.
4 prafś'bas = 1 âd'bacas.
4 âd'bacas = 1 dróna.
16 drónas = 1 ch'āri.
20 drónas = 1 cumb'ha.
10 cumb'bas = 1 bāba, or load.

Scanda puráṇa: 2 palas = 1 prafś'iti.
2 prafś'itis = 1 cudava.
4 cudavas = 1 prafś'ba.
4 prafś'bas = 1 âd'bacas.
4 âd'bacas = 1 dróna.
2 drónas = 1 cumb'ha according to some.
20 drónas = 1 cumb'ha according to others.

From these may be formed two Tables. The first coincides with texts of the Varāha purāṇa, and is preferred by Raghunandana. The second, formed on the concurrent authority of the Bhawipśya, Padme and Scanda puránas, is adopted in the Calpateru; rejecting, however, the cumb'ha of two drónas, and making the pala equal to the weight of three tólacas and a half.

Table I.

8 musbtis, or handfuls, = 8 palas = 4 prafś'itis = 1 cunchi.
8 cunchis = 1 pusbcalas.
4 pusbcalas = 1 âd'hacas.
4 âd'hacas = 1 dróna.
20 drónas = 1 cumb'ha.

Vol. V. G Table
Table II.

| 4 palas  | 2 praśritas | 1 cudava or sētticā | 14 tölas. |
| 4 cudavas | 1 praśṭha | 56 —— |
| 4 praśṭhas | 1 dāḍhava | 224 —— |
| 4 āḍhacas | 1 drōna | 896 —— |
| 20 drōnas | 12 c'hāris = 1 cumb'ha | 17,920 —— |
| 10 cumb'has | 1 bāha | 179,200 —— |

But some make two drōnas equal to one cumb'ha.

Would it be unreasonable to derive the English coomb of four bushels from the cumb'ha of the Hindus? The c'hārī, subsequently described, contains 5832 cubic inches, if the cubit be taken at eighteen inches. It would consequently be equal to two bushels, two pecks, one gallon, and two thirds; and the cumb'ha, equal to one c'hārī and a quarter, will contain three bushels and three gallons nearly. According to Lacshmi'dhera's valuation of the pala, at three tölacas and a half, the c'hārī weighs 14,336 tölacas, or 215 lb. avoirdupois nearly; and the cumb'ha 17,920 tölacas, or 268 lb. which corresponds nearly to the weight of a coomb of good wheat; and a bāha will be nearly equal to a wey, or a ton in freight.

The name of sētticā for the fourth of a praśṭha is assumed from the Varābha purāṇa; and Hemaḍri accordingly declares it synonymous with cudava. The Calpateru, Smrītisara, Retnácarā, and Samaya-pradipa, also make the sētticā equal to the cudava, or a quarter of the praśṭha; but it contains twelve praśriti according to these commentaries, and the praśriti is described in the Dānacānda, by Lacshmi'dhera, author of the Calpateru, as the quantity held in both hands by a man.
of the common size. Twelve such handfuls fill a cudava, described as a vessel four fingers wide, and as many deep, which is used in measuring small wood, canes, iron, and other things. But Vāchēspatēmīśra adopts this cudava of twelve prajritisy, whence we have a third Table of legal Measures in general use.

**Table III.**

<table>
<thead>
<tr>
<th>Measures</th>
<th>Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>12 double handfuls</td>
<td>1 cudava.</td>
</tr>
<tr>
<td>4 cudavas</td>
<td>1 praf'ha.</td>
</tr>
<tr>
<td>4 ad'hacas</td>
<td>1 drōna.</td>
</tr>
<tr>
<td>20 drōnas</td>
<td>1 cumb'ha.</td>
</tr>
</tbody>
</table>

Besides the difference already noticed on the subject of the cumb'ha, commentators have suggested wider differences. According to Cullu'ca Bhatta', it contains twenty drōnas; but this drōna contains two hundred palas.

In the Dāna vivēca the cumb'ha is stated at one thousand palas; in the Reinācara, at twenty praf'has. But, according to Ja'etu'carna, five hundred and twelve palas only constitute a cumb'ha. This may be the same quantity with the drōna, as a measure or weight estimated by the hand. It should consist of four ad'hacas, each equal to four praf'has; and each of these weighing, according to the Atharva vēda, thirty-two palas of gold. This again seems to be the praf'ha of Magad'ha, described by Go'patha Bra'hmaṇa.

<table>
<thead>
<tr>
<th>Measures</th>
<th>Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 cīṣhnalas</td>
<td>1 māśha.</td>
</tr>
<tr>
<td>64 māṣhas</td>
<td>1 pala.</td>
</tr>
<tr>
<td>32 palas</td>
<td>1 praf'ha, as used in Magad'ha.</td>
</tr>
</tbody>
</table>
Since the *pala* of gold weighs 420 troy grains, the *praśṭ'ha* contains one pound avoirdupois, fourteen ounces and three quarters nearly. The *dróna*, last mentioned, contains 30 lb. 11 oz. and a fraction; and a *cumb'ha* of twenty such *drónas*, 6 1/4 lb. 6 oz. and a half nearly.

The measures of grain in common use, are probably derived from the ancient *cumb'ha* and *dróna*; but their names are not suggested by any of the preceding Tables. Twenty *cát'has* make one *bisi*; and sixteen *bisis* one *pauti*. The size of the *cát'ha* varies in different districts; in some containing no more than two and a half *fér* of rice; in others five *fér*, (80 sicca weight;) or even more. In the southern districts of Bengal, a measure of grain is used which contains one *fér* and a quarter. It is called *réc*. Four *récs* make one *páli*; twenty *pális*, one *foli*; and sixteen *folis*, one *cáben*.

The *Vrihat Rájamartanda* specifies measures which do not appear to have been noticed in other Sanscrit writings.

\[
\begin{align*}
24 \text{ tólacas} & = 1 \text{ fér}. \\
2 \text{ fér} & = 1 \text{ prabh}.
\end{align*}
\]

It is mentioned in the *Ayén Aćkberí*, that the *fér* formerly contained eighteen *dáms* in some parts of Hindustan, and twenty-two *dáms* in others; but that it consisted of twenty-eight *dáms* at the commencement of the reign of Aćber, and was fixed by him at thirty *dáms*. The *dám* was fixed at five *táncs*, or twenty *másbas*; or, as stated in one place, twenty *másbas* and seven *rettis*. The ancient *fér*, noticed in the *Ayén Aćkberí*, therefore, coincided nearly with the *fér* stated in the *Rájamartanda*. The double *fér* is still used in some places, but called by the same name (*panchósíri*) as the weight of five *fér* used in others.
For measures used in *Mit'bila*, and some other countries, we have the authority of *Chande'suara*, in the *Bāḷa bhūṣana*. They differ from the second table, interposing a *mánica* equal to a fourth of a *c'bārī*, and making the *bāba* equal to twenty *c'bāris*.

| 4 palas | = | 1 cudava. |
| 4. cudavas | = | 1 praṣ'ha. |
| 4 praṣ'has | = | 1 ṛāṭhaca. |
| 4 ṛāṭhacas | = | 1 dróna. |
| 4 drónas | = | 1 mánica. |
| 4 mánicas | = | 1 c'bārī. |
| 20 c'bāris | = | 1 bāba. |

*Gopa'la Bhatta* states another set of measures, without furnishing a comparison to any determinate quantity otherwise known.

| 4 áyus | = | 1 śācs ha. |
| 4 śācs'has | = | 1 bițwa. |
| 4 bițwas | = | 1 cudava. |
| 4 cudavas | = | 1 praṣ'ha. |
| 4 praṣ'has | = | 1 c'bārī. |
| 4 c'bāris | = | 1 góni. |
| 4 góni's | = | 1 drónicā. |

I have already quoted a comparison of the *cudava* to a practical measure of length; and we learn from the *Līlāvatī*, that the *c'bārī*, or *c'bārica*, of *Magad'ha*, should be a cube measured by one cubit. "A vessel measured by a cubit, in every dimension, is a "ghanabāṣa, which, in *Magad'ha*, is called *c'bārica*: "it should be made with twelve corners, or angles "formed by surfaces; (that is, it should be made in the "form of a solid, with six faces.)

*The*
"The c'bārīca of Utcala is in general use on the south of the river Gōdēverī: there the drōna is the sixteenth part of a c'hārī; (as in the Second Table;) the ād'bhaca the fourth of a drōna; the prast'ba, the fourth of an ād'bhaca; and the cudava, a quarter of a prast'ba. But the cudava, formed like a ghanabasha, should be measured by three fingers and a half in every dimension. This vessel must be made of earth, or similar materials; for such alone is a cu-dava."

Both by this statement, and by the Second Table, a c'hārī consists of 1026 cudavas; and since the cubit must be taken at twenty-four fingers, or angulas, a solid cubit will contain 13,824 cubick angulas or fingers; and one cudava thirteen and a half cubick angulas. Its solid contents, therefore, are the half of a cube whose side is three fingers. A slight change in the reading would make the description quoted from the Līlāvatī coincide with this computation; and the c'hārīca of Utcala and Magad'ha would be the same.

However, Lacshimi'dhera has described the cudava as a vessel four fingers wide, and as many deep, which makes a cudava of sixty-four cubick angulas, or twenty-seven cubick inches. This will exhibit an ād'bhaca of 432 inches, similar to a dry measure used at Madras, which is said to contain 423 cubick inches, and is the eighth part of a marcal of 3384 cubick inches, or nearly double the drōna of 1728 cubick inches. If the cudava of Utcala be a cube whole side is three and a half fingers, containing forty-three cubick angulas nearly, or eighteen cubick inches and a fraction, the c'hārīca of Utcala contains 44,118 cubick angulas, or 18,612 cubick inches, taking the cubit at eighteen inches.

On
On the measures of space, Go’pa’la Bhatta’ quotes a text from Vriddha Menu, which traces these from the same minute quantity as weights.

8 trasarénus = 1 rénu.
8 rénu = 1 bálágra, or hair’s point.
8 bálágras = 1 lieśha, or poppy feed.
8 lieśhas = 1 yuca.
8 yúcás = 1 yava, or very small barley-corn.
8 yavas = 1 angula, or finger.

From this Menu proceeds to longer measures.

12 angulás, or fingers, = 1 viteśti, or span.
2 viteśsis, or spans, = 1 bešta, or cubit.

In the Ma’rcande’ya purána measures are traced from atoms.

8 paramánus, or atoms, = 1 para súcshma, most minute substance.
8 para súcshmas
8 trasarénus
8 bálágras
8 lieśhas
8 yúcás
8 yavas
6 fingers
2 padas
2 fpanis
2 cubits
4 cubits
2 dendas

= 1 mehirajaés, grain of sand or dust.
= 1 lieśha.
= 1 yuca.
= 1 yava.
= 1 angula, or finger.
= 1 pada, or breadth of the foot.
= 1 viteśti, or span.
= 1 cubit (bešta)
= the circumference of the human body.
= 1 dbaṇuṣb, denda, or staff.
= 1 naricá (or nādi)
In another place the fame puráṇa notices two measures, one of which is often mentioned in rituals:

21 breadths of the middle of the thumb = 1 retni.
10 ditto — — — — = 1 pradesya, or fspan, from the tip of the thumb to the tip of the fore-finger.

But, according to the Calpateru, it should be ten breadths of the thumb and a half. And we learn from the Aditya puráṇa, that, according to Vyaśa, it should be measured by the breadth of the thumb at the tip. The same puráṇa makes two retnis (or 42 thumbs) equal to one cibhu: but Hariṭa compares the cibhu to the cubit, four of which it contains, according to his statement: and four cibhus make one nakva. Here again the Aditya puráṇa differs, making the nakva to contain thirty dbanush. It concurs with authorities above cited, in the measures of the cubits, denda and nádi; the first containing twenty-four fingers; the second ninety-six fingers; and the nádi two dendas.

The same puráṇa notices the larger measures of distance.

\[
\begin{align*}
2000 \text{ dbanush} & = 1 \text{ crośa}, \\
2 \text{ crośas} & = \text{ gavyuti}, \\
8000 \text{ dbanush} & = \text{ gavyutis} = 1 \text{ yójana}.
\end{align*}
\]

On one reading of the Vishnu puráṇa, the crośa contains only one thousand dbanush. Accordingly Gopa'la Bhatta' quotes a text, which acquaints us that "Travellers to foreign countries compute the yójana at four thousand dbanush:" but he adduces another text, which states the measures of the crośa, gavyuti, and yójana, as they are given in the Aditya puráṇa. The Lilavati confirms this computation.
ON INDIAN WEIGHTS AND MEASURES.

8 barley-corss = 1 finger's breadth.
24 fingers = 1 heśa, or cubit.
4 cubits = 1 denda (= 1 dhanuṣṭ.)
2000 dendas = 1 cróṣa*
4 cróṣas = 1 yójana.

The Lilāvati also informs us of the measures used for arable land, which are similar to those now in use.

10 hands = 1 vanśa, or bamboo cane.
20 vanśas (in length and breadth) = 1 niranga of arable land.

Divisions of time are noticed in the first chapter of Menu, (v. 64.)

18 nimōśas, or the twinklings of an eye, = 1 cáśbṭ'ḥā.
30 cáśbṭ’ḥās = 1 calā.
30 calās = 1 esbana.
12 esbanas = 1 mubúrtā.
30 mubúrtas = 1 day and night, (according to mean solar time.)

From this he proceeds to the divisions of the civil year.

15 days and nights (abórātra) = 1 paṭṭha, or interval between the fizygies.
First and last paṭṭha = 1 month.

2 months

* If the cubit be taken at eighteen inches, then 4000 yards = 1 standard cróṣa = 2 miles and a quarter nearly; and 2000 yards = 1 computed cróṣa = 1 mile and one eighth; and Major Rennel states the cróṣ as fixed by Acerber at 5000 gez = 4757 yards = 2 British miles and 5 furlongs; and the average common cróṣ at one mile statute and nine tenths.
2 months = 1 season (ritu)
3 seasons = 1 ayana (half year)
2 ayanas = 1 year.

According to the Sūrya Siddhānta (see Af. Ref. vol. ii. p. 230.)

6 respiration (prāṇa) = 1 vicalā.
60 vicalās = 1 danda.
60 dandas = 1 sidereal day.

The Vishnu purāṇa states a mode of subdividing the day, on which Go'pala' Bhatta' remarks, that "it is founded on astronomy," and subjoins another mode of subdivision.

Ten long syllables are uttered in one respiration (prāṇa).

6 respiration = 1 vinādicā.
60 vinādicās = 1 dbatā.
60 dbatās = 1 day and night, (or solar day.)

Proceeding to another Table, he says, the time in which ten long syllables may be uttered is equal to one respiration.

6 respiration = 1 pala.
60 palas = 1 ghatīcā.
60 ghatīcās = 1 day and night.
30 days and nights = 1 month.
12 months = 1 year.

The Varā'ha purāṇa concurs with the Sūrya Siddhānta in another subdivision of time.
60 cshanás = 1 lava
60 lavas = 1 nimésha.
60 niméshas = 1 ca'f'hà.
60 ca'f'hàs = 1 atipala.
60 atipalas = 1 vipala.
60 vipalas = 1 pala.
60 palas = 1 danda.
60 dandas = 1 night and day.
60 nights and days = 1 rítu or season.

But the Bhawishya purána subdivides the nimésha otherwise.

1 twinkling of the eye while a man is easy and at rest = 30 tatpanas, or moments.
1 tatpana = 100 trutis.
1 truti = 1000 samcramas.

Raghunandana, in the Jyotishatatwa, gives a rule for finding the planets which preside over hours of the day, called bóra. "Doubling the ghatis elapsed from the beginning of the day (or sun-rise at the first meridian) and dividing by five, the product shews the elapsed hours, or bóra's. The sixth planet, counted from that which gives name to the proposed day, rules the second hour. The sixth counted from this rules the third; and so on for the hours of the day: but every fifth planet is taken for the hours of the night." The order of the planets is (♀ ♂ ☿ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒); consequently on a Sunday the regent of the several hours of the day and night are:

Day 1 2 3 4 5 6 7 8 9 10 11 12
♀ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏
Night

Night 1 2 3 4 5 6 7 8 9 10 11 12

As the days of the week are found by taking every fourth in the same series, we might proceed by this rule to the first hörā of the subsequent day, whose regent, the fourth from Θ, is ☔; and thence proceed by the above-mentioned rule to the regents of hörās for Monday.

I subjoin the original passage, which was communicated to me by Mr. Davis, and add a verbal translation.

"The ghaticas elapsed from the beginning of the day being doubled, and divided by (five) arrows, shew the cords of time called hörā. In the day these cords are regulated by intervals of (five) seasons, counted from the particular regent of the day proposed, in the night by intervals of (five) arrows.

The commencement of the day, at preceding or subsequent meridians, before or after sun-rise, at the first meridian, is known from the interval of countries, or distance in longitude measured by yójanas, and reduced into ghatis, after deducting a fourth from the number of yójanas."
The coincidence of name for the hour, or twenty-fourth part of the day, is certainly remarkable. But until we find the same division of time noticed by a more ancient author than Raghunandana, it must remain doubtful whether it may not have been borrowed from Europe in modern times.
OF THE
CITY OF PEGUE,
AND THE
TEMPLE OF SHOEMADOO PRAW.

By Captain Michael Symes.

The limits of the ancient city Pegue may still be accurately traced by the ruins of the ditch and wall that surrounded it. From these it appears to have been a quadrangle, each side measuring about a mile and a half. In several places the ditch is nearly filled by rubbish that has been cast into it, or the falling in of its own banks: sufficient, however, still remains to shew that it once was no contemptible defence. The breadth I judged to be about 60 yards, and the depth ten or twelve feet; except in those places where it is choked up from the causes I have mentioned. There is still enough of water to impede a siege; and I was informed, that when in repair, it seldom, in the hottest season, sunk below the depth of four feet.

The fragments of the wall likewise prove that this was a work of considerable magnitude and labour. It is not easy to ascertain precisely what was its exact height; but we conjectured it to have been at least twenty-five feet; and in breadth at the base, not less than forty. It is composed of brick, badly cemented with clay mortar. Small equidistant bastions, about 300 yards asunder, are still discoverable; but the whole is in a state so ruinous, and so covered with weeds and briars, that it requires close inspection to determine the extent and nature of the defences.
In the center of each side there is a gateway, about thirty feet wide. These gateways were the principal entrances. The passage across the ditch is on a mound of earth, which serves as a bridge; and was formerly defended by a retrenchment, of which there are now no traces.

Nothing can exhibit a more striking picture of desolation than the inside of these walls. ALOMPRAW, when he carried the city by assault in the year 1757, razed every dwelling to the ground, and dispersed or led into captivity all the inhabitants. The pagodas, or praws, which are very numerous, were the only buildings that escaped the fury of the conquerors; and of these the great pagoda of SHOEMADOO has alone been attended to, and repaired. After the demolition of the city, ALOMPRAW carried the captive monarch with his family to Ava, where he remained many years a state prisoner. YANGOON, or RANGOON, founded about this time, was by a royal mandate constituted the seat of provincial government, and PEGUE entirely abandoned.

The present king of the Birmans, whose government has been less disturbed than that of any predecessor of his family, entirely altered the system which had been adopted by his father, and observed during the successive reigns of his two brothers, NAMDOGE PRAW, and SEMBUAN PRAW, and of his nephew CHENGUZA. He has turned his attention to the population and improvement, rather than the extension, of his dominions; and seems more desirous to conciliate his new subjects by mildness, than to rule them through terror. He has abrogated several severe penal laws, imposed upon the TALIENS or PEGUERS: justice is now distributed impartially; and the only distinction at present between a Birman and Talien, consists in the exclusion of the latter from all public offices of trust and power. No
No act of the Birman government is more likely to reconcile the Taliens to the Birman yoke, than the restoration of their ancient place of abode, and the preservation and embellishment of the Pagoda of Shoemadoo. So sensible was the King of this, as well as of the advantages that must accrue to the state from an increase of culture and population, that five years ago he issued orders to rebuild Pegue, encouraged new settlers by liberal grants, and invited the scattered families of former inmates to return and repopulate their deserted city.

The better to effect this purpose, his Birman Majesty, on the death of Taomangee, the late Mayoon, or Viceroy, which happened about five years ago, directed his successor, Main Lla no Rethee, to quit Rangoon, and make Pegue his future residence, and the seat of provincial government of the thirty-two provinces of Henzawuddy.

These judicious measures have so far succeeded, that a new town has been built within the site of the ancient city; but Rangoon possesses so many superior advantages, and holds out such inducements to those who wish to dwell in a commercial town, that adventurers do not resort in any considerable numbers to the new colony. The former inhabitants are now nearly extinct, and their families and descendants settled in the provinces of Tanghoo, Martaban, and Talowrneou; and many live under the protection of the Siamese. There is little doubt, however, that the restoration of their favourite temple of worship, and the security held out to them, will, in the end, accomplish the wise and humane intentions of the Birman Monarch.

Pegue, in its renovated state, seems to be built on the plan of the former city. It is a square, each side measuring about half a mile. It is fenced round by
by a stockade, from ten to twelve feet high. There is one main street, running east and west, which is intersected at right angles by two smaller streets, not yet finished. At each extremity of the principal street there is a gate in the stockade, which is shut early in the evening. After that hour, entrance during the night is confined to a wicket. Each of these gates is defended by a sorry piece of ordnance, and a few musqueteers, who never post sentinels, and are usually asleep. There are also two other gates on the north and south sides of the stockade.

The streets of Pegue are spacious, as are the streets in all Birman towns that I have seen. The road is carefully made with brick, which the ruins of the old town plentifully supply. On each side of the way there is a drain, that serves to carry off the water. The houses even of the meanest peasants of Pegue, and throughout all the Birman empire, possess an advantage over Indian dwellings, by being raised from the ground either on wooden posts, or bamboos, according to the size of the building. The dwellings of the Rahaans, or priests, and higher ranks of people, are usually elevated eight or ten feet; those of the lower classes from two to four.

The houses of the inhabitants of Pegue are far from commodious, agreeably to European notions of accommodation; but I think they are at least as much so as the houses of Indian towns. There are no brick buildings either in Pegue or Rangoon, except such as belong to the King, or are dedicated to Gaudma. The King has prohibited the use of brick or stone in private buildings, from the apprehension, I was informed, that, if people got leave to build brick houses, they might erect brick fortifications, dangerous to the security of the state. The houses, therefore, are all made of mats or sheathing-boards, supported on bamboos or posts. Being composed of such combustible materials,
materials, the inhabitants are under continual dread of fire, against which they take every precaution. The roofs are lightly covered; and at each door stands a long bamboo, with a hook at the end, to pull down the thatch: also another pole, with a grating of split bamboo at the extremity, about three feet square, to suppress flame by pressure. Almost every house has earthen pots of water on the roof. And there is a particular class * of people, whose business it is to prevent and extinguish fires.

The Mayoon's habitation is a good building, in comparison with all the other houses of Pegue. It is raised on posts, ten feet high. There seems, from an outside view, to be many apartments, besides the hall in which he gives audience. It is in the centre of a spacious court, surrounded by a high fence of bamboo mats. There is in the hall, at the upper end, a small elevation in the floor, on which the Viceroy sits when he receives visits in form.

The object in Pegue that most attracts and most merits notice, is, the Temple of Shoemadoo †, or the Golden

* These people are called Pagwaat. They are slaves of the government; men who have been found guilty of theft, and through mercy have had their lives spared. They are distinguished by a black circle on each cheek, caused by puncturation: also by having on their breasts, in Birman characters, the word Thief; and the name of the article stolen; as on one (that I asked an explanation of) Putchoo Khoo, or Cloth Thief.

† These men patrol the streets at night, to put out fires and lights after a certain hour. They act as constables, and are the public executioners.

† Shoe is the Birman word for golden; and there can be little doubt that Madoo is a corruption of the Hindu Maha Deva or Deo. I could not learn from the Birmans the origin or etymology of the term; but it was explained to me as importing a promontory that overlooked land and water. Praw signifies Lord, and is always annexed to the name of a sacred building. It is likewise a sovereign and facredtate title; and frequently used by an inferior when addressing his superior. The analogy between the Birmans and the ancient Egyptians, in the application of this term, as well as in many other instances, is highly deserving notice.

Phra was the proper name under which the Egyptians first adored
Golden Supreme. This extraordinary edifice is built on a double terrace, one raised upon another. The lower and greater terrace is about ten feet above the natural level of the ground. It is quadrangular. The upper and lesser terrace is of a like shape, raised about twenty feet above the lower terrace, or thirty above the level of the country. I judged a side of the lower terrace to be 1391 feet, of the upper 684. The walls that sustained the sides of the terraces, both upper and lower, are in a state of ruin. They were formerly covered with plater, wrought into various figures. The area of the lower is strewed with the fragments of small decayed buildings; but the upper is kept free from filth, and in tolerable good order. There is a strong presumption that the fortress is coeval with this building; as the earth of which the terraces are composed appears to have been taken from the ditch; there being no other excavation in the city, or its neighbourhood, that could have afforded a tenth part of the quantity.

These terraces are ascended by flights of stone steps, broken and neglected. On each side are dwellings of the Rahaans, or priests, raised on timbers four or five feet from the ground. Their houses consist only of a single hall. The wooden pillars that support them are turned with neatness. The roof is of tile, and the sides of sheathing-boards. There are a number of bare benches in every house, on which the Rahaans sleep. We saw no furniture.

Shoemadoo is a pyramid, composed of brick and plaster, with fine shell mortar, without excavation or aperture adored the Sun, before it received the allegorical appellation of Osiris, or Author of Time. They likewise conferred it on their kings and priests. In the first book of Moses, chap. xli. Pharaoh gives "Joseph to wife the daughter of Potiphera, or the Priest of On." In the book of Jeremiah, a king of Egypt is styled, "Pharaoh Ophra." And it is not a very improbable conjecture, that the title Pharaoh, given to successive kings of Egypt, is a corruption of the word Phra, or Praw; in its original signifying the Sun, and applied to the sovereign and the priesthood, as the representatives on earth of that splendid luminary.
aperture of any fort; octagonal at the base, and spiral at top. Each side of the base measures 162 feet. This immense breadth diminishes abruptly; and a similar building has not unaptly been compared in shape to a large speaking trumpet.*

Six feet from the ground there is a wide ledge, which surrounds the base of the building; on the plane of which are fifty-seven small spires, of equal size, and equidistant. One of them measured twenty-seven feet in height, and forty in circumference at the bottom. On a higher ledge there is another row, consisting of fifty-three spires, of similar shape and measurement. A great variety of mouldings encircles the building; and ornaments, somewhat resembling the fleur de lys, surround what may be called the base of the spire. Circular mouldings likewise gird this part to a considerable height; above which there are ornaments in stucco, not unlike the leaves of a Corin-thian capital; and the whole is crowned by a tee, or umbrella of open iron-work, from which rises an iron rod with a gilded penant.

The tee, or umbrella, is to be seen on every sacred building in repair, that is of a spiral form. The raising and consecration of this last and indispensable appendage, is an act of high religious solemnity, and a season of festivity and relaxation.

The present King bestowed the tee that covers Shoemadoo. It was made at the capital; and many of the principal nobility came down from Ummeraposra to be present at the ceremony of putting it on.

The circumference of the tee is fifty-six feet. It rests on an iron axis, fixed in the building, and is further

* Vide Mr. Hunter's Account of Pagan.
further secured by large chains, strongly rivetted to the spire.

Round the lower rim of the umbrella are appended a number of bells, of different sizes, which, agitated by the wind, make a continual jingling.

The *tee* is gilt; and it is said to be the intention of the King to gild the whole of the spire. All the lesser pagodas are ornamented with proportionable umbrellas, of similar workmanship, which are likewise encircled by small bells.

The extreme height of the building, from the level of the country, is 361 feet; and above the interior terrace, 331 feet. On the south-east angle of the upper terrace there are two handsome saloons, or *keouns*, lately erected. The roof is composed of different stages, supported by pillars. I judged the length of each saloon to be about sixty feet, and the breadth thirty. The ceiling of one of them is already embellished with gold leaf, and the pillars lacquered; the other is not yet completed. They are made entirely of wood. The carving on the outside is very curious. We saw several unfinished figures, intended to be fixed on different parts of the building; some of them not ill shapen, and many exceedingly grotesque. Splendid images of Gaudma (the Birman object of adoration) were preparing, which we understood were designed to occupy the inside of these *keouns*.

At each angle of the interior terrace is a pyramidal pagoda, sixty-seven feet in height, resembling, in miniature, the great pagoda. In front of the one in the
the south-west corner are four gigantic representations, in masonry, of Palloo, or the man-deestroyer, half beast, half human, seated on their hams, each with a large club on the right shoulder. The Pundit who accompanied me said, that they resembled the Rakuss of the Hindus. They are guardians of the temple.

Nearly in the center of the east face of the area are two human figures in stucco, beneath a gilded umbrella. One standing, represents a man with a book before him, and a pen in his hand. He is called Thagiamee, the recorder of mortal merits, and mortal misdeeds. The other, a female figure kneeling, is Maha Sumdere, the protectress of the universe, as long as the universe is doomed to last: but when the time of general dissolution arrives, by her hand the world is to be overwhelmed, and destroyed everlastingly.

A small brick building, near the north-east angle, contains an upright marble slab, four feet high, and three feet wide, on which is a long and legible Birman inscription. I was told it was a recent account of the donations of pilgrims.

Along the north face of the terrace there is a wooden shed, for the convenience of devotees who come from a distance to offer up their prayers at Shoemadoo.

On the north side of the great pagoda are three large bells, of good workmanship, suspended near the ground, between pillars. Several deers' horns are strewn around. Those who come to pay their devotions, first take up one of the horns, and strike the bell three times, giving an alternate stroke to the ground. This act, I was told, is to announce to the spirit of Gaudma, the
the approach of a suppliant. There are several low benches near the bottom of the pagoda, on which the person who comes to pray places his offering, which generally consists of boiled rice, a plate of sweetmeats, or cocoa-nut fried in oil. When it is given, the devotee cares not what becomes of it. The crows and pariah dogs commonly eat it up in the presence of the donor, who never attempts to prevent or molest the animals. I saw several plates of viands devoured in this manner, and understood it was the case with all that were brought.

There are many small pagodas on the areas of both terraces, which are neglected, and suffered to fall into decay. Numberless images of Gaudma lie indiscriminately scattered. A pious Birman, who purchases an idol, first procures the ceremony of consecration to be performed by the Rabaans, then takes his purchase to whatever sacred building is most convenient, and there places it either in the shelter of a keoun, or on the open ground before the temple: nor does he ever after seem to have any anxiety about its preservation, but leaves the divinity to shift for itself.

Some of those idols are made of alabaster, which is found in the neighbourhood of the capital of the Birman dominions, and admits of a very fine polish.

On both the terraces are a number of white cylindrical flags,* which are used by the Rabaans alone, and are considered as emblematic of purity and their sacred function. On the top of the staff there is commonly the figure of a benza, or goose, the symbol both of the Birman and Pegue nations.

From

* These flags are made of long stripes of white cloth, sewed together at the sides, and extended by hooks of thin bamboos.
From the upper ledge that surrounds the base of Shoemadoo, the prospect of the country is extensive and picturesque; but it is a prospect of nature in her rudest state. There are few inhabitants, and scarcely any cultivation. The hills of Martaban rise to the eastward; and the Sitang river, winding along the plains, gives here and there an interrupted view of its waters. To the north-north-west, above forty miles, are the Galladzet hills, whence the Pegue river takes its rise; hills remarkable only for the noisome effects of their atmosphere. In every other direction the eye looks over a boundless plain, chequered by a wild intermixture of wood and water.

Previous to my departure from Pegue, I paid a visit to the Siredaw, or superior Rahaan, of the country. His abode was situated in a shady grove of tamarind trees, about five miles south-east of the city. Every object seemed to correspond with the years and dignity of the possessor. The trees were lofty. A bamboo railing protected his dwelling from the attack of wild beasts. A neat reservoir contained clear water. A little garden gave him roots; and his retreat was well stocked with fruit-trees. A number of younger Rahaans lived with him, and administered to his wants with pious respect. Though extremely emaciated, he seemed lively, and in full possession of his mental faculties. He said his age was eighty-seven. The Rahaans, although supported by charity, never accept of money. I therefore presented this venerable prelate of the order with a piece of cloth, which was repaid by a grateful benediction. He told me that, in the convulsions of the Pegue empire, most of their valuable records had been destroyed; but it was traditionally believed, that the temple of Shoemadoo was founded two thousand three hundred years ago, by two brothers, merchants, who came to Pegue from Talowmeu, one day's journey east of Martaban. These pious traders raised a pagoda of one Birman cubit, twenty inches
and a half in height. **Sigeamee**, or the spirit that presides over the elements, and directs the thunder and lightning, in the space of one night, increased the size of the pagoda to two cubits. The merchants then added another cubit, which **Sigeamee** likewise doubled in the same short time. The building thus attained the magnitude of twelve cubits, when the merchants defisted. That the pagoda was afterwards gradually increased by successive monarchs of Pegue; the registers of whose names, and the amount of their contributions, had been lost in the general ruin: nor could he inform me of any authentic archives that survived the wreck.

Of the deficiency of the foregoing account of the city of Pegue, and the temple of Shoemadoo, I am fully sensible. Authentic documents were not to be procured; and the stories related, in answer to oral enquiries, were too extravagant to merit attention. That Pegue was once a great and populous city, the ruins of buildings within the walls, and the vestiges of its extensive suburbs, still extant, sufficiently declare. Of the antiquity of Shoemadoo there is no reason to doubt: and as a pile of building, singular in its construction, and extraordinary for its magnitude, it may justly be numbered amongst the most curious specimens of oriental architecture.
BEFORE my setting out to accompany the late deputation to the court of Ava, I received some seeds, which had been sent to Sir John Shore from Pegue. It was conceived that they might be usefully employed to yield oil, with which they seemed to abound: I was therefore particular in making my enquiries after the plant producing them. I soon learned that they were produced only in the upper provinces of the kingdom; and, on my arrival there, I found myself still at a distance from the tree on which they grow. It is said only to be found on the mountains; and these I had no where an opportunity of examining. With some difficulty, however, I procured, whilst at Ameapoora, some young shoots, with abundance of the flowers, and several young plants in a growing state: and while at Pagam, on our return, I procured many branches with the young fruit. Unluckily, all the young plants died before I reached Bengal; otherwise, I believe, they might have been an acquisition of some value. The tree is said to be very lofty; and, from what I saw, must produce immense quantities of the fruit; as may readily be conceived from looking at the drawings; where it must be observed, that the fruit-bearing branch has had by far the greatest part of its produce shaken off by the carriage. In times of plenty, little use is made of the fruit, except for yielding oil,
as had been expected; and besides, a small quantity of the seeds are gathered, and sent to all parts of the empire, where they are used for nearly the same purposes that almonds are amongst us; but the demand in this way cannot be considerable.

It is in times of scarcity that the fruit becomes valuable. It is said, when ripe, to be red; and, like a peach, consists of a succulent outer flesh, containing a hard shell, in which there is a single seed. The outer fleshy part is said to be agreeably acid, and safe to eat. When that is removed, the shells, by a slight beating, split in two, and are thus easily separated from the kernel. These kernels taste very much like a walnut; but are rather softer, and more oily. As they can, at those places where the trees grow, be afforded very cheap, in times of scarcity they are carefully gathered; and, when boiled with a little rice or Indian corn, furnish a great part of the food of the lower class of the natives.

I shall now add such a botanical description of the plant as will enable it to be reduced into the vegetable system; although not in every respect complete, owing to my not having seen the tree or the ripe fruit. I believe it will be found to constitute a new genus; but I do not venture to give it a name, till the European botanists have ascertained, whether or not it be reducible to any known genus of plants. In the botanical description I use the Latin language; as I am not yet sufficiently acquainted with the technical terms introduced into the English by the Litchfield Society, to use them with facility.


Arbor elata ramis fulcis nudis; ramulis foliosis. Ramuli floriferi glabri, rubicundi, viride-punctati; fructiferi rimosi.
Folia approximata, alterna, petiolata, oblonga, basi attenuata, integra, integerrima, retusa, glabra, venis reticulata.

Fulcra, petiolus aniceps, acutangulus, brevissimus, glaber. Stipulae, pubes, arma cirri nulla.


Cal. perianthum proprium monophyllum, concavum, corollâ brevius, quinquefidum: lacinis obtusis. Laciniae calycis aliquando tres, fæpius quatuor.

Cor. petala quinque, rarius sex, receptaculo inferta, sessilia, sublineararia, obtusa, revoluta.

Nect. Maximum, in centro floris orbiculatum, depressum, decem-frietum, germen involvens.

Stam. Filamenta decem, subulata, erecta, petalis breviora, receptaculo inferta, antheræ parvae, ovatae.


Per. Drupa compressa, obovata, obtusa, obtusocarinata, unilocularis.

Sem. Nux unilocularis, compressa, sub-bivalvis, dehiscentis; semen solitarium, hinc acutum, inde crafsum carinatum.

Affinis, ordine naturali, terminaliis proximus habitus, generi a Roxburgio Ifaroo mamaday dicitò, sed nectarium diversissima, characterem habet non nihil similem generi altero, a Roxburgio chitracæ dicitò, sed habitus diversi; singularis est drupa monosperma cum stylis quinque; simile aliquod tamen occurrunt in genere Roxburgiano odina.

A Saponaria diversum genus, drupa uniloculari.
IX.

Specimen of the Language

of the

People Inhabiting the Hills in
The Vicinity of Bhagulpoor.

Communicated in a Letter to the Secretary,

By

Major R. E. Roberts.

Perceiving that the very full and satisfactory account of the people inhabiting the hills in the vicinity of Bhagulpoor, by Lieutenant Shawe, in the Fourth Volume of the Asiatick Researches, is unaccompanied by any specimen of their language, should the following one be acceptable as a supplement to that account, or you deem it deserving the notice of the Society, I shall be obliged by your laying it before them, as I can rely on the correctness of it.

Mr. Shawe having observed that these people have no writing character, I just beg leave to add, that, when I was on duty at Rajahmabl, several years ago, a hill chief sent a verbal message to the commanding officer, expressing a wish to wait upon him. Being desired to appoint a day for that purpose, he transmitted a straw with four knots upon it, which was explained by the messenger who brought it, to intimate, that his master would come on the fourth day.

The
OF THE PEOPLE INHABITING THE HILLS

The Head
Eyebrow
Nose
Throat
Armpit
Blood

A Finger
The Breast
Belly
Loins
Back
A Vein
Toe
Hair
An Eye
Ear

The Countenance

Beard
Throat
Shoulder

A Nail (of Finger)

A Lip
Navel
Buttock
Liver
The Foot
A Bone
Forehead

Cook.
Cunnmudba.
Moëë.
Cusser.
Buddee puckda.
Keess.

Angillee.
Bookah.
Coochah
Cudmah.
Cookah.
Nároo.

Cuddah Angillee.
Tullec.
Cun.

Kydoob.

Trefoo.
Páchoodee.
Tood.
Dupna.

Ooruk.
Boocootooda.
Cood.
Moodooocudmullá.
Cuckálee.
Chupta.
Cocchul.

Cooknooee.

Treelcur.

Badekah.

Badelee.

Cheecáloo.

Beerkah.

Noogeer.

Cákah.

Poorah.

Cootecrah.
IN THE VICINITY OF BHAGULPOOR.

A Scorpion
A Buffalo
A Hog
A Deer
A Hen
A Bat
A Snake
A Fish
Male, masculine
Sunshine
Moonshine
Lightning
Light
Earth
A Stone
An Arrow
A Bone
Fire
Water
Grass
Food
Bread
Cloth
Black
White
Red
Yellow
Rice

Teelal.
Mung.
Keess.
Chuttleedah.
Dootcegeer.
Cheedgool.
Neer.
Meen.
Peechalah.
Beer.
Beelah.
Chudkhah.
Abuble.
Kycul.
Chachah.
Chár.
Eedut.
Chuchah.
Oom.
Doobah.
Putteea.
Durjâ.
Fudcooroa.
Cheen burroo.
Kyfoo.
Balcoo.
Teekeel.

Oil
A Turband
A Tree
Linen Cloth
Cold
Heat
A House
North
South

Heesfeen.
Doomee, Cocudee.
Mun.
Lookâ.
Kaidah.
Oomee.
Adâ.
Colah.
Purrubmoha.
Beerhotroo.
Choobah.
Ameebade.
Câdkah.
Seeteed.
Aydeecootee.
Coler.
Gyhoome.
Cunderco.
Aycooco.
Afecooee.
Ayrcoo.
Tudyecâ.
Booje een.
Mâleecâ.
To break Turrâ. This Bhee.
To found Ahootee. Him Naheen.
To laugh Alkee. They Nuckeed.
To weep Boolkee. Ignorant Oo cullee mulla
To pull, draw Bundra. Justice Muzcoor.
A River Abeen. Which Chuchee.
Salt Beck. A Liar Pusseecaree.
A Cup Coree. A Rope, Cord Meer.
Below, under Tuttâ. A Hill Tookah.
A Tent Rope Jumkâ. Sick Chootah.
High Arkâ. A Sheet Chuppooodah.
A Door Dowarce. Left (Hand or Side) Akdo.
A Flower Kâdah. Crooked Deeza.
Game (Beasts of) Cubbree. Sand Bâlah.
An Ideot Bootah. Accusation, Complaint Mâfee.
The World Oorahâ. Complaint
Before Moodâhee. Phyfick Bhudder.
Me, to me Aykec. A Mill Mookah.
An Account of the Discovery of Two Urns in the Vicinity of Benares.

By JONATHAN DUNCAN, Esq.

I HEREWITH beg leave to deliver to the Society a Stone and a Marble Vessel, found the one within the other, in the month of January, 1794, by the people employed by Baboo Juggut Sing in digging for stones from the subterraneous materials of some extensive and ancient buildings in the vicinity of a temple called Sarnauch, at the distance of about four miles to the northward of the present city of Benares.

In the innermost of these cases (which were discovered after digging to the depth of eighteen bauts, or cubits, under the surface) were found a few human bones, that were committed to the Ganges, and some decayed pearls, gold leaves, and other jewels of no value, which cannot be better disposed of than by continuing in the receptacle in which they must have so long remained, and been placed upon an occasion on which there are several opinions among the natives in that district. The first, that the bones found along with them, may be those of the consort of some former Rajah or Prince, who having devoted herself to the flames on the death of her husband, or on some other emergency, her relations may have made (as is said not to be unprecedented) this deposit of her remains as a permanent place of lodgment; whilst others have suggested, that the remains of the deceased may have probably only been thus temporarily disposed of, till a proper time or opportunity should arrive of committing
committing them to the *Ganges*, as is usually observed in respect to these *pushpa*, or flowers; a term by which the *Hindus* affect to distinguish those residuary vestiges of their friends dying natural deaths, that are not consumed by the fire, to which their corpses are generally exposed, according to the tenets of their religion.

But I am myself inclined to give the preference to a conclusion differing from either of the two former, viz. that the bones found in these urns must belong to one of the worshippers of *Buddha*, a set of *Indian* heretics, who, having no reverence for the *Ganges*, used to deposit their remains in the earth, instead of committing them to that river; a surmise that seems strongly corroborated by the circumstance of a statue or idol of *Buddha* having been found in the same place under ground, and on the same occasion with the discovery of the urns in question, on which was an inscription, as per the accompanying copy of the original, ascertaining that a temple had between 7 or 800 years ago been constructed there for the worship of that deity.
Copy of the original Inscription referred to in the preceding Paper.

नमो वर्धमानी सरस्यं गुरुः। ब्रह्माण्डात्रान्तः नानाविनिः श्रीमानमात्रान्तः नमः
प्रागाध्यानमितनपति शिरोरुढः। शेषलाकीर्तः १
मूर्यालं चित्रं य घार्दि। कीर्तिनवधूर्च्यः
जैताधिपामही पालः। काशा श्रीमान कार्यात् २
स्त्रजी कुत शाक्तिकृत वादरागव्य विवर्तिनः
ष्र थरम गणिकं संगं। थरम चक्र पुनस्त वम् ३
वर्त वंता च नवीन मेघमदाग्यानशिल्लराजकुटीम्
हनना श्री स्वार पालेः। वर्मन पाल्नुजः। श्रीमान ४
समतः १० एक पोष दिन ५२

मयेव हेतु प्रकृते हेतुंते पान तथाकले स्वद्वर
तिपा च यानिरः। वं तंतादी महाज्ञामणः:
Account of some Ancient Inscriptions.

The President lays before the Society a Fac Simile of some Ancient Inscriptions, received from Sir Charles WARE Mallet. They were taken by Mr. Wales, a very ingenious artist, who has employed himself in making designs of the excavations and sculptures at Ellura, and other parts on the western side of India. To the ingenuity of lieutenant Wilford, the Society is indebted for an explanation of the Inscriptions. They are, as he observes, of little importance; but the publication of them may assist the labours of others in decyphering more interesting manuscripts or inscriptions. The following Extract of a Letter from Lieutenant Wilford, containing his Translation of the Inscriptions, accompanies them.

I have the honour to return to you the fac simile of the several inscriptions, with an explanation of them. I despair of ever being able to decypher them; for as there are no ancient inscriptions in this part of India, we never had, of course, any opportunity to try our skill, and improve our talents, in the art of decyphering. However, after many fruitless attempts on our part, we were so fortunate as to find at last an ancient sage, who gave us the key, and produced a book in Sanscrit, containing a great many ancient alphabets formerly in use in different parts of India. This was really a fortunate discovery, which hereafter may be of great service to us. But let us proceed.
Number II. and VI. are pure Sanscrit; and the character, though uncouth, is Sanscrit also.

The other numbers, viz. I. III. IV. and V. are written in an ancient vernacular dialect; and the characters, though very different from those now in use, are nevertheless derived from the original or primæval Sanscrit, for the elements are the same.

I have exhibited these numbers in one sheet. The Inscriptions are first written in their original dialect, but in Sanscrit characters. To this is annexed a translation in Sanscrit; and both the original dialect and the Sanscrit translation are exhibited in English characters.

The numbers I. III. IV. and V. relate to the wanderings of Yudishtira and the Pandovas through forests and uninhabited places. They were precluded, by agreement, from conversing with mankind; but their friends and relations, Vidura and Vyasa, contrived to convey to them such intelligence and information as they deemed necessary for their safety. This they did by writing short and obscure sentences on rocks or stones in the wilderness, and in characters previously agreed upon between them. Vyasa is the supposed author of the Puranas.

No. I.

Consists of four distinct parts, which are to be read separately. In the first part, (I,) either Vidura or Vyasa informs Yudishtira of the hostile intentions of Duryodhen.

"From what I have seen of him (Duryodhen,) and after having fully considered (the whole tenor of his conduct,) I am satisfied that he is a wicked man. Keep thyself concealed, O chief of the illustrious!!"
ANCIENT INSCRIPTIONS.

In the 2d part of No. I.

"Having first broken the stone (that closes thy cave) come here secretly, old man, that thou mayest obtain the object of thy desire. Thy sufferings vex me sore."

In the 3d part of No. I.

"O, most unfortunate, the wicked is come."

In the 4th part of No. I.

YUDISHTIRA and his followers being exhausted with their sufferings, made overtures of peace through Vidura and Vyasa. They had at first some hope of success, when suddenly an end was put to the negotiation, and affairs took another turn. This piece of intelligence they conveyed to YUDISHTIRA in the following manner:

4th. "Another word."

This expression, is an adverbial form, is still in use to express the same thing.

No. III.

"O, worthy man, O, Hara-bara," (Hara-bara, the name of Mahade'va, twice expressed, is an exclamation used by people in great distress,) "ascend into thy cave—Hence send letters—But into thy cave go secretely."

No. IV.

"Thou wilt soon perceive that they are leagued together, and that their bellies (appetites) are the only rule of their conduct. Decline their friendship—See the door of thy cave—Break it open, (and conceal thyself therein."

No. V.

"Go into the town immediately—But do not mix with them—Keep thyself separate as the lotos (from the
“the waters in which it floats.)—Get into the house
of a certain ploughman, and first remain concealed
there; but afterwards keep thyself in readiness.”

The two following numbers allude to the worship
of Buddha.

No. II.

“Here is the statute of Sa’cya-Uda’raca, (now a
form of Buddha,) but who was before a Brahmacári,
called Sri’-Sohila.”

No. VI.

“Sa’cya-Pá’dá’mrata made this statute.”

My learned friends here insist that these Inscriptions
were really written by the friends of Yudishtira. I
doubt this very much. These Inscriptions certainly
convey little or no information to us: still our having
been able to decypher them is a great point in my
opinion, as it may hereafter lead to further discoveries,
that may ultimately crown our labours with success. Indeed, your sending them to me has really been the
occasion of my discovering the above-mentioned book,
which I conceive to be a most fortunate circumstance.

F. Wilford.
ANCIENT INSCRIPTIONS.

No. I.

The fame in Sanscrit.

The fame in Sanscrit.

The fame in Sanscrit.
ACCOUNT OF SOME

No. V.

The fame in Sanscrit.

Pure Sanscrit.

No. II.

Pure Sanscrit.

No. VI.
XII.

Observations on the Alphabetical System of the Language of Awa and Ræ‘hain. *

By Captain John Towers.

THE annexed Plate † is a Specimen of the Alphabet of the Language of Awa and Ræ‘hain, agreeably to the Arrangement adopted by the Brāim-mas and Mūrūmūs, or Natives of those Kingdoms.

To avoid tedious and perplexing reference, it was thought advisable to place under each symbol its characteristic representative in Roman letters. In doing this, more than common attention has been paid to preserve the notation laid down in the elegant and perspicuous "System and Dissertation on the Orthography of Asiatick Words in Roman Letters," commencing the First Volume of the Researches of the Society; at least, as far as its typical arrangement corresponded with the system under discussion; and where a variation rendered it necessary, new combinations or symbols have been introduced, and observations subjoined for their elucidation.

The abecedary rules, as taught by the natives, are, in their aggregate capacity, called Sānbru, or, The System of Instruction. They are classed under three distinct

* Awa and Aracan.  † Plate I.
distinct heads; and these again divided into thirty subordinate divisions, by the inflection of the primary letters, or alphabet properly so called, with the three classes of vowels ārvī, āsāilē, and āsāitéri, and four other marks. The instruction commences, however, with eighteen sounds, to prepare the pupil, as it is said, for the greater difficulties that are to follow. These sounds are included in what is taught subsequently, though ten of their symbols are not, which are therefore subjoined in the annexed Plate.

I.

Of the several series as they occur in the Plate, the first is cāgric'he, or the alphabet; respecting which there is little to observe. In certain cases, to facilitate utterance, c is permuted with g, eh with j; the second d with the second t, p with b, and conversely. Of those sounds that have more than one symbol, the first c'h, ch'b, l; second t, d, n; and third t'b, are in general use; also the second p'b; except in those instances where it does not associate with the four marks that will appear under the following head.

II.

These are the four marks alluded to above. Their names, as they occur in the Plate, are āpān, ārāīt, bhāch'bwe, hmāch'bwe, &c. according to the letter it is associated with, and wāch'bwe.

āpān.

The mark of this symbol is y; though it might more properly, and sometimes more conveniently, be marked by our third vowel, commencing a diphthong. The letters to which it is affixed, are c, c'h, (1, *) g, t, (2,) p, p'b, (1,) b, m, l, (1,) s. To this last it gives nearly

* The figures refer to the archetype in the Plate.
nearly the found of our sh; which notation it is necessary to preserve, though probably not conformable to the strict rules of analogy. Possibly the constituent parts of this found are the palatial sibilant, and i, coalescing with a following vowel.

Arāīt.

This mark is typified by r, and is always prefixed to the letters with which it associates. These are c, c' b, (1.) g, ī, cb' b, (1 ;) t, (2 ;) p, p' b, (1 ;) b, m. With cb' b it forms a very harsh combination. But it is to be observed, that it is the nature of this, as well as of all the marks, either separately, or in their several combinations, to coalesce into one found with the associated letter as nearly as the organs of articulation will admit. Its name ārāīt designates its natural form, meaning erect or upright.

Hnācb'hwe.

This extraordinary mark forms a new class of aspirates. Its name signifies suspended, from its situation with respect to the letter. The letters under which it is placed, are n, ny, n, (2 ;) m, r, l, (1 ;) w, s; before the first seven of which its type is b.* s it hardens into z, the appropriate symbol; or adds a syllable to the inherent vowel, as sāmī, a daughter, which may be either written with the mark before us, or by m.† In the introductory part to the system,‡ it says, 'when the breath is obstructed by the pressure of the tongue (against the roots of the upper teeth, or probably against the palate) and forced between the teeth on

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either

* The aspirate so evidently precedes the letter in pronunciation, that, however inclination may lead to make the symbol follow the letter, as is usual in the other aspirates, in this instance it cannot be done without an offensive violation of all analogy.
† See Plate I. a.
‡ That commences the first volume of the Researches of the Society. For the sake of brevity, it will be quoted throughout by this title.
either side of it, a liquid is formed peculiar to the British dialect of the Celtick. We have found, however, this very found in the mark before us when associated with $l$. If this be the found represented by $ll$, as in the common surname *Lloyd*, the notation is but ill-suited to give an idea of its powers. In the combination of this mark with $\ddot{a}p\ddot{a}n$, the only letters of association are $m$ and $l$; and with $\ddot{a}r\ddot{a}i$, $n$ and $m$; the symbol being formed, as in the original, of the component parts.

$W\ddot{a}ch\,hwe$,

or the suspended $w$, is subtended to every letter, excepting that with which it corresponds in the alphabet. Its symbol is $w$, but subject to certain changes and suppression, the particular instances of which will appear when the vowels come to be treated of. This mark with the letter $h$, and the one immediately preceding with the letter $w$, form two combinations for the same sound; which is that of $wh$ in the word *what.* In its associations with the other marks, it is governed by the same rules, and governs the same letters as already related under their separate and combined forms; with an exception, however, to its homogeneous character in the alphabet. With $\ddot{a}p\ddot{a}n$, and $\ddot{a}p\ddot{a}n\,h\dddot{a}ch\,hwe$ and $hl\ddot{a}ch\,hwe$, we have the genuine sound of our third vowel forming a diphthong with the fifth; as $miu\ddot{w}a$, $hmiu\ddot{w}a$, $hliu\ddot{w}a$; the diphthong in these instances having precisely the same sound as in our word *lieu*: but, to preserve the notation here laid down, it must be typified by $y$, as $my\ddot{w}a$, $hmy\ddot{w}a$, $hly\ddot{w}a$; though it might more properly be represented by its constituent parts, as in the first example.

3, 4, 5.

These are the three series of vowels and nasal marks. The first is called *$\ddot{a}r\ddot{w}i$, or written* simply;* the second

* A letter is also said to be $\ddot{a}r\ddot{w}i$ when uninflated.
cond äsäiiñe, from the root säiît, to strike, (owing to
the mark äsäît or tänec'hwäîn that is struck in writing
from the top of the final letter) and ñe, small; and
the third äsäîtcri, from the same, and cri, large, great,
in consequence of the proportion of the first series
that is ingrafted into it being more than in the second.

The alphabet, in its several associations with äpäîn,
äräit, hänëcb'hwëe, and wänëcb'hwëe, is, with only one
exception, uniformly inflected throughout with the
three series of vowels and nasal marks in regular rota-
tion as they occur in the Plate. The inflection to the
contrary is wänëcb'hwëe, which is altogether excluded in
the alphabetical inflection of äsäîtcri.

Except as a compound, the first vocal found, as
described in the system, has no place in the language
before us. And there is yet a more striking singularity;
which is, that every syllable is liquid, as it were,
in its termination, each letter having its peculiar vowel
or nasal mark subjoined, and in no instance coalescing
with a following letter. But, to elucidate it by in-
stances from our own language: were a native of Ava
or Aracan merely acquainted with the Roman letters,
and that such and such symbols represented such and
such sounds, without knowing their rules of associa-
tion, to read the words book, boot, bull, he would,
agreeably to the powers he is taught to affix to the
characters of his own language, pronounce them uni-
formly bû, or bûcä, bûtä, bûlû, respectively. And he
could not possibly do otherwise; the organs of articu-
lation being inadequate to give utterance to the final
letters according to the abrupt mode by which we are
instructed to terminate those words. It need scarcely
be observed, that hence each letter of the alphabet
properly so called is used as a syllabic initial, and never
as a medial or final, if we except the nasals. But
here we only speak as far as pronunciation is concern-
ed. There is reason to suppose that this singularity is

K 2 not
not peculiar to the language we are treating of, but that the Chinese is formed upon the same principle; and probably some of the African dialects, if the analogy observable in the mode in which some natives of that quarter of the globe pronounce exotick words, and that of the Marāmās, be sufficient ground for the suggestion. Whether the language of Tibet be not also, a member of the Society may be possibly able to determine. A native of Arakan, of naturally strong parts, and acute apprehension, with whom more than common pains have been taken for many months past to correct this defect, can scarcely now, with the most determined caution, articulate a word or syllable in Hindūsī that has a consonant for a final, which frequently occasions very unpleasant, and sometimes ridiculous equivocations; and such is the force of habit even to making the most simple and easy things difficult, that as obvious as the first elementary sound appears to our comprehension, in an attempt that was made to teach him the Nāgārī character, of which it is the inherent vowel, a number of days elapsed before he could be brought to pronounce it, or even to form any idea of it, and then but a very imperfect one.

The Plate, as has been already observed, shews the alphabetical arrangement adopted by the natives. It will be more convenient, however, in treating of the three series of vowels and nasal marks, to throw them into classes; not only for the sake of perspicuity, but to avoid the irksome task of endless repetition.

\[ \hat{a}, \ddot{a}, \breve{a}, \check{e}. \]

Our extended found in all, and its contracted one in fond, are the bases of these four vowels. The first is pronounced with an accent peculiarly acute, by an inflexion pretty far back of the tongue towards the palate,
late, terminated by a kind of catch. It seems, however, to drop this distinction when followed by a grave accent, as ūrā, just; a property that it would appear to possess in common with the other vowels distinguished by acute accents. It is inherent in every vowel, which may be the reason why it is placed last in the alphabet. The accent of the third is as remarkably grave as the other is acute; the second forming a medium between both, being our broad vowel in all; while the fourth is a guttural, analogous to the Arabian kaf; a suppression of the final utterance by which this is characterized as a consonant, being all that is necessary to form the sound before us.

\[i, \dot{i}, \breve{i}.\]

The two first are accented in the same proportion as ā and ū, only with somewhat less force. The last is pronounced with an effort unusually harsh, by a strong inflection of the centre part of the tongue towards the palate. It seems to form a sound between the third vowel of the system and the actual articulation of its final letter, with which a foreigner, from mere oral knowledge, would most probably be induced to write it. No doubt, however, exists of its being a vowel, as attention to the mode in which a native pronounces it will fully demonstrate. The constituent found in ēpān being our third vowel, in the inflection of those letters which take that mark with the three vowels before us, the variation in their associated and unassociated capacity is not easily discernible at first, but the difference is discovered in a day or two's practice by the assistance of a native.

\[u, \dot{u}, \breve{u}.\]

The grave and acute accents of the last series characterize the two first of the present; the third being formed
formed by a sudden reciprocation of the tongue with an appulse nearly of the lips, so as to convey an idea of fulness; or, if the expression may be allowed, a remarkable roundness of sound united to an uncommonly obtuse and abrupt termination, a peculiarity that marks those vowels of the series äsäilnë and äsäileri, that have mutes for the double letter. To this observation, however, there is an exception, which will be taken notice of in its proper place. The sound of the letter, when associated with wäch'bwe, and inflected by the two first of these vowels, remains the same as in its unassociated form; but the sigma in this case appears to be considered by the natives themselves as redundant, for it has hitherto only been met with in their abecedary system.

\[ e, ë. \]

The first is the e of the system. It has two types; the seventh of the first series, and the last but one of the second, and which are often abbreviated in writing, as in the verbal termination ze and rwe in the Plate.* By a strange irregularity, it is frequently written for i. The second is distinguished by the grave accent of the preceding series.

\[ ao, ao; o, ô. \]

These vowels seem to be thus distinguished in the system: "By pursing up our lips in the least degree, we convert the simple element into another sound of the same nature with the first vowel, and easily confounded with it in a broad pronunciation: when this new sound is lengthened; it approaches very nearly to the fourth vowel, which we form by a bolder and stronger roundity of the mouth." The two first may be often mistaken for the last; and, in some words,

* Plate I. b.
words, even for ä and å, when inflecting the other letters with \( \text{wäch} \)we, suspended. Like \( u, à \), the symbol in association with \( \text{wäch} \)we, when inflected with these four vowels, is redundant.

\[ \ddot{a}i\ddot{i}, \ddot{ä}i\ddot{p}; \text{aich, aie}. \]

Our diphthong in \( ay \), or \( joy \), which seems to be compounded of the broad vowel in \( all \), or rather its correspondent short one, followed by the third, pronounced with the acute piercing accent described in treating of the first vowel, constitutes the sound of the two first of the present class of vowels; while the narrower found in \( eye \) or \( my \), with the obtuse abrupt termination mentioned under the third class of vowels, peculiarizes the two last. Taken in two's, as they appear above separated by the \( \text{semicolon} \), their sounds are congenial. The two first form the exception taken notice of under the third class of vowels.

\[ auë. \]

The diphthong of the first and fifth vowels, already so fully described in the system, with the guttural termination of \( ìë \), is the sound of this vowel. It is sometimes abbreviated, by an elision of the final letter, when a point above is substituted in its room.*

The nasals are now only left for discussion; their peculiar vowels, as well as most of their nasal terminations, are to be found either in the system, or in the foregoing observations. The only thing therefore that remains, is arranging them into classes, and making a few trifling strictures.

\[ \ddot{a}n, \ddot{än}. \]

No elucidation is here necessary. A species of abbreviation is sometimes observable in writing, when

\[ K 4 \]

* See Plate I. c.
the double letter is placed above, instead of preceding, the following letter; as in the word śāṅbuṅ.*

\[\textit{iu}^1\]

The sigma of this nasal in the original is not deduced analogously; its powers as a syllabic initial being that of the dental nasal, which sound is altogether excluded from this language as a final.

\[\textit{um, uṅ}^2\]

The first of these is the regular symbol. Both sounds have but one type in the original, that as a labial appearing to be restricted to those instances where a labial follows; as cumbuṅ, a small eminence, or rising ground. The nasal is frequently represented by a point above the letter.

\[\textit{čiṅ, āṅ, aṅ}\]

The vowels of those nasals are in the same proportion as āṅ, aṅ, pronounced without the acute accent and abrupt termination by which they are respectively distinguished. The obscure nasal,† formed by a slight inflection of the tongue towards the palate, with a trifling aid from the other organ, and which is so frequently to be met with in Persian and Hindi vocables, is the sound of the two first; the purpose of the third being seemingly to take their place when a labial follows, as in the word cāṁp'bāṅ, the earth.‡ It may be proper

* See Plate I. d.
† This nasal appears to hold a middle place between the dental and guttural nasals considered as finals; with the last of which it has but one common type in the System.
‡ See Plate I. e; where it may be observed, the double letter has the one which should follow it subtended to it, and takes the vowel with which it is inflected, the distinguishing mark āṅāṅī being suppressed; an abbreviation very common in the vowels and nasal marks formed by double letters, particularly where the double letter is the same with that which immediately follows it.
The diphthongs of án and aín are permuted with e and e when inflecting ny, y, and the whole class of ápáni; as nyáni, nyéni, &c. and án, when inflecting those letters with wách’bwe suspended, and the class ápáni-
wách’bwe; as nyewáni, &c. This last nasal, by an anomaly not to be accounted for, is very often written for e.

án, aín.

These compounds, formed of the first and fifth vowels and guttural nasal, close the three series of vowels and nasal marks, and with them the abecedary rules of this language.

There is, however, one observation more requisite, that could not have been introduced before without inconvenience, and which has therefore been reserved for this place. e considered in its syllabic initial capacity, in its inflections of árwi and ásátin with wách’bwe suspended, is preceded by the fourth vowel, which, in this instance only, forms the symbol for wách’bwe. The notation, therefore, for this deviation should be as follows: oá, oá, oá, oá, oá, oá; oí, oí; oé oé; oáil, oáip, oáin, oáth, oáim; oáich, oáic, oáin, oáin. There is a farther deviation observable in the first six, the primary vowel being changed in the present case into the simple element, with which the incipient letter coalesces into a diphthong. In the rest, the initial vowel is articulated separately, as the comma between indicates. As for u, ū; oá, oá; o, ū; they retain the same found, as has been already observed, either with or without wách’bwe.
The following extract, taken from a book entitled *Mānu Sāṅgwān*, or the *Iron Ring of Mānu*, is offered merely as a specimen of the notation here laid down. It scarcely, from its insignificance, deserves a translation: however, one is subjoined.

*Māhāsāmāda* mān gri chač’ crāwālā sānchya praiṇ brain tāiṇ dāiḍ pīt’, tā tāiñeḥa bnieḥ chhauṇ chye zād tāchhe shaich’ pā zād thāimmāsāiī chōgā do go crā lo si lo mu’gā nāiṭ nāc cři gā blyān a’bri zo myā’bna mu’rwe tāmuṇ chaḥ bma’ myā’bna chaṁḍ’dwān pā nā chhe gra- o’rwe chān gre jwā colāc co jup sān’rwe sāiṇ sbān jwā zād co phrāṇ wāiḥ chaḥ tāiṇ’chāḥ chhān bri zād āmyo le’bā pāri’sāiī do bnaṇ cbe we chhāiṇ rāiṇ lyāč lēc up chyi bma’ rādānā sambā go bri’cho’rwe brāimma cha zād nāiṭ sigrā do go bri’cho tain dāiṇ u bma’ blyān i tāchhe shaich’ pā thāimmāsāiī tārā chač’go māhāsā- mādā mān gri ā crā pe lo zād bna.*

And Māṇu said, “O, mighty Prince, Māhāsāmāda! if thou haft an inclination to hear and understand the words of the eighteen holy books which I brought from the gate of Chāḍ’rāwālā,† that enclose and form a barrier (to the earth) from thy palace; with thy face turned towards the east, cleaning thy teeth; washing thy eyes, mouth, checks, and ears, and wiping thy body and hands; and with a purified person, and having put on thy apparel and eat; and with the four friends ‡ assembled, and forming a circle, closing thy hands, and making obeisance to the three ineffimable jewels, § and prostrating thyself before Brāimma, (and

* For the original, see Plate II.
† Steep and stupendous mountains fabled to surround the earth, and beyond which no mortal can pass.
‡ Man; the two classes of supernatural beings, Nait and Sigra, supposed to posses the peculiar guardianship of mankind; and Brāimma through an attribute, it would seem, of ubiquity.
§ Phurā, Tārā Sāṅc’ha. The incarnate Deities, Divine Justice, and the Priests.
(and the two classes of beneficent Genii) Nāit and Sigrā, and making known to them thy grievances (having performed all these acts, then) will I present unto thee, illustrious monarch, Mābāsamādā, and cause thee to hear the words of these eighteen books of Divine ordinances."

It is difficult to refrain observing, that the arrangement not only of the alphabet, but of the first series of vowels (eight of which have distinct characters which are not inflected) of the foregoing system, has a striking similitude to the Devanagārī. In the alphabet, for instance, wherever it is defective, such deficiency is supplied by double, and, in one case, quadruple, symbols for the same sound; the first part being arranged into classes of four, each terminated by a nasal, forming together the number twenty-five; which exactly corresponds with the Devanagārī.

From information, there appears to be scarcely room to doubt, but that the Siamese have one common language and religion with the Brāimmās and Mārāmās; and that in manners and customs the three nations form, as it were, one great family. How far these observations may extend to the inhabitants of Ava and Arakan, we shall be able to judge on the publication of the history of that country.

It may be sufficient to observe in this place, that there is one sad impediment to attaining a critical knowledge of the idiom of the language of Ava and Arakan, without which we may in vain expect from any pen accurate information respecting the religion, laws, manners, and customs, of these kingdoms; and that is, that there is no regular standard of orthography, or the smallest trace of grammatical enquiry to be

† See Plate I. Figure 6.
be found among the natives.† Much, however, may be done by patience and attention. The field is ample; and he who has leisure and perseverance to attain a just knowledge of its boundaries, will probably find his labours rewarded beyond his most sanguine expectation.

† Every writing that has hitherto come under observation, has been full of the grossest inaccuracies; even those stamped by the highest authority; such as official papers from the king of Ava to our government. How far the Paliit, or sacred language, in which their religious ordinances are written, may be exempted from this remark, it is impossible to say. The Priests are almost the only people conversant in it, and few even among them are celebrated for the accuracy and extent of their knowledge. Between Ramu and Islamabad, only one person has been heard of, and to him access has not hitherto been obtainable. Enquiry seems to favour an opinion, that an acquaintance with both languages is absolutely necessary to effect the important purposes that at present introduce themselves to our notice, and which are to prove the inhabitants of Siam, Ava, and Arakan, to be one and the same people, in language, manners, laws, and religion; and features of the strongest resemblance between them and those of Asam, Nepal, and Tibet; and eventually to add another link to the chain of general knowledge, by furnishing materials for filling up the interval that seems at present to separate the Hindus from the Chinese.
XIII.

SOME ACCOUNT OF THE

Elastic Gum Vine of Prince of Wales's Island,

AND OF

Experiments made on the milky juice which it produces:

With Hints respecting the useful Purposes to which it may be applied.

By JAMES HOWISON, Esq.

Communicated by JOHN FLEMING, Esq.

OUR first knowledge of the plant being a native of our Island arose from the following accident. In our excursions into the forests, it was found necessary to carry cutlasses for the purpose of clearing our way through the underwood. In one of those an elastic gum vine had been divided, the milk of which drying upon the blade, we were much surprised in finding it possessed all the properties of the American Caout-chouc. The vine which produces this milk is generally about the thickness of the arm, and almost round, with a strong ash-coloured bark, much cracked, and divided longitudinally; has joints at a small distance from each other, which often send out roots, but seldom branches; runs upon the ground to a great length; at last rises upon the highest trees into the open air. It is found in the greatest plenty at the foot of the mountains, upon a red clay mixed with sand, in situations completely shaded, and where the mercury in the thermometer will seldom exceed summer heat.

In my numerous attempts to trace this vine to its top, I never succeeded; for, after following it in its different windings, sometimes to a distance of two hundred
hundred paces, I lost it, from its ascending among the branches of trees that were inaccessible either from their size or height. On the west coast of Sumatra I understand they have been more successful; Doctor Roxburgh having procured from thence a specimen of the vine in flowers, from which he has classified it; but whose description I have not yet seen.

With us the Malays have found tasting of the milk the best mode of discriminating between the elastic gum vine and those which resemble it in giving out a milky juice, of which we have a great variety; the liquid from the former being much less pungent or corrosive than that obtained from the latter.

The usual method of drawing off the milk is by wounding the bark deeply in different places, from which it runs but slowly, it being full employment for one person to collect a quart in the course of two days. A much more expeditious mode, but ruinous to the vine, is cutting it in lengths of two feet, and placing under both ends vessels to receive the milk. The best is always procured from the oldest vines. From them it is often obtained in a consistence equal to thick cream, and which will yield two thirds of its own weight in gum.

The chemical properties of this vegetable milk, so far as I have had an opportunity of examining, surprisingly resemble those of animal milk. From its decomposition in consequence of spontaneous fermentation, or by the addition of acids, a separation takes place between its caseous and serous parts, both of which are very similar to those produced by the same processes from animal milk. An oily or butyrous matter is also one of its component parts, which appears
In making boots, gloves, and bottles, of the elastic gum, I found the following method the best: I first made moulds of wax, as nearly of the size and shape of what they represented as possible; these I hung separately upon pins, about a foot from the ground, by pieces of cord wrought into the wax: I then placed under each a soup plate, into which I poured as much of the milk as I thought would be sufficient for one coat. Having dipped my fingers in this, I completely...
pletely covered the moulds one after another, and what dropped into the plates was used as part of the next coat: the first I generally found sufficiently dry in the space of ten minutes, when exposed to the sun, to admit of a second being applied: however, after every second coat, the oily matter before mentioned was in such quantity upon the surface, that, until washed off with soap and water, I found it impossible to apply any more milk with effect; for, if laid on, it kept running and dividing like water upon wax.

Thirty coats I in common found sufficient to give a covering of the thickness of the bottles which come from America. This circumstance may, however, at any time be ascertained, by introducing the finger between the mould and gum, the one very readily separating from the other.

I found the fingers preferable to a brush, or any instrument whatever, for laying on the milk; for the moment a brush was wet with that fluid, the hair became united as one mass. A mode which at first view would appear to have the advantage of all others for ease and expedition in covering clay and wax moulds with the gum, viz. immersing them in the milk, did not at all answer upon trial; that fluid running almost entirely off, although none of the oily matter was present; a certain degree of force seeming necessary to incorporate by friction the milk with the new formed gum.

When, upon examination, I found that the boots and gloves were of the thickness wanted, I turned them over at the top, and drew them off, as if from the leg or hand, by which I saved the trouble of forming new moulds. Those of the bottles being smallest at the neck, I was under the necessity of dissolving in hot water.
The inside of the boots and gloves which had been in contact with the wax being by far the smoothest, I made the outside. The gloves were now finished, unless cutting their tops even, which was best done with scissors. The boots, however, in their present state, more resembled stockings, having as yet no soles. To supply them with these, I poured upon a piece of gunny a proper quantity of milk, to give it a thick coat of gum. From this, when dry, I cut pieces sufficiently large to cover the sole of the foot, which, having met with the milk, I applied; first replacing the boot upon the mould to keep it properly extended. By this mode the soles were so firmly joined, that no force could afterwards separate them. In the same manner I added heels and straps, when the boots had a very neat appearance. To satisfy myself as to their impermeability to water, I stood in a pond up to their tops for the space of fifteen minutes, when, upon pulling them off, I did not find my stockings in the least damp. Indeed, from the nature of the gum, had it been for a period of as many months, the same result was to have been expected.

After being thus far successful, I was greatly disappointed in my expectations with regard to their retaining their original shape; for, on wearing them but a few times, they lost much of their first neatness, the contractions of the gum being only equal to about seven eighths of its extension.

A second disadvantage arose from a circumstance difficult to guard against, which was, that if, by any accident, the gum should be in the smallest degree weaker in one place than another, the effect of extension fell almost entirely on that part, and the consequence was, that it soon gave way.

From what I had observed of the advantage gained in substance and uniformity of strength, by making Vol. V.
use of gunny as a basis for the soles, I was led to suppose, that if an elastic cloth, in some degree correspondent to the elasticity of the gum, were used for boots, stockings, gloves, and other articles, where that property was necessary, that the defects above mentioned might in a great measure he remedied. I accordingly made my first experiment with Cozzimbazar flockings and gloves.

Having drawn them upon the wax moulds, I plunged them into vessels containing the milk, which the cloth greedily absorbed. When taken out, they were so completely distended with the gum in solution, that, upon becoming dry by exposure to the air, not only every thread, but every fibre of the cotton had its own distinct envelope, and in consequence was equally capable of resisting the action of foreign bodies as if of solid gum.

The first coat by this method was of such thickness, that for stockings or gloves nothing farther was necessary. What were intended for boots required a few more applications of milk with the fingers, and were finished as those made with the gum only.

This mode of giving cloth as a basis I found to be a very great improvement: for, besides the addition of strength received by the gum, the operation was much shortened.

Woven substances, that are to be covered with the gum, as also the moulds on which they are to be placed, ought to be considerably larger than the bodies they are afterwards intended to fit; for, being much contracted from the absorption of the milk, little alteration takes place in this diminution in size, even when dry, as about one third only of the fluid evaporates before the gum acquires its solid form.
Great attention must be paid to prevent one part of the gum coming in contact with another while wet with the milk or its whey; for the infant that takes place, they become inseparably united. But should we ever succeed in having large plantations of our own vine, or in transferring the American tree (which is perhaps more productive) to our possessions, so that milk could be procured in sufficient quantity for the covering various cloths, which should be done on the spot, and afterwards exported to Europe, then the advantages attending this singular property of the milk would for ever balance its disadvantages: cloths, and coverings of different descriptions, might then be made from this gum cloth, with an expedition so much greater than by the needle, that would at first appear very surprising: the edges of the separate pieces only requiring to be wet with the milk, or its whey, and brought into contact, when the article would be finished, and fit for use. Should both milk and whey be wanting, a solution of the gum in either can always be obtained, by which the same end would be accomplished.

Of all the cloths upon which I made experiments, nankeen, from the strength and quality of its fabric, appeared the best calculated for coating with the gum. The method I followed in performing this, was, to lay the cloth smooth upon a table, pour the milk upon it, and with a ruler to spread it equally. But should this ever be attempted on a larger scale, I would recommend the following plan: To have a cistern for holding the milk a little broader than the cloth, to be covered with a cross bar in the centre, which must reach under the surface of the milk, and two rollers at one end. Having filled the cistern, one end of the piece of cloth is to be passed under the bar, and through between the rollers; the former keeping the cloth immersed in the milk, the latter in pressing out what is superfluous, so that none may be lost. The cloth
cloth can be hung up at full length to dry; and the operation repeated until of whatever thickness wanted. For the reasons above-mentioned, care must be taken that one fold does not come in contact with another while wet.

Having observed that most of the patent catheters and bougies made with a solution of the elastic gum, whether in ether or in the essential oils, had either a disagreeable stickiness, or were too hard to admit of any advantage being derived from the elasticity of the gum, I was induced to make some experiments with the milk towards removing these objections.

From that fluid, by evaporation, I made several large sized bougies of pure gum, which, from their over-flexibility, were totally useless. I then took some slips of fine cloth covered with the gum, which I rolled up until of a proper size, and which I rendered solid by soaking them in the milk, and then drying them. These possessed more firmness than the former, but in no degree sufficient for the purpose intended. Pieces of strong catgut, coated with the gum, I found to answer better than either.

Besides an effectual cloathing for manufacturers employed with the mineral acids, which had been long a desideratum, this substance, under different modifications, might be applied to a number of other useful purposes in life; such as making hats, great coats, boots, &c. for sailors, soldiers, fishermen, and every other description of persons who, from their pursuits, are exposed to wet flockings; for invalids, who suffer from damps; bathing caps, tents, coverings for carriages of all kinds, for roofs of houses, trunks, buoys, &c.

This extraordinary vegetable production, in place of being injured by water, at its usual temperature
* is preferred by it. For a knowledge of this circumstance I am indebted to the Chinese. Having some years ago commissioned articles made of the elastic gum from China, I received them in a small jar filled up with water, in which state I have since kept them without observing any signs of decay.

Should it ever be deemed an object to attempt plantations of the elastic gum vine in Bengal, I would recommend the foot of the Chittagong, Rajmabal and Bauglipore hills, as situations where there is every probability of succeeding, being very similar in soil and climate to the places of its growth on Prince of Wales's Island. It would, however, be advisable to make the first trial at this settlement, to learn in what way the propagation of the plant might be most successfully conducted. A further experience may also be necessary, to ascertain the season when the milk can be procured of the best quality, and in the greatest quantity, with the least detriment to the vine.

* From an account of experiments made with the elastic Gum by M. Grossart, inserted in the Annals de Chimie for 1792, it appears, that water, when boiling, has a power of partially dissolving the gum so as to render one part capable of being finally joined to another by pressure only.
A BOTANICAL DESCRIPTION OF
Urceola Elastica, or Caout-chouc Vine
of Sumatra and Pullo-pinang;
WITH AN
Account of the Properties of its inspissated juice,
compared with those of the
AMERICAN CAOUT-CHOUC.

By WILLIAM ROXBURGH, M. D.

FOR the discovery of this useful vine, we are, I believe, indebted to Mr. Howison, late Surgeon at Pullo-pinang; but it would appear he had no opportunity of determining its botanical character. To Doctor Charles Campbell, of Fort Marlborough, we owe the gratification arising from a knowledge thereof.

About twelve months ago I received from that gentleman, by means of Mr. Fleming, very complete specimens, in full foliage, flower, and fruit. From these I was enabled to reduce it to its class and order in the Linnean System. It forms a new genus in the class Pentandria, and order Monogynia, and comes immediately after Tabernamontana, consequently belongs to the thirtieth natural order, or class called Contortae by Linnaeus in his natural method of classification or arrangement. One of the qualities of the plants of this order is, their yielding, on being cut, a juice which is generally milky, and for the most part deemed of a poisonous nature.

The generic name, Urceola, which I have given to this plant, is from the structure of the corol, and the specific name from the quality of its thickened juice.
So far as I can find, it does not appear that ever this vine has been taken notice of by any European till now. I have carefully looked over the Hortus Malabaricus, Rumphius's Herbarium Amboinense, &c. &c. Figures of Indian Plants, without being able to find any one that can with any degree of certainty be referred to. A substance of the same nature, and probably the very same, was discovered in the Island of Mauritius, by M. Poivre, and from thence sent to France; but, so far as I know, we are still ignorant of the plant that yields it.

The impropriety of giving to Caout-chouc the term gum, resin, or gum-resin, every one seems sensible of, as it possesses qualities totally different from all such substances as are usually arranged under those generic names: yet it still continues, by most authors I have met with, to be denominated elastic resin, or elastic gum. Some term it simply Caout-chouc, which I wish may be considered as the generic name of all such concrete vegetable juices (mentioned in this memoir) as possess elasticity, inflammability, and are soluble in the essential oils, without the assistance of heat.

In a mere definition, it would be improper to state what qualities the object does not possess; consequently it must be understood that this substance is not soluble in the menstruums which usually dissolve resins and gums.

East India Caout-chouc would be a very proper specific name for that of Urceola elastica, were there not other trees which yield juices so similar, as to come under the same generic character; but as this is really the case, I will apply the name of the tree which yields it for a specific one. E. G. Caout-chouc of Urceola elastica, Caout-chouc of Ficus Indica, Caout-chouc of Artocarpus integrifolia, &c. &c.
DESCRIPTION OF THE PLANT URCEOLA.

**PENTANDRIA MONOGYNIA.**

**Gen. Char.** calyx beneath five-toothed; corol one petaled, pitcher shaped, with its contracted mouth five-toothed: nectary entire, surrounding the germs; follicles two, round, drupacious; seeds numerous, immersed in pulp.

**URCEOLA ELASTICA.**

Shrubby, twining, leaves opposite, oblong, panicles terminal, is a native of Sumatra, Pullo-pinang, &c. Malay countries.

**Stem,** woody, climbing over trees, &c. to a very great extent, young shoots twining, and a little hairy, bark of the old woody parts thick, dark coloured, considerably uneven, a little scabrous, on which I found several species of moss, particularly large patches of lichen; the wood is white, light, and porous.

**Leaves,** opposite, short-petioled, horizontal, ovate, oblong, pointed, entire, a little scabrous, with a few scattered white hairs on the under side:

**Stipules,** none.

**Panicles,** terminal, bractiate; very ramus.

**Flowers,** numerous, minute, of a dull, greenish colour, and hairy on the outside.

**Bracts,** lanceolate, one at each division and subdivision of the panicle.

**Calyx,** perianth, one-leaved, five-toothed, permanent.

**Corol,** one petaled, pitcher shaped, hairy, mouth much contracted, five-toothed, divisions erect, acute, nectary entire, cylindrick, embracing the lower two-thirds of the germs.

**Stamens,** filaments five, very short, from the base of the corol. Anthers arrow shaped, converging, 

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bearing their pollen in two grooves on the inside, near the apex; between these grooves and the insertions of the filaments they are covered with white soft hairs.

**Pistil**, germs two; above the nectary they are very hairy round the margins of their truncated tops. Style single, shorter than the stamens. Stigma ovate, with a circular band, dividing it into two portions of different colours.

**Per.** Follicles two, round, laterally compressed into the shape of a turnip, wrinkled, leathery, about three inches in their greatest diameters—one celled, two valved.

**Seeds**, very numerous, reniform, immersed in firm fleshy pulp.

**EXPLANATION OF THE FIGURES.**

1. A branchlet in flower, natural size.
2. A flower magnified.
3. The same laid open, which exposes to view the situation of the stamens inserted into the bottom of the corol, the nectarium surrounding the lower half of the two germs, their upper half with hairy margins, the style and ovate partly-coloured; stigma appearing above the nectary.
4. Outside of one of the stamens, much magnified.
5. Inside of the same.
6. The nectarium laid open, exposing to view the whole of the pistil.
7. The two seed vessels (called by Linnaeus *follicles*), natural size; half of one of them is removed, to shew the seed immersed in pulp. A portion thereof is also cut away, which more clearly shews the situation and shape of the seed.

From wounds made in the bark of this plant there oozes a milky fluid, which on exposure to the open air,
The air, separates into an elastic coagulum, and watery liquid, apparently of no use, after the separation takes place. This coagulum is not only like the American caout-chouc or Indian rubber, but possesses the same properties, as will be seen from the following experiments and observations made on some which had been extracted from the vine about five months ago. A ball of it now before me, is to my sense, totally void of smell, even when cut into, is very firm, nearly spherical, measures nine and a half inches in circumference, and weighs seven ounces and a quarter, its colour on the outside is that of American caout-chouc, where fresh cut into of a light brown colour till the action of the air darkens it; throughout there are numerous small cells, filled with a portion of light brown watery liquid above mentioned. This ball, in simply falling from a height of fifteen feet, rebounds about ten or twelve times, the first is from five to seven feet high, the succeeding ones of course lessening by gradation.

This substance is not now soluble in the above mentioned liquid contained in its cells, although so intimately blended therewith when first drawn from the plant, as to render it so thin, as to be readily applied to the various purposes to which it is so well adapted when in a fluid state.

From what has been said, it will be evident that this caout-chouc, possesses a considerable share of solidity and elasticity in an eminent degree. I compared the last quality, with that of American caout-chouc by taking small slips of each, and extending them till they broke; that of Urceola, was found capable of bearing a much greater degree of extension, (and contraction) than the American: however, this may be owing to the time the respective substances have been drawn from their plants.
The Urceola caout-chouc, rubs out the marks of a black lead pencil, as readily as the American, and is evidently the substance of which the Chinese make their elastic rings.

It contains much combustible matter, burning entirely away, with a clear flame, emitting a considerable deal of dark-coloured smoke which readily condenses into a large proportion of exceeding fine foot, or lamp-black; at the same time it gives but little smell, and that not disagreeable; the combustion is often so rapid, as to cause drops of a black liquid, very like tar, to fall from the burning mas; this is equally inflammable with the rest, and continues when cold in its semi-fluid state, but totally void of elasticity; in America the caout-chouc is used for torches, ours appears to be equally fit for that purpose. Exposed in a silver spoon to a heat, about equal to that which melts lead or tin, it is reduced into a thick, black, inflammable liquid, such as drops from it during combustion, and is equally deprived of its elastic powers, consequently rendered unfit for those purposes, for which its original elasticity rendered it to proper.

It is insoluble in spirits of wine, nor has water any more effect on it, except when aslifted by heat, and then it is only softened by it.

Sulphuric acid reduced it into a black, brittle, charcoal like substance, beginning at the surface of the caout-chouc, and if the pieces are not very thin, or small, it requires some days to penetrate to their centre; during the process, the acid is rendered very dark coloured, almost black. If the sulphuric acid is previously diluted, with only an equal quantity of water, it does not then appear to have any effect on this substance, nor is the colour of the liquid changed thereby.

Nitric
Nitric acid reduced it in twelve hours to a soft, yellow, unelastic mass, while the acid is rendered yellow; at the end of two days, the caout-chouc had acquired some degree of friability and hardnefs. The same experiment made on American caout-chouc was attended with similar effects. Muriatic acid had no effect on it.

Sulphuric æther only softened it, and rendered the different minute portions it was cut into easily united, and without any seeming diminution of elasticity.

Nitric æther I did not find a better menstruum than the vitriolic, consequently, if the æther I employed was pure, of which I have some doubt, this substance must differ essentially from that of America, which Berniard reports to be soluble in nitric æther.

Where this substance can be had in a fluid state, there is no necessity for disolving or softening it, to render it applicable to the various uses for which it may be required; but where the dry caout-chouc is only procurable, sulphuric æther promises to be an useful medium, by which it may be rendered so soft as to be readily formed into a variety of shapes.

Like American caout-chouc, it is soluble in the essential oil of turpentine, and I find it equally so in Cajeput oil, an essential oil, said to be obtained from the leaves of Melaleuca Leucadendron. Both solutions appear perfect, thick, and very glutinous. Spirits of wine, added to the solution in Cajeput oil, soon united with the oil, and left the caout-chouc floating on the mixture in a soft semi-fluid state, which, on being washed in the same liquor, and exposed to the air, became as firm as before it was dissolved, and retained its elastic powers perfectly, while in the intermediate states between semi-fluid and firm, it could...
be drawn out into long, transparent threads, resembling, in the polish of their surface, the fibres of the tendons of animals; when they broke, the elasticity was so great, that each end instantaneously returned to its respective mast. Through all these stages the least pressure with the finger and thumb united different portions, as perfectly as if they never had been separated, and without any clamminess, or sticking to the fingers; which renders most of the solutions of cainut-chout, so very unfit for the purposes for which they are required. A piece of catgut covered with the half insipissated solution, and rolled between two smooth surfaces, soon acquired a polish, and consistence very proper for bougies. Cajeput oil, I also found a good menstruum for American cainut-chout, and was as readily separated by the addition of a little spirit of wine, or rum, as the other, and appears equally fit for use, as I covered a piece of catgut with the washed solution, as perfectly as with that of Urceola. The only difference I could observe, was a little more adhesiveness from its not drying so quickly; the oil of turpentine had greater attraction for the cainut-chout, than for the spirits of wine, consequently remained obstinately united to the former, which prevented its being brought into that state of firmness fit for handling, which it acquired when Cajeput oil was the menstruum.

The Cajeput solution employed as a varnish did not dry, but remained moist and clammy, whereas the turpentine solution dried pretty fast.

Expressed oil of olives and linseed proved imperfect menstruums while cold, as the cainut-chout, in several days, was only rendered soft, and the oils viscid, but with a degree of heat equal to that which melts tin, continued for about twenty-five minutes, it was perfectly dissolved, but the solution remained thin and void of elasticity. I also found it soluble in wax, and
and in butter in the same degree of heat, but still these solutions were without elasticitv, or any appearance of being useful.

I shall now conclude what I have to offer on the caout-chouc, or Urceola elastica, with observing that some philosophers of eminence have entertained doubts of the American caout-chouc being a simple vegetable substance, and suspect it to be an artificial production, an idea which I hope the above detailed experiments will help to eradicate, and consequently to restore the histories of that substance by M. De la Condamine and others, to that degree of credit to which they seem justly entitled, in support of which it may be further observed, that besides Urceola elastica there are many other trees, natives of the Torrid Zone, that yield a milky juice, possessing qualities nearly of the same nature, as artocarpus integrifolia (common jack tree) ficus religiosus et Indica, Hippomane biglandulosa, Cecropia peltata, &c.

The caout-chouc or ficus religiosa, the Hindus consider the most tenacious vegetable juice they are acquainted with; from it their best bird lime is prepared. I have examined its qualities as well as those of ficus Indica and artocarpus integrifolia, by experiments, similar to those above related, and found them thrillingly elastic when compared with the American and Urceola caout-choucs, but infinitely more viscid than either; they are also inflammable, though in a less degree, and shew nearly the same phenomena when immersed in the mineral acids, solution of caustic alkali, alkohol, fat, and essential oils; but the solution in Cajeput oil could not be separated by spirits of wine and collected again like the solutions of the Urceola and American caout-choucs.
WHILE the attention of the learned world has
been turned towards the state of science in
remote ages and countries, and the labours of the
Asiatick Society have been more particularly di-
rected to investigate the knowledge attained by the
ancient inhabitants of Hindustan; it is a tribute due
to a congenial spirit, to rescue from oblivion those
among their descendants in modern times, who, rising
superior to the prejudices of education, of national
pride and religion, have striven to enrich their coun-
try with scientific truth derived from a foreign source.

The name of Jayasinha is not unknown in Eu-
rope; it has been consigned to immortality by the
pen of the illustrious Sir William Jones: but yet,
the extent of his exertions in the cause of science is
little known; and the just claims of superior genius
and zeal will, I hope, justify my taking up a part of
the Society's time with a more particular enumera-
tion of his labours.

Jey-sing or Jayasinha succeeded to the inheri-
tance of the ancient Rajahs of Ambhere, in the year
Vicramadittya 1750, corresponding to 1693 of the
Christian æra. His mind had been early stored with
the knowledge contained in the Hindu writings, but
he appears to have peculiarly attached himself to the
mathematical sciences, and his reputation for skill in them stood so high, that he was chosen by the Emperor MAHOMMED SHAH to reform the calendar, which, from the inaccuracy of the existing tables, had ceased to correspond with the actual appearance of the heavens. JAYASINHA undertook the task, and constructed a new set of tables, which in honour of the reigning prince he named Zeej Mahommedshahy. By these almanacks are constructed at Dehly, and all astronomical computations made at the present time. The best and most authentic account of his labours for the completion of this work and the advancement of astronomical knowledge is contained in his own preface to the Zeej Mahommedshahy, which follows with a literal translation.

"Praise be to God, such that the minutely discerning genius of the profoundlyest geometers in uttering the smallest particle of it, may open the mouth in confession of inability; and such adoration, that the study and accuracy of astronomers who measure the heavens, on the first step towards expressing it, may acknowledge their astonishment and utter insufficiency. Let us devote ourselves at the altar of the King of Kings, hallowed be his name! in the book of the register of whole
power the lofty orbs of
heaven are only a few
leaves; and the stars
and that heavenly
courser the sun, a small
piece of money in the
treasury of the empire
of the Most High.

If he had not adorned
the pages of the table
of the climates of the
earth with the lines of
rivers, and the cha-
acters of grasses and
trees, no calculator
could have constructed
the almanack of the
various kinds of seeds
and of fruits which it
contains. And if he
had not enlightened
the dark path of the
elements with the
torches of the fixed
stars, the planets, and
the resplendent sun and
moon, how could it
have been possible to
arrive at the end of
our wishes, or to escape
from the labyrinth, and
the precipices of ignorance.

From inability to comprehend the all-encompassing beneficence of his power, Hipparchus is an ignorant clown, who wrings the hands of vexation; and in the contemplation of his exalted majesty, Ptolemy is a bat, who can never arrive at the fun of truth: The demonstrations of Euclid are an imperfect sketch of the forms of his contrivance; and thousands of Jemshed Cashy, or Nuseer Toosee, in this attempt would labour in vain.

But since the well-wisher of the works of creation, and the admiring spectator of the theatre of infinite wisdom and providence, Servai-Jeyfing from the first dawning of reason in his mind, and during its progress towards maturity, was entirely devoted to the study of mathematical science, and the bent of his mind was constantly directed to the solution of its most
difficult problems; by the aid of the supreme artificer he obtained a thorough knowledge of its principles and rules.

—He found that the calculation of the places of the stars as obtained from the tables in common use, such as the new tables of Seid Goorgane and Kha- canee, and the Tefhee-lat—Mula—Chand—Ak- ber-shahee, and the Hindu books, and the European tables, in very many cases, give them widely different from those determined by observation: especially the appearance of the new moons, the computation of which does not agree with observation.

Seeing that very important affairs both regarding religion and the administration of empire depend upon thele; and that in the time of the rising and setting of the planets, and the seasons of eclipses of the sun and moon, many considerable disagreements, of a similar nature, were found; he represented
it to his majesty of dignity and power, the
fun of the firmament of felicity and dominion, the splendor of the forehead of imperial magnificence, the unrivalled pearl of the sea of sovereignty, the incomparably brightest star of the heaven of empire, whose standard is the Sun, whose retinae the Moon; whose lance is Mars, and his pen like Mercury; with attendants like Venus; whose threshold is the sky, whose signet is Jupiter; whose centinel Saturn; the Emperor descended from a long race of Kings; an Alexander in dignity; the shadow of God; the victorious king, Mahommed Shah, may he ever be triumphant in battle!

He was pleased to reply, since you, who are learned in the mysteries of science, have a perfect knowledge of this matter; having assembled the astronomers and geometricians of the faith of Islam and the Bramins and Pandits, before his majesty. 

Pak Mohammad Khan, son of Dost Ali Esfahani. 
Dost Ali Esfahani, a native of Isfahan, was a famous astronomer and mathematician in his time, and was renowned for his work on celestial mechanics. He was a member of the court of the emperor Nadir Shah and played a significant role in the development of mathematics and astronomy in Persia.
and the astronomers of
Europe, and having pre-
pared all the apparatus
of an observatory, do
you so labour for the af-
certaining of the point
in question, that the di-
ference between the
agreement between the
calculated times of the
phenomena, and the
times in which they are
observed to happen may
be rectified.

Although this was
a mighty task, which
during a long period of
time none of the pow-
ful Rajahs had pro-
icated; nor, among the
tribes of Islam, since
the time of the martyr-
prince, whose sins are
forgiven, Mirza Ulu-
ga Beg, to the present,
which comprehends a
period of more than
three hundred years, had
any one of the kings,
polluted of power and
dignity, turned his at-
tention to this object;
yet, to accomplish the
exalted command which
he had received, he (Jey-
fing,) bound the girdle
of resolution about the
loins of his soul, and
constructed here (at
Dehly) several of the
instruments of an obser-

vatory, such as had been
erected at Samarcand,
agreeably to the Mufals-
man books: such as Za-
tul-kalück, of brases, in
diameter three guz of
the measure now in use,
(which is nearly equal to
two cubits of the Coram)
and Zat-ul-shobetein, and
Zat-ul-suchetain, and
Suds-Fukheri, and Sham-
lah. But finding that
bras instruments did
not come up to the ideas
which he had formed of
accuracy, because of the
smallnes of their size,
the want of division in-
to minutes, the shaking
and wearing of their
axes, the displacement
of the centres of the cir-
cles, and the shifting of
the planes of the instru-
ments; he concluded
that the reason why the
determinations of the
cients, such as Hippar-
chus and Ptolemjy
proved inaccurate, must
have been of this kind;
therefore he struct-
ed in Dar-ul-khulafet
Shah-Jehanabad, which
is the feat of empire and
prosperity, instruments
of his own invention,
such as Jey-pergäs and
Ram-junter and Semrät-

سومس

some account of the

اسلام در ایجاهم ساخت

دات الخلق بر نسبي

بطرس کر راییم ابن

عصر که تربی ضعف

ذراع اهل شرع است و

ذات الشعبتين و ذات

الشئنتين و سدس

فخري و شاملا لیکن

جوان آلهاي بر نجیرا

بنب خری و عدم تقیم

بندقايف ولزش

خورن وسور گکش

قطبیا و بجا شدن

مرکز دوا بر اختلاف

و وضع مقری مطلوب

کهاینگی مشهود

آن معلوم کردن که

سبب در ست نیامدن

مقرات تن ما مانند ابر

خس و بطبهیوس امثال

هیپس امور خواهد بود نا

برآن در دار الخلقه شاه

جهن آبان که محل

دولت قابل استئنی

اختیار تعیون مثل

حی پرگاس ورام جنتر

و سیر اته جنتر که

نصف قطر آن هزد وزع
juter, the semidiameter of which is of eighteen cubits, and one minute on it is a barley-corn and a half; of stone and lime, of perfect stability, with attention to the rules of geometry, and adjustment to the meridian, and to the latitude of the place, and with care in the measuring and fixing of them; so that the inaccuracies from the shaking of the circles, and the wearing of their axes, and displacement of their centres, and the inequality of the minutes, might be corrected.

Thus an accurate method of constructing an observatory was established; and the difference which had existed between the computed and observed places of the fixed stars and planets, by means of observing their mean motions and aberrations with such instruments, was removed. And, in order to confirm the truth of these observations, he constructed instruments of the same kind in Suwai Jeypoor, and Matra, and Benares, and Oujeh. When he compared these observatories,
vatories, after allowing for the difference of longitude between the places where they stood, and the observations and calculations agreed. Hence he determined to erect similar observatories in other large cities that to every person who is devoted to these studies whenever he wishes to ascertain the place of a star, or the relative situation of one far to another, might by their instruments observe the phenomena. But, feeling that in many cases it is necessary to determine the instant of their occurrence, cloud or rain, pair or future phenomena, and also, that in the infant of their observations, ircometers and other instruments may be always in readiness, he deemed it necessary that a table be constructed, by means of which the daily places of the stars being calculated every year, and disposed in a calendar, may be always in readiness as the geometers and astronomers...
astronomers of antiquity bestowed many years on the practice of observation, thus, for the establishment of a certain method, after having constructed these instruments, the places of the stars were daily observed. After seven years had been spent in this employment, information was received, that about this time observatories had been constructed in Europe, and that the learned of that country were employed in the prosecution of this important work; that the business of the observatory was still carrying on there, and that they were constantly labouring to determine with accuracy, the subtilties of this science. For this reason, having sent to that country several skilful persons along with Père Manuel, and having procured the new tables which had been constructed there thirty years* before, and published under the name of Leyyer †, as well as

* Jeysing finished his tables in the year of the Hijira 1141, or A. D. 1728.
† De la Hire, published the first edition of his tables in 1687, and the second in 1702.
the European tables anterior to those; on examining and comparing the calculations of these tables, with actual observation, it appeared there was an error in the former, in aligning the moon's place, of half a degree: although the error in the other planets was not so great, yet the times of solar and lunar eclipses he found to come out later or earlier than the truth, by the fourth part of a g. hurry or fifteen pulses*. Hence he concluded that, since in Europe, astronomical instruments have not been constructed of such a size, and so large diameters, the motions which have been observed with them may have deviated a little from the truth; since, in this place, by the aid of the unerring artificer, astronomical instruments have been constructed with all the exactness that the heart can desire; and the motions of the stars have, for a long period, been constantly observed.

* Equal to fix minutes of our time, an error of three minutes in the moon's place would occasion this difference in time, and as it is improbable, that La Hire's tables should be inaccurate to the extent mentioned above, of half a degree, I conceive there must be an error in the original.
with them; agreeably to observation the mean motions and equations were established. He found the calculation to agree perfectly with the observation; and although even to this day the business of the observatory is carried on, a table under the name of his Majesty, the shadow of God, comprehending the most accurate rules, and most perfect methods of computation was constructed; that so, when the places of the stars, and the appearance of the new moons, and the eclipses of the sun and moon, and the conjunctions of the heavenly bodies, are computed by it, they may arrive as near as possible to the truth, which, in fact, is every day seen and confirmed in the observatory.

It therefore behoveth those who excel in this art, in return for so great a benefit, to offer up their prayers for long continuance of the power and prosperity of so good a King, the safeguard of the earth, and thus obtain for themselves a blessing in both worlds.
The five observatories constructed by Jayafinha still exist, in a state more or less perfect. Having had the opportunity of examining four of the number, I shall subjoin a short description of them.

The observatory at Dehly is situated without the walls of the city, at the distance of one mile and a quarter; it lies S. 22 deg. W. from the Jummah Misjid, at the distance of a mile and three quarters, its latitude 28 deg. 37 min. 37 sec. N. * longitude 77 deg. 2 min. 27 sec. E. from Greenwich; it consists of several detached buildings:

1. A large Equatorial Dial, of the form represented at the letter A in Sir Robert Barker's description of the Benares observatory, (Ph. Tran. vol. LXVII.) its form is pretty entire, but the edges of the gnomon, and those of the circle on which the degrees were marked, are broken in several places. The length of the gnomon, measured with a chord, I found to be 118 feet seven inches, reckoning its elevation equal to the latitude of the observatory, 28 deg. 37 min.; this gives the length of the base 104 feet one inch, and the perpendicular height 56 feet nine inches; but, the ground being lower at the north end, the actual elevation at the top of the gnomon above it is more than this quantity. This is the instrument called by Jayafinha, semrat Xanter (the prince of dials). It is built of stone, but the edges of the gnomon and of the arches, where the graduation was, were of white marble, a few small portions of which only remain.

2. At a little distance from this instrument towards the N. W. is another equatorial dial, more entire, but smaller, and of a different construction. In the middle stands a gnomon, which, as usual in these buildings, contains a stair up to the top. On each side of

* The latitude assigned to it in the Zeej Makommedsabry is 28 deg. 37 min.

this
this gnomon are two concentric semicircles, having for their diameters the two edges of the gnomon; they have a certain inclination to the horizon: at the south point, I found it to be twenty-nine degrees (nearly equal to the latitude,) but at some distance from that point it was thirty-three degrees. Hence it is evident, that they represent meridians, removed by a certain angle upon the meridian of the place. On each side of this part is another gnomon, equal in size to the former; and to the eastward and westward of them, are the arches on which the hours are marked. The use of the centre part above described, I have never been able to learn. The length of the gnomon, which is equal to the diameter of the outer circle, is thirty-five feet four inches. The length of a degree on the outer circle is 3.74 inches. The distance between the outer and inner circle is two feet nine inches. Each degree is divided into ten parts, and each of these is subdivided into six parts or minutes.

3. The north wall of this building connects the three gnomons at their highest end, and on this wall is described a graduated semicircle, for taking the altitudes of bodies, that lie due east or due west from the eye of the observer.

4. To the westward of this building, and close to it, is a wall, in the plane of the meridian, on which is described a double quadrant, having for centres the two upper corners of the wall, for observing the altitudes of bodies passing the meridian, either to the north or south of the Zenith. One degree on these quadrants measured 2.833 inches, and these are divided into minutes.

5. To the southward of the great dial are two buildings, named

M 4

Uṣṭuanah.
Ushuahah. They exactly resemble one another, and are designed for the same purpose, which is to observe the altitude and azimuth of the heavenly bodies, they are two in number, on purpose that two persons may observe at the same time, and so compare and correct their observations.

These buildings are circular, and in the centre of each is a pillar of the same height with the building itself, which is open at top. From this pillar, at the height of about three feet from the bottom, proceed radii of stone horizontally to the circular wall of the building. These radii are thirty in number; the spaces between them are equal to the radii themselves, which measure in breadth as they recede from the pillar, so that each radius and each intermediate space forms a sector of six degrees.

The wall of the building at the spaces between the radii forms recesses internally, being thinner at those places than where it joins the radii. In each of these recesses are two windows, one over the other; and in the sides of the recess are square holes, at about the distance of two feet, above one another, by means of which a person may climb to the top. On the edges of these recesses are marked the degrees of the sun’s altitude, or rather the tangents of those degrees shown by the shadow of the centre pillar; and numbered from the top, from one degree to forty-five. For the altitude, when the sun rises higher, the degrees are marked on the horizontal radii; but they are numbered from the pillar outwards, beginning with one, so that the number here pointed out by the shadow, is the complement of the altitude. These degrees are subdivided into minutes. The spaces on the wall, opposite to the radii, are divided into six equal parts, or degrees, by lines drawn from top to bottom, but these degrees are not subdivided. By observing on which
which of these the shadow of the pillar falls, we may determine the sun's azimuth. The parts on the pillar opposite to the radii, and the intermediate spaces, in all sixty, are marked by lines reaching to the top, and painted of different colours.

In the same manner that we determine the altitude and azimuth of the sun, we may also observe those of the moon, when her light is strong enough to cast a shadow. Those of the moon at other times, or of a star, may also be found by placing the eye either on one of the radii, or at the edge of one of the recesses in the wall (according as the altitude is greater or less than forty-five degrees,) and moving along till the top of the pillar is in a line with the object. The degree at which the eye is placed will give the altitude, or its complement, and the azimuth is known from the number of the radius to which the eye is applied.

The dimensions of the building are as follow:

<table>
<thead>
<tr>
<th>Description</th>
<th>Ft.</th>
<th>In.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Length of the radius from the circumference of the centre pillar to the wall;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>being equal to the height of the wall above the radii</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>24</td>
<td>6 ½</td>
</tr>
<tr>
<td>Length of one degree on the circular wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Which gives for the whole circumference</td>
<td>172</td>
<td>6</td>
</tr>
<tr>
<td>Circumference, measured by a handkerchief, carried round it</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Deduced from its coloured divisions measured with compasses)</td>
<td>17</td>
<td>2 ½</td>
</tr>
</tbody>
</table>

I do not see how observations can be made when the shadow falls on the spaces between the front radii or sectors; and from reflecting on this, I am inclined to think, that the two instruments, instead of being duplicates, may be supplementary one to the other;
the feelers in one corresponding to the vacant spaces in the other, so that in one or other an observation of any body visible above the horizon, might at any time be made. This point remains to be ascertained.

6. Between these two buildings and the great equatorial dial, is an instrument called Shamlah. It is a concave hemispherical surface, formed of mason work, to represent the inferior hemisphere of the heavens. It is divided by six ribs of solid work, and as many hollow spaces; the edges of which represent meridians at the distance of fifteen degrees from one another. The diameter of the hemisphere is twenty-seven feet five inches.

The next in point of size and preservation among those which I have had the opportunity of examining, is the observatory at Oujein. It is situated at the southern extremity of the city in the quarter called Jeysingpoorah, where are still the remains of a palace of Jayasinha, who was toubahdar of Meliva, in the time of Mahommed Shah. The parts of it are as follow:

1. A double mural quadrant, fixed in the plane of the meridian. It is a stone wall, twenty-seven feet high, and twenty-six feet in length. The east side is smooth and covered with plaster, on which the quadrants are described; on the west side is a stair, by which you ascend to the top. At the top, near the two corners, and at the distance of twenty-five feet one inch from one another, were fixed two spikes of iron, perpendicular to the plane of the wall; but these have been pulled out. With these points as centres, and a radius equal to their distance; two arcs of 90 degrees are described intersecting each other. These are divided in the manner represented in the margin. One division in the upper circle is equal to six degrees; in the second
second one degree, (the extent contained in the specimens) in the third six minutes, and in the fourth one minute. One of these arcs serves to observe the altitude of any body to the north, and the other of any body to the south of the Zenith; but the arc which has its centre to the south, is continued to the southward beyond the perpendicular, and its centre about half a degree, by which, the altitude of the sun, can at all times be taken on this arc. With this instrument Jayasinha determined the latitude of Oujein to be \(23^\circ 10^\prime\) N.

Supposing the latitude, here meant, to be (as is most probable) that of the observatory, I was anxious to compare it with the result of my own observations (Asiatick Researches, vol. IV. p. 150. 152.) and, for that purpose, I made an accurate measurement from our camp, at Shah Dawul's durgah, to the mural quadrant of the observatory. I found the fouthing of the quadrant from our camp to be one mile 3.9 furlongs, which makes 1' 17" difference of latitude.

The latitude of the camp, by medium of two observations, of the sun is \(23^\circ 11' 54''\)

Deduced from the medium of six observations of fixed stars, taken at Rana Khan's garden, at different latitude 7° S. \(23 11 45\)

From observation of the sun at the same place \(23 11 37\)

From two observations of \(\alpha_{\text{m}}\), taken at the house in town, at different latitude 32° S. \(23 11 28\)

\[\text{164}\]

Latitude of Shah Dawul's durgar, by medium of all observations \(23 11 41\)

Difference of latitude, camp and observatory \(1 17\)

Gives the latitude of the observatory \(23 10 24\)

A clock
A closer coincidence could not be expected, especially as no account is made of seconds in any of the latitudes given in the Zeej Mahommedshahy. But, if farther refinement were desired, we might account for the difference, by the Hindu observers not having made any allowance for refraction. Thus, if we suppose the sun's altitude to have been observed, when on the equator, the result will be as follows:

Latitude of the observatory                        23° 10' 24"
Its complement, being the true altitude of the sun on the equator 66 49 36
Refraction                                              24

Sun's apparent altitude
Latitude of the observatory from observation of the sun upon the equator without allowing for refraction 23 10 0

But (besides that I do not pretend, that the mean of my own observations can be relied on, to a less quantity than fifteen seconds,) when we consider, that a minute on the quadrant of the observatory is hardly .09 of an inch, without any contrivance for subdivision, we shall find it needless to descend into such minuteness: and as Jayafinha had European observers, it is not likely the refraction would be neglected, especially as the Zeej Mahommedshahy contains a table for that purpose. This table is an exact copy of M. De La Hire's, which may be seen in the Encyclopaedic, art. Refraction.

This instrument is called, Yam-utter-bhatti-yunter. With one of the same kind at Dehly, (No. 4, Dehly observatory,) in the year 1729, Jayafinha says, he determined the obliquity of the ecliptic to be 23° 28'. In the following year (1730) it was observed by Godin 23° 28' 20".
2. On the top of the mural quadrant is a small pillar, the upper circle of which being two feet in diameter, is graduated for observing the amplitude of the heavenly bodies, at their rising and setting; it is called Agra Yunter. The circles on it are very much effaced.

3. About the middle of the wall the parapet to the eastward is increased in thickness, and on this part is constructed a horizontal dial called Puebha Yunter. Its length is two feet four inches and a half, but the divisions on it are almost totally effaced.

4. Dig anfa Yunter, a circular building, 116 feet in circumference. It is now roofed with tiles, and converted into the abode of a Hindu deity, so that I could not get access to examine its construction; but the following account of it is delivered in the Sem'vat Siddhanta, an astronomical work composed under the inspection of Jayasinha.

On a horizontal plane describe the three concentric circles A B C, and draw the north, south, east, and west lines, as in the figure. Then, on A build a
solid pillar, of any height at pleasure; on B build a wall, equal in height to the pillar at A; and on C a wall of double that height. From the north, south, east, and west points, on the top of the wall C stretch the threads N.S. W.E. intersecting each other in the point D, directly above the centre of the pillar A. To the centre of that pillar fasten a thread, which is to be laid over the top of the wall C, and to be stretched by a weight suspended to the other end of it.

The use of this instrument is for observing the azimuth (dig-ansa) of the heavenly bodies; and the observations with it are made in the following manner: The observer standing at the circumference of the circle B, while an assistant manages the thread moveable round the circle C, places his eye so that the object to be observed, and the intersection of the threads N.S. W.E. may be in one vertical plane, while he directs the assistant to carry the moveable thread into the same plane. Then the degrees on the circle C cut off by the moveable thread, give the azimuth required. In order to make this observation with accuracy, it seems necessary that the point D, and the centre of the pillar A, should be connected by a thread.
thread perpendicular to the horizon; but no mention is made of this in the original description.

5. Nāree-wila-yunter, or equinoctial dial, is a cylinder, placed with its axis horizontally, in the north and south line, and cut obliquely at the two ends, so that these ends are parallel to the equator (Nāree-wila). On each of these ends a circle is described, the diameter of which in this instrument is 3 feet 7 inches and a half. These are divided into gradations, of six degrees, into degrees and subdivisions, which are now effaced. In the centre of each circle, was an iron pin (now wanting) perpendicular to the plane of the circle, and consequently parallel to the earth’s axis. When the sun is in the southern signs, the hours are shewn by the shadow of the pin in the south, and when he is in the northern signs by that to the north. On the meridian line on both sides are marked the co-tangent, to a radius equal to the length of the centre pin. The shadow of the pin on this line at noon, points out the sun’s declination.

6. Semrāt-yunter, also called Nāree-wila, another form of equinoctial dial. (Fig. A of Sir Robert Barker’s plate.) It consists of a gnomon of stone, containing within it a stair. Its length is 43 feet 3.3 inches; height from the ground, at the south end, 3 feet 9.7 inches; at the north end 22 feet, being here broken. On each side is built an arc of a circle, parallel to the equator, of 90 degrees. Its radius is 9 feet 1 inch; breadth from north to south 3 feet 1 inch. These arcs are divided into gradations and subdivisions; and the shadow of the gnomon among them points out the hours. From the north and south extremities of the intersecion of these arcs with the gnomon, are drawn lines upon the gnomon, perpendicular to the line of their intersection. These
are consequently radii of the arcs; and from the points on the upper edge of the gnomon where these lines cut it, are constructed two lines of tangents, one to the northward, and another to the southward, to a radius equal to that of the arc. To find the sun's declination, place a pin among these divisions, perpendicular to the edge of the gnomon; and move it backwards and forwards, till its shadow falls on the north or south edge of the arc below: the division on which the pin is then placed, will show the sun's declination. In like manner, to find the declination (kránti) of a star, and its distance in time, from the meridian (net-ghurry) place your eye among the divisions of the arc, and move it till the edge of the gnomon cut the star, while an assistant holds a pin among the divisions on the edge of the gnomon, so that the pin may seem to cover the star. Then the division on the arc at which the eye was placed, will show the distance of the star from the meridian; while the place of the pin, in the line of tangents, will show its declination.

At Matra the remains of the observatory are in the fort, which was built by Jayasinha on the bank of the Jumna. The instruments are on the roof of one of the apartments. They are all imperfect, and in general of small dimensions.

1. An Equinoctial Dial, being a circle nine feet two inches in diameter, placed parallel to the plane of the equator, and facing northwards. It is divided into g.jarries of six degrees each: each of these is subdivided into degrees, which are numbered as pulis 10, 20, 30, 40, 50, 60: lastly, each subdivision is farther divided into five parts, being 12 minutes, or two pulis. In the centre is the remains of the iron style, or pin, which served to cast the shadow.

2. On
2. On the top of this instrument is a short pillar, on the upper surface of which is an amplitude instrument (like that described No. 2, Oujin observatory, called Agra-yunter); but it is only divided into octants. Its diameter is two feet five inches.

3. On the level of the terrace is another amplitude instrument, divided into sixty-equal parts. Its diameter is only thirteen inches.

4. On the same terrace is a circle, in the plane of the horizon, with a gnomon similar to that of a horizontal dial, but the divisions are equal, and of six degrees each. It must therefore have been intended for some other purpose than the common horizontal dial, unless we may conceive it to have been made by some person who was ignorant of the true principles of that instrument. This could not have been the case with Jayasinha and his astronomers; but the instrument has some appearance of being of a later date than most of the others: they are all of stone or brick, plastered with lime, in which the lines and figures are cut; and the plaster of this instrument, though on the level of the terrace, and consequently more exposed to accidents than the others, is the freshest and most entire of all.

5. On the east wall, but facing westward, is a segment, exceeding a semicircle, with the arch downwards. It is divided into two parts, and each of these into fifteen divisions. Its diameter is four feet. On the west wall, facing eastwards, is a similar segment, with the arch upwards, divided in the same way as the former. Its diameter is seven feet nine inches.

The observatory at Benares having been described by Sir Robert Barker, and Mr. Williams, I
have only a few remarks to offer, in addition to the account delivered by those gentlemen.

I. A. (of Sir Robert Barker's plate) is the Somrat-yunuter, described Dehly observatory, No. I. and Oujein observatory, No. VI. The arcs on each side are carried as far as ninety-six degrees, which are subdivided into tenth parts. Each space of six degrees is numbered from the bottom of the arc towards the top, sixteen in each arc. Each of these is equal to twenty-four minutes of our time, which answers to the Hindu astronomical gahury. Besides the stair contained in the gnomon, one ascends along a limb of each arc. The dimensions have been given by Mr. Williams, with an accuracy that leaves me nothing to add on that head. With respect to the reason of the name I am somewhat in doubt. It may have been given from its eminent utility; but the Rajah had conferred on one of his principal Pandits the title of Somrat or Prince; and perhaps this instrument, as well as the Somrat-siddhanta, may have been denominated in compliment to him; as another instrument (which I have not been able to find out) was called Jey-fergas in allusion to the Rajah's name.

B is the equinoctial dial or Narce-wila of No. V. Oujein observatory. The name given by the Pandits to Mr. Williams (gentu-rage) probably ought to be yunuter or yunuter-raj, q. d. the royal dial.

C is a circle of iron, faced with brahs, placed between two stone pillars, about the height of the eyes, and revolving round one of its diameters, which is fixed parallel to the axis of the world. The breadth of the rim of the circle is two inches, the thickness of iron one inch, of brahs three tenths of an inch. The diameter mentioned before is not the same breadth, and
and thickness with the rim. The limb is divided into 360 degrees, each degree into four equal parts; and there are larger divisions, containing six degrees each. The size of a degree is 1/3 of an inch. Round the centre revolves an index of brass; the end of which is formed as in the margin; and the line A B, which produced, passes through the centre of the circle, marks the degrees. From this description, it appears that the circle when placed in a vertical position, is in the plane of the meridian of Benares; when it declines from that position, it represents some other meridian. Were there any contrivance for measuring the quantity of this deviation, it would answer the purpose of an equatorial instrument, for determining the place of a star, or any other phenomenon in the heavens. For by moving the circle and its index, till the latter points exactly to the object, the degrees of deviation from the vertical position would mark the distance of the object from the meridian; and the degrees on the circle, intersected between the index and the diameter, which is perpendicular to that on which it revolves, would shew its declination. This last may indeed be observed with the instrument in its present state; but I am inclined to think, that there has been some contrivance for the former part also; having been informed by a learned Pandit, that in two rings of this kind in the Jeyanagar observatory such contrivance actually exists. On one of the pillars that support the axis, a circle is described parallel to the equator, divided into degrees and minutes; to the axis of the moveable circle is fixed an index, which is carried round by the motion of the circle; and thus points out, among the divisions on the immovable circle, the distance from the meridian of the body to be observed.

Observations with this instrument cannot have admitted of much accuracy, as the index is not furnished
nished with fights; and the pin by which it is fixed to the centre of the circle is so prominent, that the eye cannot look along the index itself.

The literal meaning of the Sanscrit term \textit{Kranti-writ}, is \textit{circle of declination}, which may, with some propriety, have been applied to this instrument, as mentioned by Mr. \textit{Williams}. But this name is, in the Hindu astronomical books, peculiarly appropriated to the ecliptic; and as the \textit{Sen'rat Sid-dhanta} contains the description of an instrument called \textit{Kranti-writ-yunter}, wherein a circle is made, by a particular contrivance, to retain a position parallel to the ecliptic, I am inclined to believe that the appellation has been erroneously given by the ring above described.

\textbf{D} is the \textit{Dig-anfa-yunter}, No. 4. Oujein observatory. The “iron pins,” with small holes in them, on the top of the outer wall, at the four cardinal “points,” are undoubtedly as the Pandits informed Mr. \textit{Williams} for stretching the wires, or threads, the use of which is fully explained above.

The quadrant described by Sir \textit{Robert Barker}, but not represented in his plate, is the \textit{Yam-utter-bhitti-yunter}, described Oujein observatory, No. 1.

On the south-east corner of the terrace is a small platform raised above its level, so that you mount upon it by a flight of steps. Upon this we find a circle of stone, which Mr. \textit{Williams} found to be fix feet two inches in diameter, in a position inclined to the horizon. Mr. \textit{Williams} says it fronts the west, and that he could not learn the use of it.

I dare not, without further examination, oppose to this what I find in my notes, taken in 1786, that it stands in the plane of the equinoctial. If that is the case it has been clearly intended for a dial of the same
Having described those among the observatories constructed by Jayafihna, which have fallen under my observation, I proceed to give some account of the tables intitled Zeej Mahommedshahy. But here I should regret that, not having access to the Tabulae Ludovicia of La Hire, I am unable to determine, whether those of Jayafihna are merely taken from the former, by adapting them to the Arabian lunar year; or, whether, as he afferts, they are corrected by his own observations; did not the zeal for promoting enquiries of this nature, manifested in the queries proposed to the Asiatick Society by Professor Playfair (to whom I intend to transmitt a copy of the Zeej Mahommedshahy) convince me, that he will ascertain, better than I could have done, the point in question.

I. Tables of the Sun consist of

1. Mean longitudes of the sun, and of his apogee, for current years of the Hejira from 1141 to 1171 inclusive.

2. Mean motions of the sun, and of his apogee, for the following periods of Arabian years, viz. 30, 60, 90, 120, 150, 180, 210, 240, 270, 300, 600, 900, 1200.

3. Mean motions of the Sun, and of his apogee, for Arabian months.

4. The same for days from 1 to 31.

5. The same for hours; 24 to a natural day; but these are continued to 61; so that the numbers answering to them, taken for the next lower denomination, answer for minutes.

6. The same for years complete of the Hejira, from 1 to 31.
7. The equation of time.

8. The sun's equation, or equation of the orbit. Argument, his mean anomaly, corrected by the equation of time. If this is in the northern signs, the equation is to be subtracted from his place corrected by the equation of time; if in the southern, to be added.

9. The sun's distance, his horary motion, and apparent diameter. Argument, his equated anomaly.

II. Tables of the Moon,

1—6. Contain the mean longitudes and motions of the Moon, of her apogee and node, for the same period, as the corresponding tables of the sun.

7. The moon's first equation, or elliptic equation. Argument, her mean anomaly corrected by the equation of time, to be applied to her place; corrected by the equation of time, in the same manner as the equation of the sun to his.

8. The moon's second equation, is to be applied in three places; viz. to her longitude and apogee, corrected by the first equation and to the node. It has two arguments.

1. From the moon's longitude once equated, subtract the sun's equated place. The signs and degrees of this are at the top and bottom of the table.

2. From the moon's place once equated, subtract the place of the sun's apogee. The signs and degrees of this are on the right and left of the table.

The equation is found at the intersection of the two arguments. If the second argument is in the first half of the zodiac, and the first argument in the first or fourth quarter, the equation is to be added; in the second or third, to be subtracted. But if the second argument is in the second half of the zodiac, and the
first argument in the first or fourth quarter, it is subtractive; and in the second or third quarter, it is additive.

9. The moon's *third equation*, has also two arguments;

1. From the moon's place, corrected by the second equation, subtract the sun's true longitude; the signs and degrees of this are at the top and bottom of the table.

2. The moon's mean anomaly, corrected by the second equation; the signs and degrees are on the right and left of the table.

The equation is found at the intersection of the arguments; and is to be applied to the moon's longitude twice equated, by addition or subtraction, as expressed in the table, to give her true place in the *felekmayee* or in her *orbit*.

10. Equation of the node. Argument, the moon's longitude thrice equated, diminished by that of the sun. The equation is to be added to, or subtracted from, the place of the node, as expressed in the table.

In the same table is a second column, entitled *correction of the node*. The numbers from this is to be reserved and applied farther on.

11. The moon's fourth equation, or reduction from her *orbit*, to the *ecliptic*. From the moon's longitude thrice equated, subtract the equated longitude of the node, the remainder is the *argument of latitude*, and this is also the argument of the fourth equation; which is to be subtracted, if the argument is in the first or third quarter, from the moon's place in her *orbit*; and if the argument is in the second or fourth quarter, added to the same to give her longitude in the *moomuffil*, i.e. reduced to the ecliptic.

12. Table of the moon's latitude, contains two columns, *latitude* and *adjustment of the latitude*. Both of these are to be taken out by the signs and degrees of the argument of latitude.
Multiply into one another, the correction of the node and the adjustment of the latitude, and add the product to the latitude of the moon, as taken out of the table, to give the latitude correct; which is northern if the argument of latitude be in the first half of the zodiac, and vice versa.

III. TABLES OF SATURN.

1—6. Contain the mean longitudes and motions of Saturn, of his apogee and node, for the same periods as the corresponding tables of the Sun and Moon.

7. First equation. Argument Saturn’s mean anomaly; if in the first six signs, subtraction, and vice versa.

8. Equation of the node. Argument, the argument of latitude, found by subtracting the longitude of the node, from that of Saturn once equated; additive in the first and fourth quarters, subtractive in the second and third.

9. Saturn’s second equation, or reduction of his orbit to the ecliptic. Argument, the corrected argument of latitude or difference between Saturn’s longitude once equated and the equated longitude of the node. This equation to be added to, or subtracted from, the planet’s longitude once equated, (or his place in his orbit,) in the same cases as indicated in the corresponding table of the moon.

10. Table of Saturn’s inclination. Argument, the argument of latitude.

11. Table of Saturn’s distance. Argument, his mean anomaly corrected by the second equation.

IV. TABLES OF JUPITER, correspond with those of Saturn, excepting that there is no equation of the node, so that they are only ten in number.

V.
V. VI. VII. Tables of Mars, Venus, and Mercury, agree in number, denomination, and use, with those of Jupiter.

For several parts of the foregoing information, I am indebted to the grandson of a Pandit, who was a principal co-adjutor of Jayafinha in his astronomical labours. The Rajah bestowed on him the title of Jyotish-ray, or Astronomer-royal, with a jageer which produced 5000 rupees of annual rent. Both of these descended to his potterity; but from the incursions and exactions of the Mahrattas the rent of the jageer land was annihilated. The young man finding his patrimonial inheritance reduced to nothing, and that science was no longer held in estimation, undertook a journey to the Decan, in hopes that his talents might there meet with better encouragement; at the same time, with a view of visiting a place of religious worship on the banks of the Nerbuddah. There he fell in with Rung Raw Appah, dewan of the powerful family of Powar, who was on his march to join Aly-Bahadur in Bundelcund. With this chief the Pandit returned, and arrived at Onjein while I was there. This young man possessed a thorough acquaintance with the Hindu astronomical science contained in the various Sidhdharitas, and that not confined to the mechanical practice of rules, but founded on a geometrical knowledge of their demonstration; yet he had inherited the spirit of Jayafinha in such a degree, as to see and acknowledge the superiority of European science. In his possession I saw the translation into Sanscrit of several European works, executed under the orders of Jayafinha, particularly Euclid's Elements with the treatises of plain and spherical trigonometry, and on the construction and use of logarithms, which are annexed to Cunn's or Commandine's edition. In this translation, the inventor is called Don Juan Napier, an additional presumption that Jayafinha's European astronomers were of the Portuguese nation. This indeed, requires little confirmation,
The Hindu astronomy, from the learned and ingenious disquisitions of Mr. Baily and professor Playfair, appears to carry internal marks of antiquity which do not stand in need of confirmation by collateral evidence. Else, it is evident, from the foregoing account, that such could not be derived from the observatories which have been described by travellers; those being of modern date, and as probably of
of European as of Hindu construction. The assistance derived by Jayasinha from European books also inclines me to think, that the treatise entitled Cshetradsa, which was inspected by Captain Wll- ford's Pandit, (Asiat. Ref. vol. IV. p. 178.) was not confined to geometrical knowledge, of purely Brahminical origin.
XVI.

Description of a Species of MELOE, an insect of the First or Coleopterous Order in the Linnean System: found in all Parts of Bengal, Behar, and Oude; and possessing all the Properties of the Spanish blistering Fly, or MELOE Vesicatorius.

By Captain Hardwicke,
Communicated by Mr. W. Hunter.

Antennae Moniliform, short, consisting of eleven articulations, increasing in size from the second to the apex; the first nearly as long as the last; each a little thicker upwards than at the base, and truncated, or as if cut off, the last excepted, which is egg-form.

Palpi—four, inequaled, clubbed, the posterior pair of three, and the anterior, of two articulations.

Maxille or jaws—four, the exterior horney, slightly curved inwards, three toothed—the two inferior teeth very small; the exterior pair, compressed and brush-like.

Head, gibbous; eyes prominent, large, reticulated; labium or upper lip, hard, emarginated.

Thorax—convex above, broader towards the abdomen, and encompassed by a narrow marginal line.

Elytra, crustaceous, the length of the abdomen, except in flies pregnant with eggs, when they are shorter by one ring; convex above, concave beneath; yellow, with three transverse, black, irregular, undulated bands; the one at the apex broadest, and that at the base dividing the yellow longitudinally, into two spots: pored, or ridged; the ridges longitudinal and parallel,
parallel to the future; in number, three equal, one unequal, the ridges not very prominent.

Alex or wings—membraneous, a little exceeding the elytra in length, and the ends folded under.

The tarsi of the two first pair of feet consists of five articulations; and of the posterior pair, four only.

Every part of the insect, excepting the wings and elytra, is black, oily to the touch, and covered more or less with dense hairs; a few scattered hairs are also evident on the elytra. All the crustaceous parts of the insect are pitted minutely. It is about the bigness of the Meloe Proscarabaeus of Linn. and a full grown one, when dry and fit for use, is to the M. Vesicatorius in weight as 4½ to 1.

They come into season with the periodical rains, and are found from the month of July to the end of October, feeding on the flowers of cucurbitaceous plants, but more frequently on the species of Cucumis called by the natives Turiey; with a cylindrical, smooth, ten angled fruit. Also on the Ruaam Turiey; or Hibiscus Esceulentus Hibiscus, Rosa Sensis—and in jungles where these plants are not to be found, they are to be met with on two or more species of Sida, which flourish in that season.

In the failure of flowers, they will feed on the leaves of all these plants, except the Turiey—which I have not observed them eat. They are great devourers, and will feed as freely in confinement as at large.

In September they are full of eggs, which seems to be the best state in which they can be taken for medical use, at that time abounding more abundantly in
an acrid yellow oil, in which, probably, resides their most active property.

This fluid seems the animal's means of rendering itself obnoxious to others; for, on the moment of applying the hand to seize it, it ejects a large globula from the knee joint of every leg, and this, if suffered to dry on the fingers, soon produces an uncommon tingling in the part, and sometimes a blister. This is the only inconvenience attending the catching of them, for they make no resistance: on the contrary, they draw in the head towards the breast as soon as touched; and endeavour to throw themselves off the plant they are found on.

The female produces about 150 eggs, a little smaller than a caraway seed, white and oblong oval. Their larvæ I have not seen, therefore as yet know not where they deposit their eggs.

Their flight from plant to plant is slow, heavy, and with a loud humming noise, the body hanging almost perpendicularly to the wings.

They vary in the colour of the elytra, from an orange red to a bright yellow; but, I do not find this variety constitutes any difference in sex.

The natives of this part of the country know the insect by the name of tel-eene, expressive of its oily nature: they are acquainted with its blistering properties, but I do not find they make any medicinal use of it.

The drawing which accompanies this description, exhibits the fly of its natural size.

Futte-Chur, September, 1796.
DESCRIPTION OF A

REPORT ON THE MELOE, OR LYTTA.

By W. Hunter, Esq.

The circumstance respecting your new species of Meloe or Lytta, which I lately had occasion to observe, was shortly as follows:

Tincture of them was directed as an external application to a man's arm, which was paralytic in consequence of rheumatism. On the first application several vesications were raised, as completely distended with serum, as if a blister had been applied. I am not particularly informed, what proportion the flies bore to the menstruum; but, I think it was something greater than that directed by the London college for the tincture of the officinal kind.

March 9th, 1796.

REPORT ON THE EFFECT PRODUCED BY A SPECIES OF MELOE, FOUND IN BENGAL, BEHAR, AND OUDE.

By W. R. Monroe, Esq.

I received your packet containing the specimens of the new blistering fly, a few days ago, whilst I was busily employed in preparations for my departure from this station. I loth no time, however, in making a trial of their efficacy on three different patients who required blistering. They succeeded in each trial; though the effect was in none produced completely in less than ten hours; and the vesications even then were filled with a serum rather gelatinous than fluid.

As far as these few trials authorise a conclusion, we may safely consider them a valuable substitute for the cantharides; though I should think they will not, in general, be found so active as the Spanish fly, in its most perfect state of preservation. Captain Hardwick
Wicke has certainly, however, made a most useful addition to our *Asianick Materia Medica*; and, he may rely on it, that if I should inadvertently mention the discovery, I shall not fail to give him also the merit he is so fairly entitled to for it. The country people, I find, give the fly different names, so that there are, I suppose, many species of it, the most efficacious of which he will, in his account of it, particularize.

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REFERENCES.

A. A full grown insect of its natural size.
B. The same reversed, to show the under part of the body and limbs.
C. The eggs.
D. An elytron of another fly, to show the difference of colour and spots at the base.
E. A wing displayed.
F. The head magnified.
G. The labium or lip.
H. The horny or exterior jaws.
I. The hairy interior ditto.
K. The posterior pair or palpi.
L. The anterior or lesser ditto.
XVII.

A COMPARATIVE VOCABULARY
OF SOME OF THE LANGUAGES SPOKEN IN THE
BURMA EMPIRE.

By FRANCIS BUCHANAN, M. D.

To judge from external appearance, that is to say, from shape, size, and feature, there is one very extensive nation that inhabits the east of Asia. It includes the eastern and western Tartars of the Chinese authors, the Calumnes, the Chineses, the Japanesef, the Malays, and other tribes inhabiting what is called the Peninsula of India beyond the Ganges; and the islands to the south and east of this, as far at least as New Guinea. This, however, is speaking in a very general sense, many foreign races being intermixed with the nation, and, perhaps, many tribes belonging to it being scattered beyond the limits I have mentioned.

This nation may be distinguished by a short, squat, robust, fleshy feature, and by features highly different from those of an European. The face is somewhat in shape of a lozenge, the forehead and chin being sharpened, whilst at the cheek bones it is very broad: unless this be what is meant by the conical head of the Chinese, I confess myself at a loss to understand what that is. The eyebrows, or superciliary ridges, in this nation project very little, and the eyes are very narrow, and placed rather obliquely in the head, the external angles being the highest. The nose is very small, but has not, like that of the negro, the appearance
ance of having been flattened; and the apertures of the nostrils, which in the European are linear and parallel, in them are nearly circular and divergent; for the septum marium being much thickest towards the face, places them entirely out of the parallel line. The mouths of this nation are in general well shaped; their hair is harsh, lank, and black. Those of them that live even in the warmest climates, do not obtain the deep hue of the negro or Hindu; nor do such of them as live in the coldest countries, acquire the clear bloom of the European.

In adventitious circumstances, such as laws, customs, government, political maxims, religion, and literature, there is also a strong resemblance among the different states composing this great nation; no doubt arising from the frequent intercourse that has been among them.

But it is very surprising, that a wonderful difference of language should prevail. Language of all adventitious circumstances, is the surest guide in tracing the migrations and connections of nations; and how in a nation, which bears such strong marks of being one, radically the same, languages totally different should prevail, I cannot, at present, pretend to conjecture: but, in order to assist, in accounting for the circumstance, having, during my stay in the Burma empire, been at some pains to collect a comparative vocabulary of such of the languages spoken in it as opportunity offered, I have thought it might be curious to publish it. I am sensible of its many imperfections: but it is a beginning, which I hope hereafter to make more complete; and, where I fail, others, without doubt, will be more successful.

In all attempts to trace the migrations and connections of tribes by means of language, it ought to be carefully remembered, that a few coincidences, obtained by searching through the whole extent of two dictionaries,
dictionaries, it is by no means the least affinity; for our organs being only capable of pronouncing a certain, and that a very limited number of sounds, it is to be expected, according to the common course of chance, that two nations, in a few instances, will apply the same sound to express the same idea. It ought also to be observed, that in tracing the radical affinities of languages, terms of art, men's names, religious and law phrases, are, of all words, the most improper; as they are liable constantly to be communicated by adventitious circumstances from one race of men to another. What connection of blood have we, Europeans, with the Jews, from whom a very great proportion of our names and religious terms are derived? Or what connection have the natives of Bengal with the Arabs or English, from whom they have derived most of their law and political terms? With the former they have not even had political connection; as the phrases in question were derived to them through the medium of the Persians and Tartars. Two languages, therefore, ought only to be considered as radically the same, when, of a certain number of common words chosen by accident, the greater number have a clear and distinct resemblance. A circumstance, to which, if antiquarians had been attentive, they would have been saved from the greater part of that etymological folly, which has so often exposed their pleasing science to the just ridicule of mankind.

In the orthography I have had much difficulty. Two people will seldom write in the same way, any word or language with which they are unacquainted. I have attempted merely to convey to the English reader, without any minute attention to accent, or small variations of vowels, a sound similar to that pronounced; nor have I paid any attention to the orthography of the natives. This, in the Burma language, I might have done; but as I am not acquainted with the writing of the other tribes, I thought...
thought it the safest method to express the sound merely. The following scheme of vowels, in order to read my vocabulary correctly, must be kept in mind:

A—pronounce as in the English words bad, bat, had, hat.

Ay—as the English a, in babe, bake, bare; day, pay, hay.

Ec—in order to avoid confusion, I use for the English e; as they have exactly the same sound.

Æ—I use for the French and Scotch éc open.

U—I always found as in the word duck; using ou for its other sound, as in book.

Ou—I found as in found, bound.

Au—is nearly similar, but broader, a sound scarcely to be met with in the English language.

Ei—I use as the vowel in bind, find, &c.

Ai—nearly the same; These two sounds, as far but broader.

Oe—I use to express as I remember, are not used the French way.

It is to be observed, that the pronunciation, among all these tribes, to a stranger appears exceedingly inarticulate. In particular they hardly ever pronounce the letter r; and t, d, th, s, and z, are almost used indiscriminately: The same may be said of p and b. Thus the word for water which the Burma’s universally pronounce yoe, is written yoe; and the Palli name for their capital city Amarakura, is commonly pronounced Amuapooma. This indistinct pronunciation probably arises from the excessive quantity of betel, which they chew. No man of rank ever speaks without his mouth being as full as possible of a mixture of betel and nut, tobacco, quicklime, and spices. In this state he is nearly deprived of the use of his tongue in articulation, which,
which, although not the only organ of speech, is yet of such use in articulation, as to be commonly considered as such. Hence it is, that an indistinct articulation has become fashionable, even when the tongue is at liberty.

I shall begin with the Burma language as being at present the most prevalent. There are four dialects of it, that of the Burma proper, that of Arakan, that of the Yo, and that of Tenasserim.

The people called by us Burmas, Barmas, Vernas, Brimmas, &c. title themselves Myammaw. By the people of Pegu, they are named Pummay; by the Karaya, Yoo; by the people of Cuffay, Awwaw; by the Cuffay than, Kamman; by the Chinese of Yooman, Launeeun: and by the Aykobat, Awwa. They esteem themselves to be descended from the people of Arakan, whom they often call Myammaw gyee, that is to say, great Burmas.

The proper natives of Arakan, call themselves Yakain, which name is also commonly given to them by the Burmas. By the people of Pegu they are named Takain. By the Bengal Hindus, at least by such of them as have been settled in Arakan, the country is called Rosfawn, from whence, I suppose, Mr. Rennell has been induced to make a country named Rosfawn occupy part of his map, not conceiving that it would be Arakan, or the kingdom of the Mugs, as we often call it. Whence this name of Mug, given by Europeans to the natives of Arakan, has been derived, I know not; but, as far as I could learn, it is totally unknown to the natives and their neighbours, except such of them as by their intercourse with us have learned its use. The Mahomedans settled at Arakan, call the country Rosingaw, the Persians call it Rekan.
The third dialect of the Burma language is spoken by small tribe called Yo. There are four governments of this nation, situated on the east side of the Arakan mountains, governed by chiefs of their own, but tributary to the Burmas.

The fourth dialect is that of what we call the coast of Tenasserim, from its city now in ruins, whose proper name was Tanayntharce. These people, commonly called by the Burmas, Darwaza and Byeitza; from the two governments, of which their country consists, have most frequently been subjected to Siam or Pegu; but at present they are subjects of the Burma king.

Although the dialects of these people, to one another, appear very distinct, yet the difference consists chiefly in such minute variations of accent as not to be observables by a stranger. In the same manner as an Englishman at first is seldom able to distinguish even the Aberdeen accent from that of the other shires of Scotland, which to a Scotchman appears so different; so, in most cases, I could perceive no difference in the words of these four languages, although among the Burmas, any of the provincials, speaking generally, produced laughter, and often appeared to be with difficulty understood. I shall, therefore, only give a list of the Burma words; those of the other dialects are the same, where difference is not mentioned.

2. Sun Nay — — —
3. Moon La — —
4. Star Kyee Kyay — Kay
5. Earth Myacgyee — —
6. Water Yae Rec Rae

6 Fire
**LANGUAGES OF THE BURMA EMPIRE.**

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<tr>
<th></th>
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<td>Saloongia</td>
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<td>Kæbamo</td>
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<td>Beast</td>
<td>Taraitram</td>
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<td>Good</td>
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<td>Great</td>
<td>Kyee</td>
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<td>—</td>
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<td>Shæ</td>
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<td>To</td>
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<tr>
<td>One</td>
<td>Teet</td>
<td>—</td>
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<td>Two</td>
<td>Hueet</td>
<td>—</td>
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<td>Thoum</td>
<td>—</td>
<td>—</td>
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<td>Four</td>
<td>Lay</td>
<td>—</td>
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* Literally, a little man,
<table>
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<tr>
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<th>Yakhin</th>
<th>Tanayanbarce</th>
<th>Yo.</th>
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<td>Kiouk</td>
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<td>34 Seven</td>
<td>Kuhnet</td>
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<td>35 Eight</td>
<td>Sheet</td>
<td></td>
<td></td>
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<tr>
<td>36 Nine</td>
<td>Ko</td>
<td></td>
<td></td>
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<td>Tazay</td>
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<td>Xleen</td>
<td>Hlay</td>
<td>Hlay</td>
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<td>42 Sit</td>
<td>Tein</td>
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<td>43 Stand</td>
<td>Ta</td>
<td></td>
<td>Mateinay</td>
<td>Mateenahay</td>
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<tr>
<td>44 Kill</td>
<td>That</td>
<td>Sot</td>
<td>Afatu</td>
<td></td>
</tr>
<tr>
<td>45 Yes</td>
<td>Houkkay</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>46 No</td>
<td>Mahouppoo</td>
<td></td>
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<td>47 Here</td>
<td>Deeinaw</td>
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<td>Thaman</td>
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<td>48 There</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>49 Above</td>
<td>Apomaw</td>
<td></td>
<td>Apobau</td>
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<tr>
<td>50 Below</td>
<td>Houkmaw</td>
<td></td>
<td>Auk</td>
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The next most prevalent language in India, beyond the Ganges, is what we call the Siamnese, a word probably corrupted from the Shan of the Burmas. The Siamnese race occupies the whole frontier of Yunnan, extending on the east to Tonquin and Cochinchina, and on the south, down to the sea. It contains many states or kingdoms, mostly subject or tributary to the Burmas. I have only procured vocables of three of its dialects, which I here give compleat, as they differ considerably.
The first dialect is that of the kingdom of Siam, the most polished people of eastern India. They called themselves to me simply Tai; but Mr. Loubere says, that in order to distinguish themselves from a people to be afterwards mentioned, they add the word Na, which signifies little. By the Burmas, from the vulgar name of their former capital city, they are called Yoodaya; by the people of Pegu they are named Seem; and by the Chinese of Yinan, Syianlo or Kyenlo.

The second dialect of the Siamnese language which I shall mention, is that of a people, who, to me, also called themselves simply Tai. I believe, however, they are the Tai-yay, or great Tai, of Mr. Loubere. They have been long subject to the Burmas, who call them Myelapshan; by the people of Pegu they are named Saven; They by the Karayn; Looktai by the Katheefshan; Kabo by the people of Kathee or Cuffay; Passwee by the Chinese; and to me they were named Lain by the Siamnese proper. Their country towards the north lies between the west side of Yinan and the Eracwade or great Burma river, descending down its eastern bank a considerably way; it then extends along the fourth side of Yinan till it comes to the Loukiang or river of Martaban, which forms its eastern boundary; on the south it extends to no great distance from Martaban; and on the west it is separated from Burma proper by a chain of mountains, that pass about fifteen miles to the east of Ava.

The third dialect of the Siamnese language is that of a people called, by the Burmas, Kathee Shaven; to themselves they assume the name of Tai-loong or great Tai. They are called Moitay Kabo, by the Kathee or people of Cuffay. They inhabit the upper part of the Kiayndwain river, and from that west to the Eracwade. They have, in general, been subject to the king of Minyapura; but, at present, are tributary to the Burma monarch.
<table>
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<td>27</td>
<td>Short</td>
<td>San</td>
<td>Lot</td>
<td>Unlot</td>
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28 One
The next language, of which I shall give a specimen, is that of the people who call themselves Moitay.

* Kau is rice, and Nam is water. Here, therefore, we have a nation with no word to express the difference between eating and drinking. The pleasures of the table must be in little request with them.
Their country is situated between Sylhet in Bengal and that of the Tailoong above mentioned: to the north of it is Assam; on the south Arakan, and the rude tribes bordering on that kingdom. Their capital city they name Munnapura. By the people of Bengal they are called Muggaloos, an appellation with which those we saw at Amarapura were totally unacquainted. This name, however, Europeans have applied to the country, turning it at the same time into Meckley. Kathee is the name given to this people by the Burmas, which we also have taken for the name of the country, and corrupted into Cuffay. Mr. Rennel having from Bengal obtained information of Meckley, and from Ava having heard of Cuffay, never conceived that they were the same, and, accordingly, in his map of Hindustan, has laid down two kingdoms Cuffay and Meckley; for which, indeed, he had sufficient room, as by Captain Baker’s account he had been induced to place Ava much too far to the east.

1 Sun Noomeet 13 Head Kop Kok
2 Moon Taw 14 Mouth Seembaw
3 Stars Towang Mee- zat 15 Arm Pambom
       zat 16 Hand Khoit
4 Earth Leipauk 17 Leg —
5 Water Eesheen 18 Foot with Kho the ankle
6 Fire Mee 7 Stone Noong Loong 19 Beaf —
8 Wind Noosheet 20 Bird Oosai[k
9 Rain No 21 Fish Ngaw
10 Man Mee 22 Good Pawee or Pai
11 Woman Noopee 23 Bad Pattay
12 Child Peeka 24 Great Sauwee 25 Little
### LANGUAGES OF THE BURMA EMPIRE.

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<th>Moitay</th>
<th>English</th>
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<td>Asamba</td>
<td>39 Drink</td>
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<td>Ataymba</td>
<td>40 Sleep</td>
<td>Keepee</td>
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<td>28 One</td>
<td>Amaw</td>
<td>41 Walk</td>
<td>Kwnee</td>
</tr>
<tr>
<td>29 Two</td>
<td>Anee</td>
<td>42 Sir</td>
<td>Pumme</td>
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<td>Ahoom</td>
<td>43 Stand</td>
<td>Lapee</td>
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<td>Maree</td>
<td>44 Kill</td>
<td>Hallo</td>
</tr>
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<td>32 Five</td>
<td>Mangaw</td>
<td>45 Yes</td>
<td>Manee</td>
</tr>
<tr>
<td>33 Six</td>
<td>Torok</td>
<td>46 No</td>
<td>Nattay</td>
</tr>
<tr>
<td>34 Seven</td>
<td>Tarayt</td>
<td>47 Here</td>
<td>Mashee</td>
</tr>
<tr>
<td>35 Eight</td>
<td>Neepaw</td>
<td>48 There</td>
<td>Ada</td>
</tr>
<tr>
<td>36 Nine</td>
<td>Mapil</td>
<td>49 Above</td>
<td>Mataka</td>
</tr>
<tr>
<td>37 Ten</td>
<td>Tarraw</td>
<td>50 Below</td>
<td>Makà</td>
</tr>
</tbody>
</table>

In the intermediate space between Bengal, Arakan, the proper Burma, and the kingdom of Mumaypura, is a large mountainous and woody tract. It is occupied by many rude tribes. Among these, the most distinguished, is that by the Burmas called Kiavy, from whom is derived the name of the great western branch of the Eravwade, for Kiaynduayn signifies the fountain of the Kiayn. This people calls itself Koloun, and it seems to be a numerous race, universally spoken of, by its neighbours, as remarkable for simple honesty, industry, and an inoffensive disposition.

<table>
<thead>
<tr>
<th>English</th>
<th>Koloun</th>
<th>English</th>
<th>Koloun</th>
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<tr>
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<td>4 Earth</td>
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<td>Klow</td>
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<td>Tooce</td>
</tr>
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<td>3 Star</td>
<td>Aflay</td>
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7 Stone
<table>
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<tr>
<th>English</th>
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<tr>
<td>8 Wind</td>
<td>Klée</td>
</tr>
<tr>
<td>9 Rain</td>
<td>Yoo</td>
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</tr>
<tr>
<td>13 Head</td>
<td>Mulloo</td>
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<td>14 Mouth</td>
<td>Mawkoo</td>
</tr>
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<td>15 Arm</td>
<td>Maboam</td>
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<td>16 Hand</td>
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<td>Ameec</td>
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<td>26 Long</td>
<td>Afaw</td>
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<td>28 One</td>
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<td>Poohaw</td>
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<td>38 Eat</td>
<td>Kayawë</td>
</tr>
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<td>39 Drink</td>
<td>Koyawëc</td>
</tr>
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<td>40 Sleep</td>
<td>EITHëh</td>
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<td>41 Walk</td>
<td>Hlayæfhëh</td>
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<tr>
<td>42 Sit</td>
<td>Own</td>
</tr>
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<td>43 Stand</td>
<td>Undoon</td>
</tr>
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<td>44 Kill</td>
<td>Say,œc</td>
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<td>Athæba</td>
</tr>
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<td>46 No</td>
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</tr>
<tr>
<td>47 Here</td>
<td>Nëaë</td>
</tr>
<tr>
<td>48 There</td>
<td>Tëoøa</td>
</tr>
<tr>
<td>49 Above</td>
<td>Akloengung</td>
</tr>
<tr>
<td>50 Below</td>
<td>Akoa</td>
</tr>
</tbody>
</table>

Another rude nation, which shelters itself in the recesses of hills and woods, from the violence of its inolent neighbours, is named by the Burmas Karayn; and Kadoon by the people of Pegu. They are most numerous in the Pegu kingdom, and like the Kidyn are
are distinguished for their innocence and industry. By the Burmas they are said to be of two kinds; Burma and Talain Karayn. Some of them, with whom I conversed, seemed to understand this distinction, calling the former Passooko and the latter Maploo. This, however, probably arose from these individuals being better acquainted with the Burma ideas, than the generality of their countrymen; for the greater part of those, with whom I conversed, said that all Karyn were the same, and called them Play. I am, however, not certain if I understood them rightly; nor do I know, that I have obtained the proper name of this tribe. I have given a vocabulary of each of these, who seemed to understand the distinction of Burma and Tailain Karayn, and two of different villages who did not understand the difference; for in this nation I found the villages differing very much in dialect; even where not distant, probably owing to their having little communication one with another. It must be observed, that in using an interpreter, one is very liable to mistakes, and those I had were often very ignorant.

1 Sun Moomay Moo Mooi Moomay
2 Moon Law Law Law Poolaw
3. Stars T'Saw Sheeaw Shaw Shaw
4 Earth Katchay-Kool Kolangkoo Kako Laukoo
5 Water Tee Tee Tee Tee
6 Fire Mee Meeung Meea Mee
7 Stone Loee Loong, Noong— Loung Lung
8 Wind Kallee Tee Lee Lee
9 Rain Tachoo Tchatchang Moko Moko
10 Man Poganyo Pashaw Pasha Paploom or Pasha
11 Wo- Pumoo Pumoo Pum mee Pammoe
man
Vol. V. P 12 Child
COMPARATIVE VOCABULARY OF THE


12 Child Pozaho Poffaw Napootha Apoza
13 Head Kozohui Kohui Kohui Pokoohui
14 Mouth Patako Pano Ganoo Pano
15 Arm Tchoobaw-Tchoobaw-Atsyoodoo Tchoobaw-lee
16 Hand Patchoo Poitchoo Kutchoo Tchooaseec
17 Leg Kadoe Pokaw Kandoo Kandoo
18 Foot Konyawkoo Kanyakoo Kanyakoo Kanyaseew
19 Beast T’hoo T’oo — —
20 Bird T’hoo T’oo Kalo To
21 Fish Nyaw. Zyaw Ya Ya
22 Good Ngheetchaw Ngee Gyee Gyee
maw
23 Bad Tawnggee Nguay Gyceay Gyceay
baw
24 Great Pawdoo Hhoo Uddo Doo
25 Little Tchecka Tchei Atsef Atsef
26 Long To atcho T’ho Loeya Ato
maw
27 Short P’hecko P’hoe Apoe Apoe
28 One Taydoo Nadoe Laydoo Laydoo
29 Two Kee-doee Nee-doee Nee-doee Nee-doee
30 Three So-doee Song-doee Soung-doee Soung-doee
31 Four Looee-doee Lee-du Lee-doee Lee-doee
32 Five Yay-doee Yay-doee Yay-doee Yay-doee
33 Six Hoo-doee Hoo-doee Koo-doee Koo-doee
34 Seven Nooee-doee Noay-doee Noo-doee Noo-doee Noo-du
35 Eight Ho-doee Ho-doee Ko-doee Ko-doee
36 Nine Kooee-doee Kooee-doee Kooee-doee Kooee-doee
37 Ten Tatchee Leitchee Taffee Laytlee
38 Eat Po, o Aw Ang Ang
39 Drink
Languages of the Burma Empire.

<table>
<thead>
<tr>
<th>English</th>
<th>Pafooko</th>
<th>Maploo</th>
<th>Play, No. 1</th>
<th>Play, No. 2</th>
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<td>O</td>
<td>O</td>
<td></td>
<td></td>
</tr>
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<td>Sleep Prammee</td>
<td>Mee</td>
<td>Mee</td>
<td>Mee</td>
<td></td>
</tr>
<tr>
<td>Walk Latcholia</td>
<td>Leetalay</td>
<td>Rakua</td>
<td>Lakua</td>
<td></td>
</tr>
<tr>
<td>Sit Tcheenaw</td>
<td>Ticingaw</td>
<td>Tysana</td>
<td>Taiyna</td>
<td></td>
</tr>
<tr>
<td>Stand Tchoeto</td>
<td>Tchonto</td>
<td>Taiyna</td>
<td>La- Gmaythoe</td>
<td>gay</td>
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</table>

To this kingdom, the natives of which call themselves Moan we have given the name of Pegu, a corruption of the vulgar appellation of its capital city Bagoo; the polite name of the city among its natives having been Dom Hanga, as among the Burmas Hanza-wade. This people are named Talain by the Burmas and Chinese of Yunnan; Lawoo by the Karayn; and Tarain by the Tai-loong: their kingdom extends along the mouths of the two great rivers Erawade and Than-huyn, or of Ava and Martaban, from the frontiers of Arakan to those of Siam.

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
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<td>5 Water</td>
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<tr>
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<td>Katoo</td>
<td>6 Fire</td>
<td>Komot</td>
</tr>
<tr>
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<td>Shawnaw</td>
<td>7 Stone</td>
<td>—</td>
</tr>
<tr>
<td>Earth</td>
<td>Toc</td>
<td>8 Wind</td>
<td>Kyeaw</td>
</tr>
<tr>
<td>English</td>
<td>Mon.</td>
<td></td>
<td></td>
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<tr>
<td>---------</td>
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<td></td>
</tr>
<tr>
<td>Rain</td>
<td>Poua</td>
<td></td>
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<tr>
<td>Man</td>
<td>Puce</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Woman</td>
<td>Preau</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Child</td>
<td>Koon</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Head</td>
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<td>Paun</td>
<td></td>
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<td>Arm</td>
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<td></td>
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</tr>
<tr>
<td>Hand</td>
<td>Kanna Toay</td>
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<td>Leg</td>
<td>Kadot-prawt</td>
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<td></td>
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<tr>
<td>Foot</td>
<td>Kanat zein</td>
<td></td>
<td></td>
</tr>
<tr>
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<td>—</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bird</td>
<td>Seen ngat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fish</td>
<td>Kaw</td>
<td></td>
<td></td>
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<tr>
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<td>Kah</td>
<td></td>
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<tr>
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<td>Hookah</td>
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<td>Mor</td>
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<td></td>
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<td>Bok</td>
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<td>Kloei</td>
<td></td>
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<td>Klee</td>
<td></td>
<td></td>
</tr>
<tr>
<td>One</td>
<td>Mooi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Two</td>
<td>Bau</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Three</td>
<td>Pooi</td>
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<table>
<thead>
<tr>
<th>English</th>
<th>Mon.</th>
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<tr>
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<td>Pou</td>
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<tr>
<td>Five</td>
<td>Soon</td>
</tr>
<tr>
<td>Six</td>
<td>Teraw</td>
</tr>
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<td>Seven</td>
<td>Kapo</td>
</tr>
<tr>
<td>Eight</td>
<td>Tatsum</td>
</tr>
<tr>
<td>Nine</td>
<td>Kaslee</td>
</tr>
<tr>
<td>Ten</td>
<td>Tfo</td>
</tr>
<tr>
<td>Eat</td>
<td>Tlapoung, Poung, I believe, is rice.</td>
</tr>
<tr>
<td>Drink</td>
<td>Saung nawt. Nawt is water</td>
</tr>
<tr>
<td>Sleep</td>
<td>Steik</td>
</tr>
<tr>
<td>Walk</td>
<td>Au</td>
</tr>
<tr>
<td>Sit</td>
<td>Katau</td>
</tr>
<tr>
<td>Stand</td>
<td>Katau</td>
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<tr>
<td>Kill</td>
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<td>Taukua</td>
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<td>No</td>
<td>Auto</td>
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<tr>
<td>Here</td>
<td>Noomano</td>
</tr>
<tr>
<td>There</td>
<td>Taoko</td>
</tr>
<tr>
<td>Above</td>
<td>Tatoo commoee</td>
</tr>
<tr>
<td>Below</td>
<td>Tauamo</td>
</tr>
</tbody>
</table>

These fix are all the languages of this great eastern nation, of which, during my stay in the Burma empire, I was able to procure vocables sufficient for my purpose. Although they appear very different at first sight,
fight, and the language of one race is totally unintel-
ligible to the others; yet I can perceive in them all
some coincidences, and a knowledge of the languages,
with their obsolete words, their phrases, their in-
fections of words; and elisions, *euphonie causa*, would,
perhaps, shew many more. Those that have the great-
est affinity are in Tab. I. IV. and V. Mr. Gilchrist,
whose knowledge of the common dialects in use on the
banks of the Ganges is, I believe, exceeded by that of
no European, was so obliging as to look over these
vocabularies, but he could not trace the smallest rela-
tion between the languages.

I shall now add three dialects, spoken in the Burma
empire, but evidently derived from the language of the
Hindu nation.

The first is that spoken by the Mohammedans, who
have been long settled in Arakan, and who call them-
elves Rosinga, or natives of Arakan.

The second dialect is that spoken by the Hindus of
Arakan. I procured it from a Brâhman and his attend-
ants, who had been brought to Amarapura by the
king's eldest son, on his return from the conquest of
Arakan. They called themselves Roffaen, and, for
what reason I do not know, wanted to persuade me
that theirs was the common language of Arakan. Both
these tribes, by the real natives of Arakan, are called
Kulaw Yakain, or stranger Arakan.

The last dialect of the Hindustanee which I shall men-
tion is, that of a people called by the Burmas Aykobat;
many of whom are slaves at Amarapura. By one of them
I was informed, that they called themselves Banga; that
formerly they had kings of their own, but that;
in his father's time, their kingdom had been overturned
by the king of Minypura, who carried away a great
part of the inhabitants to his residence. When that
was
was taken last by the *Burmas*, which was about fifteen years ago, this man was one of the many captives who were brought to Ava. He said also, that *Banga* was seven days journey south west from *Munypura*; it must, therefore, be on the frontiers of *Bengal*, and may, perhaps, be the country called in our maps *Casian*.

Mr. *Gilchrist* has been so good as to examine particularly these two dialects, and to mark thus (⋆) those words, which come nearest the *Hindustanee* spoken on the *Ganges*; and thus (†) those not so evidently in connection with the same, but which shew resemblance by analogy.

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
<th>Rossawrn.</th>
<th>Banga.</th>
</tr>
</thead>
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<tr>
<td>1 Sun</td>
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<td>*Sooja</td>
<td>Bayllee</td>
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<tr>
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<td>Sawn</td>
<td>Sundfā</td>
<td>Satkan</td>
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<td>Tara</td>
<td>*Nokyoto</td>
<td>*Tara</td>
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<tr>
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<td>Kool</td>
<td>Murtika</td>
<td>*Matee</td>
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<td>*Diol</td>
<td>*Pannæ</td>
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<td>Auin</td>
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<td>7 Stone</td>
<td>Sheel</td>
<td>*Sheel</td>
<td>*Heel</td>
</tr>
<tr>
<td>8 Wind</td>
<td>Bau</td>
<td>*Pawun</td>
<td>*Bo</td>
</tr>
<tr>
<td>9 Rain</td>
<td>Jorail</td>
<td>†Biftee</td>
<td>*Booun</td>
</tr>
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<td>*Manoo</td>
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<td>Zaylan</td>
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<td>Sogwo</td>
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<td>Muftok</td>
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<td>Paepoung</td>
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<td>Hat</td>
<td>Ofto</td>
<td>Hatkan</td>
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<tr>
<td>17 Leg</td>
<td>Ban</td>
<td>†Podo</td>
<td>Torooa</td>
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<td>Saiice fanggee</td>
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<td>Paik</td>
<td>†Pookyee</td>
<td>†Pakya</td>
</tr>
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<td>21 Fish</td>
<td>Maws</td>
<td>Mootio</td>
<td>†Mas</td>
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<td>Goom</td>
<td>Gam</td>
<td>Hoba</td>
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<td>Gumnay</td>
<td>Hoba nay</td>
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<td>Boddau</td>
<td>Dangor</td>
<td>Domorgo</td>
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<td>Thuddee</td>
<td>*Tfooto</td>
<td>Hooroogo</td>
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<td>Deengol</td>
<td>Deengul</td>
</tr>
<tr>
<td>27 Short</td>
<td>Banick</td>
<td>*Batee</td>
<td>*Batee</td>
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<td>*Aik</td>
<td>*Ak</td>
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<td>*Doo</td>
<td>De</td>
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<td>*Tio</td>
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<td>Sat</td>
<td>*Sat</td>
<td>*Hat</td>
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<td>Awtoa</td>
<td>†Afto</td>
<td>*Awt</td>
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<td>36 Nine</td>
<td>Nonaw</td>
<td>*No</td>
<td>*No</td>
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<td>37 Ten</td>
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<td>*Dos</td>
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<td>Kau</td>
<td>*Kawai</td>
<td>†Kæk</td>
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<td>Karin</td>
<td>Kawo</td>
<td>†Peek</td>
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<td>Rossrawn</td>
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<td>Bayra</td>
<td>†O-teen-ootea</td>
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<td>Boihow</td>
<td>†Boefho</td>
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<td>1900</td>
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<td>Ararat</td>
<td>He was the son of Ararat.</td>
</tr>
<tr>
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<tr>
<td>1900</td>
<td>Shem died</td>
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<td>Arthurius lived 200 years</td>
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<tr>
<td>1900</td>
<td>Japheth lived 150 years</td>
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</tr>
<tr>
<td>1900</td>
<td>Japheth was the father of the Gophens</td>
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<tr>
<td>1900</td>
<td>Japheth lived 200 years</td>
<td>Europe</td>
<td>Noah's son.</td>
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</table>

**NOAH SATYAVRATA**

- **Sheem Sharma**
- **Atri**

**ICSWACU**

**ARMS ARAMA** according to the Persians, contemporary with **SOMA or Lunus** in a humane state.

**Atri**

Arata died according to the Persians 500 years after the Flood.

**Scale of Conquests from SOMA to CHAN DRAGURTAP**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
<th>Place</th>
<th>Notes</th>
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<td>Soma lived 200 years</td>
<td>Africa</td>
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**Scale of Conquests from SOMA to CHAN DRAGURTAP**

**CHANDRA GUPTA** — ALEXANDER the Great
XVIII.

ON THE

CHRONOLOGY OF THE HINDUS.

BY CAPTAIN FRANCIS WILFORD.

The accompanying genealogical table is faithfully extracted from the Vishnu purāṇa, the Bhāgavat, and other purāṇas, without the least alteration whatever. I have collected numerous MSS. and with the assistance of some learned Pandits of Benares, who are fully satisfied of the authenticity of this table, I exhibit it as the only genuine chronological record of Indian history that has hitherto come to my knowledge. It gives the utmost extent of the chronology of the Hindus; and as a certain number of years only can be allowed to a generation, it overthrows at once their monstrous system, which I have rejected as absolutely repugnant to the course of nature, and human reason.

Indeed their systems of geography, chronology, and history, are all equally monstrous and absurd. The circumference of the earth is said to be 500,000,000 yojanas, or 2,456,000,000 British miles: the mountains are asserted to be 100 yojanas, or 491 British miles high. Hence the mountains to the south of Benares are said, in the purāṇas, to have kept the holy city in total darkness, till Matra-deva growing angry at their insolence, they humbled themselves to the ground, and their highest peak now is not more than 500 feet high. In Europe similar notions once prevailed; for we are told that the Cimmerians were kept in continual darkness by the interposition of immensely high mountains. In the Cālīca purāṇa, it is said that the mountains have sunk considerably, so that the highest is not above one yojana, or five miles high. When
When the Puranics speak of the kings of ancient times, they are equally extravagant. According to them, king Yudhishthir reigned seven and twenty thousand years; king Nanda, of whom I shall speak more fully hereafter, is said to have possessed in his treasury above 1,584,000,000 pounds sterling, in gold coin alone; the value of the silver and copper coin, and jewels, exceeded all calculation; and his army consisted of 100,000,000 men. These accounts geographical, chronological, and historical, as absurd and inconsistent with reason, must be rejected. This monstrous system seems to derive its origin from the ancient period of 12,000 natural years, which was admitted by the Persians, the Etruscan, and, I believe, also by the Celtic tribes; for we read of a learned nation in Spain, which boasted of having written histories of above fix thousand years.

The Hindus still make use of a period of 12,000 divine years, after which a periodical renovation of the world takes place. It is difficult to fix the time when the Hindus, forsaking the paths of historical truth, launched into the mazes of extravagance and fable. Megasthenes, who had repeatedly visited the court of Chandra Gupta, and of course had an opportunity of conversing with the best informed persons in India, is silent as to this monstrous system of the Hindus; on the contrary, it appears, from what he says, that in his time they did not carry back their antiquities much beyond fix thousand, or even five thousand years, as we read in some MSS. He adds also, according to Clemens of Alexandria, that the Hindus and the Jews were the only people, who had a true idea of the creation of the world, and the beginning of things. There was then an obvious affinity between the chronological systems of the Jews and the Hindus. We are well acquainted with the pretensions of the Egyptians and Chaldeans to antiquity. This they never attempted to conceal. It is
is natural to suppose, that the Hindus were equally vain: they are so now; and there is hardly a Hindu who is not persuaded of, and who will not reason upon, the supposed antiquity of his nation. Megasthenes who was acquainted with the antiquities of the Egyptians, Chaldeans, and Jews, whilst in India, made inquiries into the history of the Hindus, and their antiquity: and it is natural to suppose that they would boast of it as well as the Egyptians or Chaldeans; and as much then as they do now. Surely they did not invent fables to conceal them from the multitude, for whom on the contrary these fables were framed.

At all events, long before the ninth century the chronological system of the Hindus was as complete, or rather, perfectly the same as it is now; for Albumazar, who was contemporary with the famous Almamun, and lived at his court at Balkh, had made the Hindu antiquities his particular study. He was also a famous astronomer and astrologer, and had made enquiries respecting the conjunctions of the planets, the time of the creation of the world, and its duration, for astrological purposes; and he says, that the Hindus reckoned from the Flood to the Hejira 790,634,442,715 days, or 3725 years *. Here is a mistake, which probably originates with the transcriber or translator, but it may be easily rectified. The first number, though somewhat corrupted, is obviously meant for the number of days from the creation to the Hejira; and the 3725 years are reckoned from the beginning of the Cali-yug to the Hejira. It was then the opinion of Albumazar, about the middle of the ninth century, that the era of the Cali-yug coincided with that of the Flood. He had, perhaps, data which no longer exist, as well as Abul-Fa-

* See Bailly's Astron. Anc. p. 30. and Mr. Davis's Essay in the second volume of the Asiatick Researches, p. 274.
ON THE CHRONOLOGY

zil in the time of Akrar. Indeed, I am sometimes tempted to believe, from some particular passages in the Purāṇas, which are related in the true historical style, that the Hindus have destroyed, or at least designedly confounded to oblivion, all genuine records, as militating against their favourite system. In this manner the Romans destroyed the books of Numna, and confounded to oblivion the historical books of the Etrurians, and I suspect also those of the Turdantes in Spain.

The Purāṇas are certainly a modern compilation from valuable materials, which I am afraid no longer exist: an astronomical observation of the heliacal rising of Canopus, mentioned in two of the Purāṇas, puts this beyond doubt. It is declared there, that certain religious rites are to be performed on the 27th of Bhādra, when Canopus, disengaged from the rays of the sun, becomes visible. It rises now on the 18th of the same month. The 18th and 27th of Bhādra answer this year to the 20th of August and 7th of September. I had not leisure enough to consult the two Purāṇas above mentioned on this subject. But as violent disputes have obtained among the learned Pandits, some insisting that these religious rites ought to be performed on the 27th of Bhādra, as directed in the Purāṇas, whilst others insist, it should be at the time of the udāya, or appearance of Canopus; a great deal of paper has been wasted on this subject, and from what has been written upon it, I have extracted the above observations. As I am not much used to astronomical calculations, I leave to others better qualified than I am to ascertain from these data the time in which the Purāṇas were written.

We learn from Manetho, that the Egyptian chronology enumerated fourteen dynasties, the particulars of which he omitted as unworthy of notice. In the same manner the Hindu chronology presents us with a series
series of fourteen Dynafties, equally repugnant to nature and reason; six of these are clapted, we are in the seventh, which began with the Flood, and seven more we are taught to expect. These fourteen Dynafties are hardly ever noticed by the Hindus in their legendary tales, or historical poems. The rulers of these Dynafties are called Menus: and from them their respective Dynasty, antara, or period, is called a Manvantara. Every Dynasty ends with a total destruction of the human race, except the Men or ruler of the next period, who makes his escape in a boat, with the seven Rishis. The same events take place; the same persons, though sometimes under different names, re-appear.

Thus the history of one Dynasty serves for all the rest. In reality history, according to the Hindus themselves begins with the Flood, or the seventh Men. Each period consists of 12,000 years, which the Hindus call divine. The Persians are not unacquainted with these renovations of the world, and periods of 12,000 years; for the bird Simurgh is introduced, telling CHERMAN that she had lived to see the earth seven times filled with creatures, and seven times a perfect void, (it should be six times a perfect void, for we are in the seventh period,) and that she had already seen twelve great periods of 7000 years. This is obviously wrong; it should be seven great periods of 12,000 years.

The antediluvian history, being considered by the Hindus in different points of view, is related in various ways, having little connection with each other. We are told firft that BRA'HMA created ten BRA'MADICAS or children of BRA'HMA, who were to be the progenitors of the moveable and immoveable parts of the creation, by which they understand animals and vegetables. Their names are MANICHI, ATRI, ANGIRAS, PULASTYA, PULAH, CRITU, DACSHA, VASISHTHA, BURIGU, and NARADA. These sprang immediately from BRA'HMA,
ma, and produced the Gods, the Daityas, good and bad genii, animals, and plants of all sorts. The Purânics are not agreed as to the number of Brahmemáicas. In the Bhágavat it is declared that they were ten; but in other purânas they reckon nine; whilst in the Scându-purâna it is declared that there were only seven Brahmmáicas, whose names are Marichi, Atri, Angira'sa, Pulastya, Pula'ha, Crita, and Vasíshta; nor are there wanting authorities to reduce them to three, namely, the three sons of Swayambahuva, who was Brahma himself in a human shape.

It is declared, that the seven Menus, who have made their appearance, sprang from the Brahmmáicas: their names are, Swayambahuva, Swá'rochisha, Uttama, Ta'masa, Raivata, Cháshusha, and Satyavrata or Noah.

The seven Rishis sprang immediately from Bra'hma, and their names are, Casyapa, Atri, Vosish-ta, Visvame'tra, Gautama, Jamadagni, and Bháradwa'ja. These holy penitents, by their salutary counsels, and the example of their austerities, discover the path of rectitude and virtue to mankind. It is remarked of Atri, that he was both a Brahmmáica and a Rishi; and, perhaps, the seven Menus, the seven Brahmmáicas, with the seven Rishis, are the same, and make only seven individual persons. The seven Brahmmáicas were praúpatis or lords of the prajas or creatures. From them mankind were born, and they are probably the same with the seven Menus, who, when far advanced in years, withdrew from the world, and became Rishis or holy penitents, as, according to the Purânas, was the general practice of mankind in former ages. These seven grand ancestors of the human race were first Brahmmáicas or children of Brahma, and created for the purpose of replenishing the earth with inhabitants; having fulfilled their mission they became sovereigns of the universe, or Menus; and in their old age they withdrew to solitary places to
to prepare for death, and become Rishis. Swayambhūva, or the son of the self-existing, was the first Menú, and the father of mankind: his consort's name was Satarupa. In the second Veda, the Supreme Being is introduced thus speaking: "From me Brāhma was born: he is above all; he is pitama, or the father of all men; he is Aja and Swayambhu, or self-existing." From him proceeded Swayambhūva, who is the first Menú: they call him Adima (or the first, or Protagonus:;) he is the first of men, and Paramapurusha, or the first male. His help-meet Priyā is called also Satarupa: she is Adima (2) or the first: she is Vīśva-jenni, or the mother of the world: she is Ica or like I, the female energy of nature, or she is a form of, or descended from I: she is Para or the greatest: both are like, Maha-deva and his Sañī (the female energy of nature) whose names are also Isu and Isi.

Swayambhūva is Brāhma in a human shape, or the first Brāhma: for Brāhma is man individually, and also collectively, mankind; hence Brāhma is said to be born and to die every day, as there are men springing to life, and dying every day. Collectively he dies every hundred years, this being the utmost limits of life in the Cali-yug, according to the Purānas: at the end of the world, Brāhma or mankind is said to die also, at the end of a hundred divine years. Swayambhūva, in the present calpa, is Vīshnu in the character of Brāhma-rupi Javardana, or the Vīshnu with the countenance of Brāhma. To understand this it is necessary to premise, that it has been revealed to the Hindus, that, from the beginning to the end of things, when the whole creation will be annihilated and absorbed into the Supreme Being, there will be five great calpas, or periods. We are now in the middle of the fourth calpa, fifty years of

(2) Adima is the feminine gender from Adima or Adimas.
Brāhma being elapsed; and of the remainder the first calpa is begun. These five great calpas include 500 years of Brāhma, at the end of which nothing will remain but the self-existing. Every calpa, except the first, is preceded by a renovation of the world, and a general flood; whilst the flood that precedes every Manvantara is in great measure, a partial one, some few high peaks and some privileged places, as Benares, being excepted; the peaks remaining above the waters, and Benares and other privileged places being surrounded by the waters as with a circular wall.

These five calpas have five deities, who rule by turns, and from whom the calpas are denominated. These five deities are, Dévi, Surya or the Sun, Ga- nésa, Viṣṇu, and Iswara. Brāhma has no peculiar calpa: he is intimate to every one of them. Every deity, in his own period, is Čalva-rupi or Chronus. We are now under the reign of the fourth Chronus. The Western mythologists mention several ruling deities of that name. Čalva-rupi signifies he who has the countenance of Cūla, Chronus, or Time. This is now the calpa of Viṣṇu, who, to create, thought on Brāhma, and became Brāhma-rupi-Janardana. He preserves and fosters the whole creation in his own character; and will ultimately destroy it through Iswara or Rudra. The calpa of Viṣṇu is called also the Pudma or Lotos period. It is declared in the puráñas that all animals and plants are the Ling or Phallus of the Čalva-rupi deity; and that at the end of his own calpa he is deprived of his Ling by his successor, who attracts the whole creation to himself, to swallow it up or devour it, according to the Western mythologists; and at the end of his calpa he disgorges the whole creation. Such is the origin of Chronos devouring his own offspring; of Jupiter disgorging it through a potion administered to him by Metis; and of Chronus castrating his own father. According to this, Swayambhuwa
is conjointly and individually, Bráhma, Viṣṇu, and Iśś or Maha-deva. To Swayambhucu were born three daughters, Acuti, Deva-fruti, and Viṣṇuti or Praṣuti. Bráhma created three great Rāja-pātis, to be their husbands; Cardama, Daśha, (the same who was also a Brāhma-daica,) and Ruchi. Cardama is acknowledged to be a form of Śiva, or Śiva himself: and Daśha to be Bráhma; hence he is often called Daśha Bráhma; and we may reasonably conclude that the benevolent Ruchi was equally a form of Viṣṇu. It is said in the vedas, as I am assured by learned pundits, that these three gods sprang in a mortal shape from the body of Adima; that Daśha Bráhma issued mystically from his navel, Viṣṇu from his left, and Śiva from his right side. It is declared in the purānas, that Ṣevā cut off one of the heads of Bráhma, who being immortal was only maimed. The same mystical rancour was manifest when they assumed a mortal shape, as appears from the following relation: The pious Daśha desiring to perform sacrifice, invited gods and men to assist at it, but did not ask Śiva on account of his bad conduct and licentious life. The wife of Śiva, who was the daughter of Daśha, could not brook this neglect, and determined to go: her husband expostulated with her, but to no purpose. When she arrived, her father took no notice of her, which enraged her so much, that after having spoiled the sacrifice, she jumped into the sacred fire, and expired in the flames. Śiva hearing of her misfortune, went to Daśha; and, reproaching him for his unnatural conduct towards his own daughter, cut off his head. Daśha had no male offspring, but many daughters, whose alliance was eagerly sought for by the most distinguished characters. It is asserted in the purānas that from Cardama, Daśha, and Ruchi, the earth was filled with inhabitants: yet in the same purānas we are told, that Bráhma, being disappointed, found it necessary to give two sons to Adima, from whom, at last, the earth was filled.
with inhabitants. These two sons were Priyavrata and Utta'napa'da, who appear to be the same with Cardama and Ruchi. Here the antediluvian history assumes a different shape; and the purâñâs, abandoning their idle tales of the seven Memus and renovations of the world, between the time of Swayambhuva and the flood of Satyavrata, presents us with something more consistent with reason and historical truth; but which at once overthrows their extravagant fabric. Priyavrata was the first born of Adima; and the particulars recorded of his progeny have no small affinity with the generations exhibited by Sanchonia'tho, as will appear from the following comparative Table:

I. Adima, and Adima of Yva.

II. Priyavrata. He married Barhismati, the daughter of Visvacarma, the chief engineer of the Gods.

III. Agnidhra and his seven brothers, whose names signify fire and flame. By one wife he had three sons: they became Memus; and were named, Uttama, Tamasa, and Raivata.

By another wife, Agnidhra had nine sons, who gave their names to the mountainous tracts of Nabhi.

IV. ...
OF THE HINDUS. 251

IV. Cimpurusha, Hari-
varsha, Ilavarta,
Rama'naca, Cupu,
Bhadrasva, C'etuma'la,
and Hiranmaya.

V. Rishabaha, son of Na-
bahi.

VI. Bharata, who gave
his name to the country
of Bharata-varsha.

VII. Sumarti, Dhumra-
Cetu, whose name sig-
nifies a fiery meteor.

VIII. Devajita
9. Pratihara
10. Pratihata

IX. Aja and Bhumana.

Then follows a list of six-
teen names, supposed
by some to be so many
generations in a direct
line; by others, this is
denied: but as nothing
is recorded of them,
they are omitted.

The posterity of AdimA or Adim (for the letter A in this name has exactly the sound of the French e in the word j'aime) through Uta'napa'da, is as fol-
lows:

Q 2

I. Adim

IV. They begat sons of
vast bulk, whose names
were given to the moun-
tains on which they
seized, viz. Cassius, Li-
banus, Anti-Libanus,
Brathys.

V. Memrumus, Hypsura-
nius, and Usous.

VI. Agreæs, Halæus.

VII. Chrysaor.

VIII. Technites, Gen-

nus, Autochton.

IX. Agrowerus, or A-
grotes. Aja in Sans-
scrit, is synonymous
nearly with Autochton,
and Bhu'mana answers
to Agrowerus and A-
grotes.
I. Adim and I'va. I'va sounds exactly like Eve, pronounced as a disyllable E-ve.

II. Utta'napā'ḍa. He had two wives, Suruchi and Suruti: by the first he had Uttama, and by the second Dhruva. Utta'napā'ḍa was exceedingly fond of Suruchi, which gave rise to the following circumstances. Whilst he was caring Utama his son Dhruva went to him and was repulsed. Dhruva burst into tears, and complained to his mother, who advised him to withdraw into the desarts. He followed her advice, and retired into a forest on the banks of the Jamna, where he gave himself up to the contemplation of the Supreme Being, and the performance of religious austerities. After many years the Supreme Being appeared to him, and commanded him to put an end to his austerities and return to his father, who had relented. He went accordingly to his father, who received him with joy, and resigned the kingdom to him. Dhruva, like Enoch in Scripture is commended for his extraordinary piety, and the salutary precepts he gave to mankind. He did not taste death, but was translated to heaven, where he shines in the polar star. Here Enoch and Enos are confounded together. Utama, whose education had been neglected, gave himself up to pleasure and dissipation. Whilst hunting he happened to quarrel with the Cuveras, and was killed in the fray. Dhruva, at the head of a numerous army, took the field to revenge the death of his brother: many had fallen on both sides, when Sva'yambhūva or Adim interposed, and a lasting peace was concluded between the contending parties.

III. Dhruva.
III. Dhrūva. He had by his first wife two sons, Vatsara and Calmavatsara; by Ila he had a son called Utcalā, and a daughter.

IV. Vatsara, by his wife Swacatāi had six sons, the eldest of whom was called Pushpārṇa.

V. Pushpārṇa had by his wife Dosha three sons, and by Nadwala, Chacshusha, who became a Menu.

VI. Chacshusha had twelve sons, the eldest of whom was Ulmaca.

VII. Ulmaca had six sons, the eldest of whom was Anga.

VIII. Anga had an only son called Vena.

IX. Vena, being an impious and tyrannical prince, was cursed by the Brahmens; in consequence of which curse he died without leaving issue. To remedy this evil they opened his left arm, and with a stick churned the humours till they at last produced a son, who proved as wicked as his father, and was of course set aside: then opening the right arm, they churned till they produced a beautiful boy, who proved to be a form of Vishnu under the name of Prithu.

X. Prithu. Gods and men came to make obeisance to him, and celebrate his appearance on earth. He married a form of the goddess Lacsžmi. In his time, the earth having refused to give her wonted supplies to mankind,
Prithu began to beat and wound her. The earth, assuming the shape of a cow, went to the high grounds of Merv, and there laid her complaint before the supreme court, who rejected it; as she acknowledged, that she had refused the common necessaries of life, not only to mankind in general, but to Prithu himself, whose wife she was in a human shape. Prithu and his descendants were allowed to beat and wound her in case of noncompliance with the decree of the supreme court. The earth submitted reluctantly, and since that time mankind are continually beating and wounding her, with ploughs, harrows, hoes, and other instruments of husbandry. We are told also, in more plain language, that Prithu cut down whole forests, levelled the earth, planted orchards, and sowed fields with all sorts of useful seeds. From her husband Prithu, the earth was denominated Prithwī.

Prithu was a religious prince, fond of agriculture, and became a husbandman; which is to be understood by his quarrel with the earth. This induces me to think, that he is the same with Satyavrata, or Noah, whose mortal father is not mentioned in the purānas, at least my Pundits have not been able to find it. His heavenly father was the Sun; and Satyavrata is declared also to be an incarnation of Vishnu. Here I must observe, that at night, and in the west, the Sun is Vishnu: he is Brahma in the east, and in the morning; from noon to evening he is Siva.

XI. Prithu had five children. Vījitasva, who became sovereign over his four brothers, and had the middle part of the kingdom to his own share; Huryacsha ruled over Prachi, or the east, and built the town of Rājgriha, now Rāj-mehal; Dhumaracsha, who ruled in the south, as Vrica did in the west, and Dravina'sa in the north.

XII. Vīsi-
XII. Vīsitāswa had by one of his wives three sons, called Pavaça, Pavamana, and Suchi, all names of fire. He became Antardhana at pleasure, that is to say, he appeared and disappeared whenever he chose: and he withdrew his soul from his body at pleasure. He was born again of his own wife, and of himself, under the name of Havirdhana. Havirdhana married Havirdhant, by whom he had six children, known by the general appellation of Prachina-barkhi.

XIII. Varishada, the eldest of them, married Satadruti the daughter of Oceanus, and had by her two sons called the Prachetas.

XIV. The famous Dacsha before mentioned, was born again one of them. His brothers, bidding adieu to the world, withdrew to forests in distant countries towards the west, where they beheld the translation of Dhruva into heaven. And here ends the line of Utta'napa'da, which I now exhibit at one view, with some variations.

I. Swayambhuva or Adin.

II. Utta'napa'da, who was probably the same with Ruchi.

III. Dhruva, eminent for his piety.

IV. Vatsara.

V. Pushparna, called also Ripunjaya.

VI. Čacshusha, Menu.

VII. Ulmaca or Uru.

VIII. Anga.

IX. Venu.

X. Prithu, supposed to be Noah.

XI. Vigitasva.

Q 4

XII. Havir-
XII. Havirdhana. Swayambhuva dies.
XIII. Varishada.
XIV. The ten Pra’cheta’s. Dhruva is translated into heaven.

By supposing Prithu to be Noah, and Dhruva to be Enos, this account agrees remarkably well with the computation of the Samaritan Pentateuch. Enos lived 433 years after the birth of Noah, and, of course, the great-grand-children of the latter could be witnesses of the translation of Dhruva into heaven. Swayambhuva or Adam lived 223 years after the birth of Noah, according to the computation of the Samaritan Pentateuch; and it is said of Prithu, that the earth having assumed the shape of a cow, he made use of this grand ancestor Swayambhuva as a calf to milk her. Perhaps the old fire took delight in superintending the fields and orchards, and attending the dairies of his beloved Prithu.

The only material difficulty in supposing Prithu to be the same with Noah, respects his offspring to the fourth generation before the flood. But, when we consider that Noah was 500 years old when Japheth and his two sons were born, it is hardly credible that he should have had no children till that advanced age. The puránics insist, that Satyavrata had many before the Flood, but that they perished with the rest of mankind, and that Sharma or Shama, Charma, and Jya’pati, were born after the Flood: but they appear to have no other proof of this, than that they are not mentioned among those who escaped with Noah in the ark. I shall now give a table of the seven Menus compared with the two lines descended from Adim and Iva.
Swayambhūva of Apīma.

I. Menu.

2 Priyavrata. — 2 Utta'napa'ḍa.
3 Agnidhra, supposed the same with Swaroṣīṣa.

II. Menu.

4 Nabhi. — Uttama.
5 Rishabha. III. Menu. 5 Pushparna.
6 Bharata. — Tamasa. — 6 Cshacshusha.

IV. Menu.

7 Sumati. — Raivata.
8 Devajita. V. Menu. 8 Anga.
9 Aja. 9 Vena.

Cshacshusha. —

VI. Menu.

7 Ulmaca.

10 Prīthu.

Noah's Flood.

Satyavrata. —

VII. Menu.

This table completely overthrows the system of the Menwantaras, previous to the Flood; for it is declared in the purāṇas, that at the end of every Menwantarara,
wantara, the whole human race is destroyed, except one Menu, who makes his escape in a boat with the seven Rishis. But, according to the present table, Swayambhuva went through every Menwantara and died in the sixth; Dhrusa also saw five Menwantaras and died on the sixth. Uttama, Tamasa, and Raivata, being brothers, lived during the course of several Menwantaras, and when Uttama made his escape in a boat, besides the seven Rishis, he must have taken with him his two brothers, with Dhrusa and Swayambhuva. Of these Menus little more is recorded in the puránas, than that they had a numerous offspring; that certain Devatas made their appearance; and that they discomfited the giants. The mortal father of Svarochiṣha is not known. His divine father was Agni; hence, he is supposed by some to be the same with Agnidhra.

During the reign of the fourth Menu, occurred the famous war between the elephants and the crocodiles, which, in the puránas, is asserted to have happened in the sacred isles in the west. What was the origin of it we are not told; but whenever the elephants went to a lake, either to drink or to bathe, the crocodiles laying in wait, dragged them into the water and devoured them. The Gujindra or Nag’náth, the lord of the elephants, was once attacked by the chief of the grahas or crocodiles on the bank of a lake, in one of the sacred isles called Suvarméya; a dreadful conflict took place, and the Nag’náth was almost overpowered, when he called on Heri or Vishnu, who rescued him, and put an end to the war. What could give rise to such an extravagant tale I cannot determine, but some obvious traces of it still remain in the sacred isles in the west, for almost every lake in Wales has a strange story attached to it, of battles fought there between an ox and a beaver, both of an uncommon size. At night the lowing of the ox and the rattling of the chain, with which the Yehain-hannarug or great ox endeavours to pull out of the water the avane or beaver, are often heard.
OF THE HINDUS.

heard. It is well known that elephants were called oxen in the west, and the ancient Romans had no other name for them. It may be objected, that if there had been elephants, in the sacred isles, the inhabitants would have had names for them; but the Cymri are certainly a very modern tribe, relatively to the times we are ipeaking of; and probably there were no elephants or crocodiles when they settled there; but, hearing of a strange story of battles between a large land animal and an amphibious one, they concluded that these two animals could be no other than the ox and beaver, the largest of the kind they were acquainted with, nāg, nākāhī s'han, or the place of the nāg, nāth, or lord of the elephantine race, is well known to the antiquaries of Juvernia.

During the sixth dynasty came to pass the famous churning of the ocean, which is positively declared in the purāna to have happened in the sea of milk, or more properly, as it is often called also the White Sea, which surrounds the sacred isles in the west, and is thus denominated according to the Treloca-derpan, because it washes the shores of the white island, the principal of the sacred isles. The white island in Saurīrit, siveta-dvīp or chira-dwīp, is as famous in the east as it is in the west. It may seem strange, that islands so remote should be known to the purānics; but the truth is, that the vedas were not originally made known to mankind in India. The Brāhmens themselves acknowledge that they are not natives of India, but that they descended into the plains of Hindustan through the pafs of Heri-dwār.

The old continent is well described in the purānics, but more particularly the countries in which the vedas where made public; and in which the doctrine they contain flourished for a long time. Accordingly the sacred isles in the west, the countries bordering on the Nile, and, last of all, India, are better and more mi-
nately described than any other country: Atri called Edris, and Idris, in the countries to the west of India, carried the vedas from the abode of the gods on the summit of Meru, first, to the sacred isle; thence to the banks of the Nile; and, lastly, to the borders of India. The place of his abode, whilst in the sacred isles, became afterwards a famous place of worship under the name of Atri-Sthan the place or seat of Atri or Idris. It is often mentioned in the puranás, and described to be on a high mountain, not far from the sea shore.

I shall pass over the four ages, as they do not appear to answer any purpose, either astronomical or historical. They are called by the same names that were used by the Greek mythologists; except the fourth, which is called by the Hindus, the earthen age. I shall only remark, that Menu in his Institutes says, that in the first or golden age*, men, free from disease, lived four hundred years; but in the second, and the succeeding ages, their lives were lessened gradually by one quarter; that in the cali-yug, or present age, men live only one hundred years. This may serve to fix the period and duration of the first ages; for it is obvious, that the whole passage refers to natural years.

I shall now conclude this account of antediluvian history by observing, that the first descendants of Swayambhüva are represented in the puranás, as living in the mountains to the north of India toward the sources of the Ganges, and downwards as far as Serinágara and Hari-dwär. But the rulers of mankind lived on the summit of Meru towards the north; where they appear to have established the seat of justice, as the puranás make frequent mention of the oppressed repairing thither for redress. India, at that time, seems to have been perfectly insulated; and we know, that

* Institutes of Menu, p. 11.
from the mouth of the Indus to Dehli, and thence to
the mouth of the Ganges, the country is perfectly
level, without even a single hillock; but this subject
is foreign to my present purpose, and may be resumed
hereafter. The generations after the Flood, exhibited
in the accompanying table, begin with the famous
Atri, and end with Chandra-Gupta, who was contem-
porary with Alexander the Great. Buddha, the grandson
of Atri married Ila, daughter of Satyavrata or Noah,
who was born to him in his old age.

Atri for the purpose of making the Vedas known to
mankind, had three sons; or, as it is declared in the
puranas, the Trimurti, or Hindu Triad, was incarnated
in his house. The eldest called Soma, or the moon in
a human shape, was a portion or form of Brâhma. To
him the sacred isles in the west were allotted. He is still
alive though invisible, and is acknowledged as the
chief of the facerdotal tribe to this day.

The second, a portion of Vishnu, was called Datta
or Date and Dattârêya. The countries bordering on
the Nile fell to his share. He is the Toth of the
Egyptians.

The third was a choleric saint called Durvâsâs. He
was a portion of Mahâdêva, but had no fixed place
assigned to him; and he is generally rambling over
the world, doing more mischief than good; however,
we find him very often performing Tapasya in the
mountains of Armenia. A dreadful conflagration hap-
pened once in that country, which spreading all over
Cusha-decipa destroyed all the animals and vegetables.
Arama, the son of a son of Satyavrata (and consequently
the Arum of Scripture) who was hunting through these
mountains,
mountains, was involved with his party in the general conflagration; a punishment inflicted, it is supposed, for his having inadvertently wounded the foot of Durvasas with an arrow. The death of Arama happened three hundred years after the Flood, according to the puranas *, as noticed in a former essay on Egypt.

Chandra-Gupta, or he who was favored by the interposition of Lunus or the Moon, is called also Chandra in a poem quoted by Sir William Jones. The Greeks call him Sandracuptos, Sandracottos, and Androcottos. Sandracottos is generally used by the historians of Alexander; and Sandracuptos is found in the works of Athenaeus. Sir William Jones, from a poem written by Somadeva, and a tragedy called the coronation of Chandra or Chandra-Gupta†, discovered that he really was the Indian king mentioned by the historians of Alexander, under the name of Sandracottos. These two poems I have not been able to procure; but, I have found another dramatic piece, intitled Mudra-Ráčshasa, or the seal of Ráčshasa, which is divided into two parts: the first may be called the coronation of Chandra-Gupta, and the second the reconciliation of Chandra-Gupta with Mantri-Ráčshasa, the prime minister of his father.

The history of Chandra-Gupta is related, though in few words, in the Viṣṇu-purāṇa, the Bhagawat, and two other books, one of which is called Brāhateathu, and the other is a lexicon called Camandaca: the two last are supposed to be about six or seven hundred years old.

† Asiatick Researches, vol. IV. p. 6. 11.
In the *Vishnu-purāṇa* we read, "unto Nanda shall be born nine sons; Cotilya, his minister shall destroy them, and place Chandra-Gupta on the throne."

In the *Bhagavat* we read, "from the womb of Sudri, Nanda shall be born. His eldest son will be called Sumalva, and he shall have eight sons more; thefe, a Brāhmaṇ (called Cotilya, Vatsayana, and Cha-nacya in the commentary) shall destroy, after them a Maurya shall reign in the Cañ-yug. This Brāhmaṇ will place Chandra-Gupta on the throne." In the *Brahavaṭa* it is said, that this revolution was effected in seven days, and the nine children of Nanda put to death. In the *Camanada* Chanacva is called *Vishnu-Gupta*. The following is an abstrac of the history of Chandra-Gupta from the *Mudra-Rāc̲haṭa*:

Nanda, king of Prachi, was the son of Maha Nandī, by a female slave of the Sudra tribe: hence Nanda was called a Sudra. He was a good king, just and equitable, and paid due respect to the Brāhmaṇs: he was avaricious, but he respected his subjects. He was originally king of Magada, now called South-Bahar, which had been in the possession of his ancestors since the days of Cṛishna; by the strength of his arm he subdued all the kings of the country, and like another Paraju-Rāma destroyed the remnants of the Čhettris. He had two wives, Ratnavati and Mura. By the first he had nine sons, called the Sumalyadīcas, from the eldest, whose name was Sumalya (though in the dramas, he is called Sarvarthasadhi); by Mura he had Chandra-Gupta, and many others, who were known by the general appellation of Mauryas, because they were born of Mura.
Nanda, when far advanced in years, was taken ill suddenly, and to all appearance died. He soon revived, to the great joy of his subjects: but his senses appeared to be greatly deranged, for he no longer spoke or acted as before. While some ascribed the monarch's imbecillity to the effects of a certain poison, which is known to impair the faculties at least, when it proves too weak to destroy the life of those to whom it is administered, Mantri-RaafsHa, his prime minister was firmly persuaded, according to a notion very prevalent among the Hindus, that upon his master's death, some magician had entered into the lifeless corpse which was now re-animated and actuated by his presence. He, therefore, secretly ordered, that strict search might be made for the magician's own body; for, as according to the tenets of their superstition, this would necessarily be rendered invisible, and continue so, as long as its spirit informed another body; so he naturally concluded the magician had enjoined one of his faithful followers to watch it, until the dissolution of the spell should end the trance. In consequence of these orders, two men being discovered keeping watch over a corpse on the banks of the Ganges, he ordered them to be seized and thrown into the river, and caused the body to be burnt immediately. It proved to belong to Chandra-das, a king of a small domain in the western part of India beyond the Vindhyan hills, the capital whereof is called Vicit-palli. This prince having been obliged to save himself by flight, from the Yavanas or Greeks, who had dispossessed him of his kingdom, had assumed, with the garb of a penitent, the name of Suvide'sha. Mantri-RaafsHa having thus punished the magician for his presumption, left the country.

When Nanda recovered from his illness he became a tyrant, or, rather, having entrusted Sacatara, his prime minister, with the reins of government, the latter ruled with absolute sway. As the old king was one day hunting with his minister, towards the hills to the south of the town, he complained of his being
ing thirsty, and quitting his attendants, repaired with Sacatara to a beautiful reservoir, under a large spreading tree, near a cave in the hills, called Pataleundira, or the passag leading to the infernal regions; there Sacatara flung the old man into the reservoir, and threw a large stone upon him. In the evening he returned to the imperial city, bringing back the king's horse, and reported, that his master had quitted his attendants and rode into the forest; what was become of him he knew not, but he had found his horse grazing under a tree. Some days after Sacatara, with Vacranara, one of the secretaries of state, placed Ugradhanwa, one of the younger sons of Nanda, on the throne.

The young king being dissatisfied with Sacatara's account of his father's disappearance, set about farther enquiries during the minister's absence, but these proving as little satisfactory, he assembled the principal persons of his court, and threatened them all with death, if, in three days, they failed to bring him certain intelligence what was become of his father. This menace succeeded, for, on the fourth day, they reported, that Sacatara had murdered the old king, and that his remains where concealed under a stone in the reservoir near Pataleundira; Ugradhanwa immediately sent people with camels, who returned in the evening, with the body and the stone that had covered it. Sacatara confessed the murder, and was thereupon condemned to be shut up with his family in a narrow room, the door of which was walled up, and a small opening only left for the conveyance of their scanty allowance. They all died in a short time, except the youngest son Vicatara, whom the young king ordered to be released, and took into his service. But Vicatara meditated revenge; and the king having directed him to call some Brāhmaṇa to assist at the fraddha he was going to perform,
perform, in honour of his ancestor, Vicatara, brought an ill-natured priest, of a most savage appearance, in the expectation that the king might be tempted, from disguise at so offensive an object, to offer some affront to the Brāhmaṇ, who, in revenge, would denounce a curse against him. The plan succeeded to his wish: the king ordered the priest to be turned out, and the latter laid a dreadful imprecation upon him, swearing at the same time, that he would never tie up his ōhicā or lock of hair, till he had effected his ruin. The enraged priest then ran out of the palace exclaiming, whoever wishes to be king let him follow me. Chandra-Gupta immediately arose, with eight of his friends, and went after him. They crossed the Ganges, with all possible dispatch, and visited the king of Nēpal, called Parvataeśvara, or the lord of the mountains, who received them kindly. They entreated him to assist them with troops and money, Chandra-Gupta promising, at the same time, to give him the half of the empire of Prūchi, in case they should be successful. Parvataeśvara answered, that he could not bring into the field a sufficient force to effect the conquest of so powerful an empire; but, as he was on good terms with the Yavans or Greeks, the Sacas or Indo-Scythians, the people of Camboja or Gayni, the Cirataś or inhabitants of the mountains to the eastward of Nēpal, he could depend on their assistance. Ugradhanwa enraged at the behaviour of Chandra-Gupta, ordered all his brothers to be put to death.

The matter, however, is related differently in other books, which state, that Nanda, seeing himself far advanced in years, directed that, after his decease, his kingdom should be equally divided between the Sūmakāyadicas, and that a decent allowance should be given to the Mauryas or children of Mura, but the Sūmakāyadicas being jealous of the Mauryas, put them all to death, except Chandra-Gupta, who, being saved through the protection of Loonis, out of gratitude assumed the name of Chandra-Gupta, or saved by the moon: but to resume the narrative,
Parvátesvarā took the field with a formidable army, accompanied by his brother Virochana and his own son Malaya-Cetu. The confederates soon came in sight of the capital of the king of Prachi, who put himself at the head of his forces, and went out to meet them. A battle was fought, wherein Ugradhānava was defeated, after a dreadful carnage, in which he himself lost his life. The city was immediately surrounded, and Suvardhita-Siddhi, the governor, seeing it impossible to hold out against so powerful an enemy, fled to the Vindhya mountains, and became an anchoret. Rāsahāsa went over to Parváteswarā*. Chandra-Gupta, being firmly established on the throne, destroyed the Sumalāyadīcas, and dismissed the allies, after having liberally rewarded them for their assistance: but he kept the Yavans or Greeks, and refused to give the half of the kingdom of Prachi to Parváteswarā, who, being unable to enforce his claim, returned to his own country meditating vengeance. By the advice of Rāsahāsa he sent a person to destroy Chandra-Gupta; but Vishnu-Gupta, suspecting the design, not only rendered it abortive, but turned it back upon the author, by gaining over the assassin to his interest, whom he engaged to murder Parváteswarā, which the villain accordingly effected. Rāsahāsa urged Mataya-Cetu to revenge his father's death, but though pleased with the suggestion, he declined the enterprise, representing to his counsellor, that Chandra-Gupta had a large body of Yavans or Greeks in his pay, had fortified his capital, and placed a numerous garison in it, with guards of elephants at all the gates; and finally, by the defection of their allies, who were either overawed by his power, or conciliated by his favour, had so firmly established his authority, that no attempt could be made against him with any prospect of success.

* Rāsahāsa on hearing of the death of Sacatara returned, and became prime minister of Ugra-dhanava.
In the mean time Vishnu-Gupta, being conscious that Chandra-Gupta could never be safe so long as he had to contend with a man of Racshafa’s abilities, formed a plan to reconcile them, and this he effected in the following manner: there was in the capital a respectable merchant or banker, called Chandana-Das, an intimate friend of Racshafa. Vishnu-Gupta advised Chandra-Gupta to confine him with his whole family; some time after he visited the unfortunate prisoner, and told him that the only way to save himself and family from imminent destruction, was to effect a reconciliation between the king and Racshafa, and that, if he would follow his advice, he would point out to him the means of doing it. Chandana-Das assented, though, from the known inveteracy of Racshafa against Chandra-Gupta, he had little hope of success. Accordingly, he and Vishnu-Gupta, betook themselves privately to a place in the northern hills, where Racshafa had a country seat, to which he used to retire from the bustle of business. There they erected a large pile of wood, and gave out that they intended to burn themselves. Racshafa was astonished when he heard of his friends’ resolution, and used every endeavour to dissuade them from it; but Chandana-Das told him, he was determined to perish in the flames with Vishnu-Gupta, unless he would consent to be reconciled to Chandra-Gupta. In the mean time the prince arrived with a retinue of five hundred men; when, ordering them to remain behind, he advanced alone towards Racshafa, to whom he bowed respectfully and made an offer of delivering up his sword. Racshafa remained a long time inexorable, but at last, overcome by the joint entreaties of Vishnu-Gupta and Chandana-Das, he suffered himself to be appeased, and was reconciled to the king, who made him his prime minister. Vishnu-Gupta, having succeeded in bringing about this reconciliation, withdrew to resume his former occupations; and Chandra-Gupta reigned afterwards many years, with justice and equity, and adored by his subjects.
By Prachi (in Sanscrit) or the eafi, is understood all the country from Allahabad to the eastermost limits of India: it is called also purva, an appellation of the same import, and purab in the spoken dialects. This last has been distorted into purap and prurap by European travellers of the last century. From prachi is obviously derived the name of Prafi, which the Greeks gave to the inhabitants of this country. It is divided into two parts: the first comprehends all the country from Allahabad to Raj-mehal and the western branch of the Ganges; the second includes Bengal, the greatest part of which is known in Sanscrit under the name of Gancara-defa, or country of Gancara, from which the Greeks made Gangaridas or Gangaridai, in the first case. Gancara is still the name of a small district near the summit of the Delta.

Perhaps from these two countries called Purva is derived the appellation of Parvaim in Scripture, which appears with a dual form. According to Arrian's Periplus, Bengal was famous for its highly refined gold, called Keltin in the Periplus, and Camden or Calden to this day. It is called Kurden in the Ayen Ackbery *.

The capital city of Prachi proper, or the western part of it, is declared to be Rāj-grihā, or the royal mansion. According to the purānas it was built by a son of king Prithu, called Haryacsha. It was taken afterwards by Bala-Rama, the brother of Cṛśna, who rebuilt it, and assigned it as a residence for one of his sons, who are called in general Baliputras, or the children of Bala. From this circumstance it was called Balipura, or the town of the son of Bala; but in the spoken dialects it was called Bali-putra, because a pu-tra, or son of Bala, resided in it. From Bali-putra the Greeks made Paliputra and Pali-bothra, and

the inhabitants of the country, of which it was the capital, they denominated Palibothis, though this appellation more properly belongs to another tribe of Hindus, of whom I gave some account in a former essay on Egypt.

Diodorus Siculus, speaking of Palibothis, says, that it had been built by the Indian Hercules, who, according to Megasthenes, as quoted by Arrian, was worshipped by the Surafins. Their chief cities were Methora and Clisobora; the first is now called Mutra(*), the other Magu-nagar by the Muulmans, and Calis-pura by the Hindus. The whole country about Mutra is called Surafina to this day by learned Brahmins.

The Indian Hercules, according to Cicero, was called Belus. He is the same with Bala, the brother of Vishnu, and both are conjointly worshipped at Mutra; indeed, they are considered as one Avatara, or incarnation of Vishnu. Bala is represented as a stout man with a club in his hand. He is called also Bala-Roma. To decline the word Bala you must begin with Balas, which I conceive to be an obsolete form, preferred only for the purpose of declension, and etymological derivation. The first a in Bala is pronounced like the first a in America, in the eastern parts of India: but in the western parts, and in Benares, it is pronounced exactly like the French e in the pronouns je, me, le, &c. thus the difference between Balas and Belus is not very great. As Bala (prung from Vishnu, or Heri, he is certainly Heri-cula, Heri-culas, and Hercules. Diodorus Siculus says, that the posterity of Hercules reigned for many centuries in Pali-bothra, but that they did nothing worthy of being recorded; and, indeed, their names are not even mentioned in the puranas.

(*) In Sanscrit it is called Mutlura.
In the Ganga-mahatmya, in which all places of worship, and others of note, on the banks of the Ganges, are mentioned, the present town of Raj-mehal is positively declared to be the ancient city of Raj-griha of the puráñás, the capital of Prachi, which afterwards was called Bali-putra.

Raj-griha, and Raj-mehal in Persian, signify the same thing. It is also called by the natives Raj-mandalam, and by Ptolemy Palibothra-mandalon for Bali-putramandalam: the first signifies the royal mansion, and the second the mansion of the Bala-putras. In a more extensive sense mandalam signifies the circle, or country belonging to the Bali-putras. In this sense we say Coro-mandél, for Cholo or rather Jala-mandal.

Here I must observe, the present Raj-mehal is not precisely on the spot where the ancient Raj-griha, or Bali-putra, stood, owing to the strange devastation of the Ganges in that part of the country for several centuries past. These devastations are attested by universal tradition, as well as by historical records, and the concurring testimony of Ralph, Pitch, Tavernier, and other European travellers of the last century. When I was at Raj-mehal in January last, I was desirous of making particular enquiries on the spot, but I could only meet with a few Bráhmens, and those very ignorant; all they could tell me was, that in former ages Raj-mehal, or Raj-mandal, was an immense city, that it extended as far as the eastern limits of Boghipore towards Terriagully, but that the Ganges, which formerly ran a great way towards the N. E. and East, had swallowed it up; and that the present Raj-mehal, formerly a suburb of the ancient city, was all that remained of that famous place. For farther particulars they referred me to learned pandits who unfortunately lived in the interior parts of the country.
In the Muddra-rassha, it is declared, that the city in which Chandra-Gupta resided, was to the north of the hills, and, from some particular circumstances that will be noticed hereafter, it appears that they could not be above five or fix miles distant from it. Megasthenes informs us also, that this famous city was situated near the confluence of the Erannoboas with the Ganges. The Erannoboas has been supposed to be the Sone, which has the epithet of Hirun-ya-baha, or gold-wasting, given to it in some poems. The Sone, however, is mentioned as a distinct river from the Erannoboas, both by Pliny and Arrian, on the authority of Megasthenes; and the word Hirun-ya-baha, from which the Greeks made Erannoboas, is not a proper name, but an appellative (as the Greek Chryso-robos), applicable, and is applied, to any river that rolls down particles of gold with its sands. Most rivers in India as well as in Europe, and more particularly the Ganges, with all the rivers that come down from the northern hills, are famous in ancient history for their golden sands. The Cojfanus of Arrian, or Cojfanagus of Pliny, is not the river Coofy, but the Cojfanor Cattian, called also Coofay, Cossar, and Caffey, which runs through the province of Midnapoor, and joins the remains of the western branch of the Ganges below Nanga-Cuffan.

The Erannoboas, now the Coofy, has greatly altered its course for several centuries past. It now joins the Ganges, about five and twenty miles above the place where it united with that river in the days of Megasthenes; but the old bed, with a small stream, is still visible, and is called to this day Puranah-bahak the old Coofy, or the old channel. It is well delineated in Major Rennell's Atlas, and it joins an arm of the Ganges, formerly the bed of that river, near a place called Nabob-gunge. From Nabob-gunge the Ganges formerly took an extensive sweep to the eastward, towards Hyatpoor, and the old banks of the river are still visible in that direction. From these facts, sup-
ported by a close inspection of the country, I am of opinion, Baliputra was situated near the confluence of the old Coofi with the Ganges, and on the spot where the villages of Myuvaree and Biffuntpoor-gola now stand; the Ganges proceeding at that time in an easterly direction from Nabob-gunge, and to the north of these villages. The fortified part of Palibothra, according to Megasthenes, extended about ten miles in length, while the breadth was only two. But the suburbs, which extended along the banks of the Ganges, were, I doubt not ten or fifteen miles in length. Thus Dehli, whilst in a flourishing state, extended above thirty miles along the banks of the Jumna, but, except about the centre of the town, con- fisted properly of only a single street, parallel to the river.

The ancient geographers, as Strabo, Ptolemy, and Pliny, have described the situation of Palibothra in such a manner that it is hardly possible to mistake it.

Strabo *, who cites Artemidorus, says, that the Ganges on its entering the plains of India, runs in a south direction as far as a town called Ganges, (Ganga-puri) now Allahabad, and from thence, with an easterly course as far as Palibothra, thence to the sea (according to the Chreftomathia from Strabo) in a southerly direction. No other place but that which we have assigned for the site of Bali-putra, answers to this description of Artemidorus.

Pliny, from Megasthenes, who, according to Strabo, had repeatedly visited the court of Chandra-Gupta, says, that Palibothra was 425 Roman miles

* B. XV. p. 719.
from the confluence of the Jumna with the Ganges. Here it is necessary to premise, that Megasthenes says the highways in India were measured, and that at the end of a certain Indian measure (which is not named, but is said to be equal to ten stadia,) there was a cippus or sort of column erected. No Indian measure answers to this but the Brahmeni, or astronomical cops, of four to a yojana. This is the Hindu statute cops, and equal to 1,227 British miles. It is used to this day by astronomers, and by the inhabitants of the Punjab, hence it is very often called the Panjabi-cops: thus the distance from Lahore to Multan is reckoned, to this day to be 145 Panjabi, or 90 common cops.

In order to ascertain the number of Brahmeni cops reckoned formerly between Allahabad and Palibothra, multiply the 425 Roman miles by eight (for Pliny reckoned so many stadia to a mile) and divide the whole by ten (the number of stadia to a cops according to Megasthenes) and we shall have 340 Brahmeni cops, or 417.18 British miles; and this will bring us to within two miles of the confluence of the old Cosy with the Ganges.

Strabo informs us also that they generally reckoned 6000 stadia from Palibothra to the mouth of the Ganges; and from what he says, it is plain, that these 6000 stadia are to be understood of such as were used at sea, whereof about 1100 make a degree. Thus 6000 of these stadia give 382 British miles. According to Pliny they reckoned more accurately 6380 stadia or 406 British miles, which is really the distance by water between the confluence of the old Cosy with the Ganges, and Injellee at the mouth of the Ganges. Ptolemy has been equally accurate in assigning the situation of Palibothra relatively to the towns on the banks of the Ganges, which he mentions above and below it. Let us begin from the confluence of the Tufo, now the Tonfe, with the Ganges.
Tufo, now the Tonfe, (See Major Rennell's course of the Ganges.)

Cindia, now Conteeah.

Sagala (in Sanscrit Suchela, but in the vulgar dialects Sokheila) now Vindya Vaini near Mirzapoor.

Sanbalaca, in Sanscrit Sammalaca. It is now called Sumbulpoor, and is situated in an island opposite to Patna. It is called Sabelpoor in Major Rennell's Map of the course of the Ganges, but the true name is Sumbulpoor. It derived its celebrity, as well as its name, from games (for to the word Sammallaaca imports) performed there every year in honour of certain heroes of antiquity. During the celebration of these games, Sammallaaca was frequented by a prodigious concourse of merchants, and all sorts of people, inasmuch that it was considered as the greatest fair in the country. This place is mentioned in the Hrishi-athtra Maha-myâ, which contains a description of the principal places of worship in North Bahar.

Borëca, now Borounca, opposite to Bar and Rajowly, near Mowah on the Byar, about three miles from the Ganges, which formerly ran close by it. It was the place of residence of the kings of the Bhur tribe, once very powerful in this country.

Sigala, Mongier. In Ptolemy's time it was situated at the juncture of the river Fulgo with the Ganges, which he derives from the mountains of Uxentus, as that word probably is, from Echac-des, or country of Echac, or, as it written in the maps Etchauk: there are five or six places of this name in the mountains of Ramgur. The river Fulgo is the Cacuthis of Arrian, so called from its running through the country of Cicata. According to the same author, the Andomatis or Dum-moody had its source in the same mountains.
The Ganges formerly ran almost in a direct line from Borounka to Monghier, the Fulgo uniting with it near this place; but since the river taking a southerly course, has made great encroachments upon the northern boundary of Monghier, which stretched out a considerable distance in that direction to a hill of a conical shape, which the stream has totally washed away. This fact is ascertained on the evidence of several Hindu sacred books, particularly of the Gangamahatmya; for, at the time this was written, one half of the hill still remained. Sigala appears to be corrupted from the Sanscrit Sirhala, a plough. At the birth of Krishna a sheet of fire like the garments of the gods, appeared above the place called Vindhyavāni, near Mirzapoor. This appearance is called Suchélā, or, in the vulgar dialects, Sukhēla or Sukhaila, from which the Greeks made Sagala. This fiery meteor forced its way through the earth, and re-appeared near Monghier, tearing and furrowing up the ground like a plough, or Sirhala. The place where it re-appeared is near Monghier, and there is a cave formed by lightning sacred to Devi.

Palibothra. Near the confluence of the old Coosy with the Ganges.

Astha-Gura, now Jetta-gurry, or Jetta-coory, in the inland parts of the country and at the entrance of a famous pass through the Raj-mehal hills.

 Corygunaus, near Palibothra, and below it, is derived from the Sanscrit Gauri-Gofchā, or the wilderness of Gauri, a form of Devi. The famous town of Gaur derives its name from it. It is called by Nonnus in his Dionysiacs Gagus for Gofcha, or the Gofcha by excellence. He says it was surrounded with a net-work, and that it was a journey of two days in circumference. This sort of inclosure is still practised in the eastern
eastern parts of *India*, to prevent cattle from straying, or being molested by tigers and other ferocious animals. The kings of *Persia* surround their Haram, when encamped, with a net-work; and formerly, the *Persians* when besieging a town, used to form a line of contravallation with nets. The northern part only, towards *Corwall*, was inhabited at that early period.

**Tondota. Tanda-haut (haut is a market).** This name, in different MSS. of *Ptolemey*, is variously written, for we read also, *Condota* and *Sondota*; and unfortunately, these three readings are *Hindu* names of places, for we have *Sanda-haut*, and *Cunda-haut*. However, *Tanda-haut*, or in *Sanferit*, *Tanda-haut* appears to be *Tandá*, formerly a market place, called also *Twarrah, Tarrah, Tardah*, and *Tanda*. It is situated near the southern extremity of the high grounds of *Gaur*, on the banks of the old bed of the *Ganges*.

**Tamalites. Samal-haut.** No longer a *Hát*, but simply *Samal-poore*. *Tamal-hat* is not a *Hindu* name, and, I suppose here, a mistake of the transcriber. It is between *Downapoor* and *Sooty*. (See *Rennell's map*.) The *Ganges* ran formerly close to these three places; and Mr. *Bernier*, in his way from *Benares* to *Cossimhabazar*, landed at *Downapoor*.

*Elydna* is probably *Laudannah*.

**Cartinaga**, the capital of the *Cocconagæ*, or rather *Cottonaga*, is called now *Cuttunga*, it is near *Soory*; the *Portuguese*, last century, called it *Cuttunga* and *Catriunga*.

**Cartifina now Carjuna**, or *Cajwana*, is near *Beudwan*. I shall just observe here, that the three last mentioned towns are erroneously placed, in *Mercator's map*, on the banks of the *Ganges*. *Ptolemey* says no such thing.

The next place on the banks of the *Ganges* is

*Oreo-
Oreophontes, Hararpurn or Hariarpurn in the vulgar dialects; in Sanscrit it is Hararparna from Hara and Arpuna, which implies a piece of ground consecrated to Hara or Mahâ-deva. The word Arpuna is always pronounced in the spoken dialects, Arpun; thus they say, Crishnarppun. It is now Rangamatty. Here was formerly a place of worship, dedicated to Mahâ-deva or Hara, with an extensive tract of ground appropriated to the worship of the God; but the Ganges having destroyed the place of worship, and the holy ground having been resumed during the invasions of the Musulmans, it is entirely neglected. It still exists, however, as a place of worship, only the image of the Phallus is removed to a greater distance from the river.

Aga-nagara, literally the Nagarâ, or town of Aga. It is still a famous place of worship in the deáipa (island or peninsula) of Aga, called, from that circumstance, Aga-deáip: the true name is Agar-deáip. A few miles above Aga-nagara, was the city called Catadaupa by Arrian from Catíva-deáip, a place famous in the purânas. It is now called Catwa.

Ganges-regia, now Satgauvâ, near Hoojly. It is a famous place of worship, and was formerly the residence of the kings of the country, and said to have been a city of an immense size, so as to have swallowed up one hundred villages, as the name imports: however, though they write its name Satgauvâ, I believe it should be Satgauvâ, or the seven villages, because there were so many consecrated to the Seven Rishis, and each of them had one appropriated to his own use.

Pulara, now Pulorah, or Pollerah, four or five miles to the west of Oolbarya below Budge-budge. A branch of the Ganges ran formerly to the west of it, and after passing by Naga-bafan, or Nagambapan, fell into the sea towards Ingellee. From Nagambapan the western branch of the Ganges was
was denominated Cambuson Oasis by the Greeks. This place is now ridiculously called Naga-bafian, or the naked abode; whereas its true name is Naga-bafian, or the abode of snakes, with which the country abounds.

Sir William Jones says, "the only difficulty in deciding the situation of Palibothra to be the same as Patali-putra, to which the names and most circumstances nearly correspond, arose from hence, that the latter place extended from the confluence of the Sone and the Ganges to the site of Patna, whereas Palibothra stood at the junction of the Ganges and the Erannoboas; but this difficulty has been removed, by finding in a classical Sanscrit book, near two thousand years old, that Hiranyabahsee, or golden armed, which the Greeks changed into Erannoboas, or the river with a lovely murmur, was, in fact, another name for the Sona itself, though Megasthenes, from ignorance or inattention, has named them separately." Vide Asiatic Researches, vol. IV. p. 11.

But this explanation will not be found sufficient to solve the difficulty, if Hiranyabaha be, as I conceive it is not, the proper name of a river; but an appellative, from an accident common to many rivers.

Patali-putra was certainly the capital, and the residence of the kings of Magadha or south Behar. In the Mudra Râçşhasû, of which I have related the argument, the capital city of Chandra-Gupta is called Cufumapoor throughout the piece, except in one passage, where it seems to be confounded with Patali-putra, as if they were different names for the same place. In the passage alluded to, Râçşhasû asks one of his messengers, "If he had been at Cufumapoor?" the man replies, "Yes, I have been at Patali-putra." But Sumapon
Sumaporn, or Phulwaree, to call it by its modern name, was, as the word imports, a pleaseure or flower garden, belonging to the kings of Patna, and situate, indeed, about ten miles W.S.W. from that city, but, certainly, never surrounnded with fortifications, which Annanta, the author of the Mudra Rácśhaśa says, the abode of Chandra-Gupta was. It may be offered in excuse, for such blunders as these, that the authors of this, and the other poems and plays I have mentioned, written on the subject of Chandra-Gupta, which are certainly modern productions, were foreigners; inhabitants, if not natives, of the Deccan; at least Annanta was, for he declares that he lived on the banks of the Godaveri.

But though the foregoing considerations must place the authority of these writers far below the ancients, whom I have cited for the purpose of determining the situation of Palibothra; yet, if we consider the scene of action, in connexion with the incidents of the story, in the Mudra Rácśhaśa, it will afford us clear evidence, that the city of Chandra-Gupta could not have stood on the site of Patna; and, a pretty strong presumption also, that its real situation was where I have placed it, that is to say, at no great distance from where Rájé-mehal now stands. For, first, the city was in the neighbourhood of some hills which lay to the southward of it. Their situation is expressly mentioned; and for their contiguity, it may be inferred, though the precise distance be not set down from hence, that king Nanda's going out to hunt, his retiring to the reservoir, among the hills near Patalcandara, to quench his thirst, his murder there, and the subsequent return of the assassin to the city with his master's horse, are all occurrences related, as having happened on the same day. The messengers also who were sent by the young king after the discovery of the murder to fetch the body, executed their commission and returned to the city; the
the same day. These events are natural and probable, if the city of Chandra-Gupta was on the site of Raje-mehal, or in the neighbourhood of that place, but are utterly incredible, if applied to the situation of Patna, from which the hills recede at least thirty miles in any direction.

Again, Patalcandara in Sanscrit, signifies the crater of a volcano; and in fact, the hills that form the glen, in which is situated the place now called Mootijarna, or the pearl dropping spring, agreeing perfectly in the circumstances of distance and direction from Raje-mehal with the reservoir of Patalcandara, as described in the poem, have very much the appearance of a crater of an old volcano. I cannot say I have ever been on the very spot, but I have observed in the neighbourhood, substances that bore undoubted marks of their being volcanic productions: no such appearances are to be seen at Patna, nor any trace of there having ever been a volcano there, or near it. Mr. Davis has given a curious description of Mootijarna, illustrated with elegant drawings. He informs us there is a tradition, that the reservoir was built by Sultan Suja: perhaps he only repaired it.

The confusion Ananta, and the other authors above alluded to, have made in the names of Patali-putra and Bali-putra, appears to me not difficult to be accounted for. While the sovereignty of the kings of Maghadha, or south Bahar, was exercised within the limits of their hereditary dominions, the seat of their government was Patali-putra, or Patya: but Janafandha, one of the ancestors of Chandra-Gupta, having subdued the whole of Prachi, as we read in the puranas, fixed his residence at Bali-putra, and there he suffered a most cruel death from Crishna and Bala Rama, who caused him to be split alunder. Bala restored the son, Sahadeva, to his hereditary dominions; and from that time the kings of Maghadha, for twenty-four generations, reigned peaceably at Patna.
Patna, until Nanda ascended the throne, who, proving an active and enterprising prince, subdued the whole of Prachi; and having thus recovered the conquests, that had been wrested from his ancestor, probably re-established the seat of empire at Bali-putra; the historians of Alexander positively assert, that he did. Thus while the kings of Palibothra, as Diodorus tells us, sunk into oblivion, through their sloth and inactivity, (a reproach which seems warranted by the utter silence observed of the posterity of Bala Rama in the puranas, not even their names being mentioned;) the princes of Patali-putra, by a contrary conduct, acquired a reputation that spread over all India: it was, therefore, natural for foreign authors, (for such at least, Amanta was,) especially in compositions of the dramatic kind, where the effect is oftentimes best produced by a neglect of historical precision, of two titles, to which their hero had an equal right to distinguish him by the most illustrious. The author of Sacontala has committed as great a mistake, in making Hastinapoor the residence of Dushmanita, which was not then in existence, having been built by Hasts, the fifth in descent from Dushmanita; before his time there was, indeed, a place of worship on the same spot, but no town. The same author has fallen into another error, in assigning a situation of this city not far from the river Malini, (he should rather have said the rivulet that takes its name from a village now called Malvan, to the westward of Lahore: it is joined by a new channel to the Ravy;) but this is a mistake; Hastinapoor lies on the banks of the old channel of the Ganges. The descendents of Peru resided at Sangali, whose extensive ruins are to be seen about fifty miles to the westward of Lahore, in a part of the country uninhabited. I will take occasion to observe here, that Arrian has confounded Sangala with Salgada, or Salgana, or the mistake has been made by his copyists. Frontinus and Polyenus have preferred the true name of this place, now called Calanore; and close to it is a deserted village, to this day called
called Salghēda; its situation answers exactly to the description given of it by Alexander's historians. The kings of Sangala are known in the Persian history by the name of Schangal, one of them affixed Afrāsīāb against the famous Caicosru; but to return from this digression to Patali putra.

The true name of this famous place is, Patali-pura; which means the town of Patali, a form of Devi worshipped there. It was the residence of an adopted son of the goddess Patali, hence called Patali-putra, or the son of Patali. Patali-putra and Bali-putra are absolutely admissible, as Sanscrit names of towns and places; they are used in that tense, only in the spoken dialects; and this, of itself, is a proof, that the poems in question are modern productions. Patali-pura, or the town of Patali, was called simply Patali, or corruptly Pattiali, on the invasion of the Musulmans; it is mentioned under that name in Mr. Dow's translation of Periplus's history. It is, I believe, the Patali of Pliny. From a passage in this author compared with others from Ptolemy, Marcianus, Heraclius, and Arrian in his Periplus, we learn that the merchants, who carried on the trade from the Gangetic Gulph, or Bay of Bengal, to Perimula, or Malacca, and to Bengal, took their departure from some place of rendezvous in the neighbourhood of Point Godavery, near the mouth of the Ganga Godavery. The ships used in this navigation, of a larger construction than common, were called by the Greek and Arabian sailors, colandrōphonta, or in the Hindustani dialect, colan-di-pota, colan boats or ships: for pota in Sanskrit, signifies a boat or a ship; and di or da, in the western parts of India, is either an adjective form, or the mark of the genitive case. Pliny has preserved to us the track of the merchants who traded to Bengal from Point Godavery.
They went to Cape Colinga, now Palhmira; thence to Dandagula, now Tentu-gully, almost opposite to Fultari *; thence to Tropina, or Triveni and Trebeni, called Tripina by the Portuguese, in the last century; and, lastly, to Patali, called Patali, Patiali as late as the twelfth century, and now Patna. Pliny, who mistook this Patali for another town of the same name, situate at the summit of the Delta of the Indus, where a form of Devi, under the appellation of Patali is equally worshipped to this day, candidly acknowledges, that he could by no means reconcile the various accounts he had seen about Patali, and the other places mentioned before.

The account transmitted to us of Chandra-Gupta, by the historians of Alexander, agrees remarkably well with the abstract I have given in this paper of the Mudra Rasabhaj. By Athenaeus, he is called Sondacottos, by the others Sondracottos, and sometimes Androcottos. He was also called Chandra simply; and, accordingly, Diodorus Siculus calls him Xandrames from Chandra, or Chandram in the accusative case; for in the western parts of India, the spoken dialects from the Sanscrit do always affect that case. According to Plutarch, in his life of Alexander, Chandra-Gupta had been in that prince's camp, and had been heard to say afterwards, that Alexander would have found no difficulty in the conquest of Práchi, or the country of the Prañans had he attempted it, as the king was despised, and hated too, on account of his cruelty.

In the Mudra Rasabhaj it is said, that king Nanda, after a severe fit of illness, fell into a state of imbecillity, which betrayed itself in his discourse

* This is the only place in this essay not to be found in Rennell's Atlas.
and actions: and that his wicked minister, Sacatara, ruled with despotic sway in his name. Diodorus Siculus and Curtius relate, that Chandram was of a low tribe, his father being a barber. That he, and his father Nanda too, were of a low tribe, is declared in the Vishnu-purana and in the Bhagavat Chandram, as well as his brothers, was called Maurya from his mother Mura; and as that word * in Sanscrit signifies a barber, it furnished occasion to his enemies to asperse him as the spurious offspring of one. The Greek historians say, the king of the Prafu was assassinated by his wife's paramour, the mother of Chandra; and that the murderer got possession of the sovereign authority, under the specious title of regent and guardian to his mother's children, but with a view to destroy them. The puranas and other Hindu books, agree in the same facts, except as to the amours of Sacatara with Mura, the mother of Chandra-Gupta, on which head they are silent. Diodorus and Curtius are mistaken in saying, that Chandram reigned over the Prafu, at the time of Alexander's invasion: he was contemporary with Seleucus Nicator.

I suspect Chandra-Gupta kept his faith with the Greeks or Yavans no better than he had done with his ally, the king of Nepal; and this may be the motive for Seleucus crossing the Indus at the head of a numerous army; but finding Sandro-coptos prepared, he thought it expedient to conclude a treaty with him, by which he yielded up the conquests he had made; and, to cement the alliance, gave him one of his daughters in marriage †. Chandra-Gupta appears to have agreed on his part to furnish

* See the Jutriwecta, where it is said, the offspring of a barber, begot by stealth, of a female of the Sudra tribe, is called Maurya: the offspring of a barber and a slave woman is called Maurya.
† Strabo, B. 45, p. 724.
Seleucus annually with fifty elephants; for we read of Antiochus the Great going to India, to renew the alliance with king Sophagafenum, and of his receiving fifty elephants from him. Sophagafenum, I conceive, to be a corruption of Shrivaca-Sêna, the grandson of Chandra-Gupta. In the purânas this grandson is called Añcavalad-dhana or full of mercy, a word of nearly the same import as Afêca-sêna or Shrivaca-sêna; the latter signifying he whose armies are merciful do not ravage and plunder the country.

The son of Chandra-Gupta is called Allitrochates and Amitrocles by the Greek historian. Seleucus sent an ambassador to him; and after his death the same good intelligence was maintained by Antiochus the son or the grandson of Seleucus. This son of Chandra-Gupta is called Varîfâra in the purânas; according to Paraîfâra, his name was Dusaratha; but neither the one nor the other bear any affinity to Amitrocles: this name appears, however, to be derived from the Sanscrit Mitra-Gupta, which signifies favor by Mitra or the Sun, and therefore probably was only a surname.

It may be objected to the foregoing account, the improbability of a Hindu marrying the daughter of a Yavana, or, indeed, of any foreigner. On this difficulty I consulted the Pandits of Benares, and they all gave me the same answer; namely, that in the time of Chandra-Gupta the Yavanas were much respected, and were even considered as a sort of Hindus though they afterwards brought upon themselves the hatred of that nation by their cruelty, avarice, rapacity, and treachery in every transaction while they ruled over the western parts of India; but that at any rate the objection did not apply to the caste, as Chandra-Gupta himself was a Sudra, that is to say, of the lowest class. In the Vîshnu-
OF THE HINDUS.

Vishnu-purâna, and in the Bhagawat, it is recorded, that eight Grecian kings reigned over part of India. They are better known to us by the title of the Grecian kings of Bactriana. Arrian in his Periphus, enumerating the exports from Europe to India, sets down as one article beautiful virgins, who were generally sent to the market of Baroche. The Hindus acknowledged that, formerly, they were not so strict as they are at this day; and this appears from their books to have been the case. Strabo does not positively say that Chandra-Gupta married a daughter of Seleucus, but that Seleucus cemented the alliance he had made with him by connubial affinity, from which expression it might equally be inferred that Seleucus married a daughter of Chandra-Gupta; but this is not so likely as the other; and it is probable the daughter of Seleucus was an illegitimate child, born in Persia after Alexander's conquest of that country.

Before I conclude, it is incumbent on me to account for the extraordinary difference between the line of the Surya Varfas or children of the sun, from Ichsevaca to Dafaratha-Rama, as exhibited in the second volume of the Asiatick Researches, from the Vishnu-purana and the Bhagawat, and that set down in the Table I have given with this Essay. The line of the Surya Varfas, from the Bhagawat being absolutely irreconcileable with the ancestry of Arjuna and Chrishna, I had at first rejected it, but, after a long search, I found it in the Ramayen, such as I have represented it in the table, where it perfectly agrees with the other genealogies. Dafaratha-Rama was contemporary with Parasu Rama, who was, however the eldest; and as the Ramayen is the history of Dafaratha-Rama, we may reasonably suppose, his ancestry was carefully set down and not wantonly abridged. I shall now conclude this Essay with the following remarks:
I. It has been asserted in the second volume of the 
Asiatick Researches, that Parafara lived about 1180 
years before Christ, in consequence of an observation 
of the places of the colures. But Mr. Davis, having 
considered this subject with the minutest attention, 
authorizes me to say, that this observation must have 
been made 1591 years before the Christian æra. This 
is also confirmed by a passage from the Parafara San-
hita in which it is declared, that the Uldya or heliacal 
rising of canopus, (when at the distance of thirteen 
degrees from the sun, according to the Hindu astro-
nomers,) happened in the time of Parafara, on the 
10th of Cartica; the difference now amounts to 
twenty-three days. Having communicated this pas-
fage to Mr. Davis, he informed me, that it coincided 
with the observation of the places of the colures 
in the time of Parafara.

Another synchronism still more interesting, is that 
of the flood of Deucalion, which, according to the 
best chronologers, happened 1390 years before Christ. 
Deucalion is derived from Déo-Calún or Déo Caljún: 
the true Sanscrit name is Déva-Calá-Yavana. The 
word Calá-Yavana is always pronounced in conver-
tation, and in the vulgar dialects Cà-ljün or Cáljún: 
literally, it signifies the devouring Yavana. He is 
represented in the puráñas, as a most powerful prince, 
who lived in the western parts of India, and gene-
rally resided in the country of Camboja, now Gazni, 
the ancient name of which, is Safi or Safna. It is 
true, they never bestow upon him the title of Déva; 
on the contrary, they call him an incarnate demon: be-
cause he presumed to oppose Crijhna; and was very 
near defeating his ambitious projects; indeed Crijhna 
was nearly overcome and subdued, after seventeen 
bloody battles; and, according to the express words 
of the puráñas, he was forced to have recourse to 
treachery: by which means Caljün was totally defeated 
in the eighteenth engagement. That his followers and de-
fendants should bestow upon him the title of Déva, or Déo,
is very probable; and the numerous tribes of Hindus, who, to this day, call Crīśna, an impious wretch, a merciless tyrant, an implacable and most rancorous enemy. In short, these Hindus, who consider Crīśna as an incarnate demon, now expiating his crimes in the fiery dungeons of the lowest hell, consider Cālyūn in a very different light, and, certainly, would have no objection to his being called Deo-Cālyūn. Be it as it may, Deucalion was considered as a Deīva or Deity in the west, and had altars erected to his honour.

The Greek mythologists are not agreed about him, nor the country, in which the flood, that goes by his name, happened: some make him a Syrian; others say, that his flood happened in the countries, either round mount Etna, or mount Athos; the common opinion is, that it happened in the country adjacent to Parnafus; whilst others seem to intimate, that he was a native of India, when they assert that he was the son of Prometheus, who lived near Cabul, and whose cave was visited by Alexander, and his Macedonians. It is called in the purānās Garnda-fīhan, or the place of the Eagle, and is situated near the place called Shibi, in Major Kennell's map of the western parts of India; indeed, Pramathas is better known in Sūdia by the appellation of Sheba*. Deo-Cālyūn, who lived at Gazni, was obliged on the arrival of Crīśna, to fly to the adjacent mountains, according to the purānās; and the name of these mountains was formerly Parnafas, from which the Greeks made Parnafus; they are situated between Gazni and Peshower. Crīśna, after the defeat of Cālyūn, desolated his country with fire and sword. This is called in Sanscrit Praluya; and may be effected by water, fire, famine, pestilence, and war: but in the vulgar dialects, the word Praluya, signifies only a

*Bamian (in Sanscrit Vāmiyan) and Shibr lay to the N.W. of Cabul.
flood or inundation. The legends relating to Deo-Caiyun, Prometheus and his cave, will appear in the next dissertation. I shall have the honour to lay before the Society.

II. Megasthenes was a native of Persia, and enjoyed the confidence of Sibyrtius *, governor of Arachonia, (now the country of Candahar and Gazni,) on the part of Seleucus. Sibyrtius sent him frequently on the embassies to Sandrocryptos. When Seleucus invaded India, Megasthenes enjoyed also the confidence of that monarch, who sent him, in the character of ambassador, to the court of the king of Prachi. We may fairly conclude, that Megasthenes was a man of no ordinary abilities, and as he spent the greatest part of his life in India, either at Candahar or in the more interior parts of it; and, as from his public character, he must have been daily conversing with the most distinguished persons in India, I conceive, that if the Hindus, of that day, had laid claim to so high an antiquity, as those of the present, he certainly would have been acquainted with their pretensions, as well as with those of the Egyptians and Chaldaens; but, on the contrary, he was astonished to find a singular conformity between the Hebrews and them in the notions about the beginning of things, that is to say, of ancient history. At the same time, I believe, that the Hindus, at that early period, and, perhaps, long before, had contrived various astronomical periods and cycles, though they had not then thought of framing a civil history, adapted to them. Astrology may have led them to suppose so important and momentous an event as the creation must have been connected with particular conjunctions of the heavenly bodies; nor have the learned in Europe been entirely free from such notions. Having once laid down this position,

* Arrian, B. 5. p. 203.
they did not know where to stop; but the whole was conducted in a most clumsy manner, and their new chronology abounds with the most gross absurdities; of this, they themselves are conscious, for, though willing to give me general ideas of their chronology, they absolutely forsook me, when they perceived my drift in a stricter investigation of the subject.

The loss of Megasthenes' works is much to be lamented. From the few scattered fragments, preserved by the ancients, we learn that the history of the Hindus did not go back above 5042 years. The MSS. differ; in some we read 6042 years; in others 5042 and three months, to the invasion of India by Alexander. Megasthenes certainly made very particular enquiries, since he noticed even the months. Which is the true reading, I cannot pretend to determine; however, I incline to believe, it is 5042, because it agrees best with the number of years assigned by Albumasar, as cited by Mr. Bailly, from the creation to the flood. This famous astronomer, whom I mentioned before, had derived his ideas about the time of the creation and of the flood, from the learned Hindus he had consulted; and he assigns 2220 years, between what the Hindus call the last renovation of the world, and the flood. This account from Megasthenes and Albumasar, agrees remarkably well with the computation of the Septuagint. I have adopted that of the Samaritan Pentateuch, as more conformable to such particulars as I have found in the puránas; I must confess, however, that some particular circumstances, if admitted, seem to agree best with the computation of the Septuagint: besides, it is very probable, that the Hindus, as well as ourselves, had various computations of the times we are speaking of.

Megasthenes informs us also, that the Hindus had a list of kings, from Dionysius to Sandrocopitos, to the number of 153. Perhaps, this is not to be understood
flood of successions in a direct line: if so, it agrees well enough with the present list of the descendants of Nausha, or Deo-Naush. This is what they call the genealogies simply, or the great genealogy, and which they consider as the basis of their history. They reckon these successions in this manner: from Nausha to Crishna, and collaterally from Naush to Parichita, and afterwards from Jarasandha, who was contemporary with Crishna. Accordingly the number of kings amounts to more than 153; but, as I wanted to give the full extent of the Hindu chronology, I have introduced eight or nine kings, which, in the opinion of several learned men, should be omitted, particularly six, among the ancestry of Crishna.

Megasthenes, according to Pliny and Arrian, seems to say, that 5042 years are to be reckoned between Dionysus, or Deo-Nausha, and Alexander, and that 153 kings reigned during that period: but, I believe, it is a mistake of Pliny and Arrian; for 153 reigns, or even generations, could never give so many years.

Megasthenes reckons also fifteen generations between Dionysus and Hercules, by whom we are to understand, Crishna and his brother Bala-Rama. To render this intelligible, we must consider Naush in two different points of view: Naush was at first a mere mortal, but on mount Meru he became a Deva or God, hence called Deva-Naush or Deo-Naush, in the vulgar dialects. This happened about fifteen generations before Crishna. It appears that like the spiritual rulers of Tartary and Tibet (which countries include the holy mountains of Meru), Deo-Naush did not, properly speaking, die, but his soul shifted its habitation, and got into a new body whenever the old one was worn out, either through age or sickness. The names of three of the successors of Nausha have been preferred by Arrian; they are Spartembas, Budyas, and Crudexas. The first
first seems derived from the Sanskrit Prachinbau, generally pronounced Prachinbau, from which the Greeks made Spartenbau in the accusative case; the two others are undubitably Sanscrit, though much distorted, but I suspect them to be titles, rather than proper names.

III. This would be a proper place to mention the posterity of Noah or Sutyasrata, under the names of Sharma or Shama (for both are used,) Charma and Jyapti. They are mentioned in five or six purānas, but no farther particulars concerning them are related, besides what is found in a former essay on Egypt. In the list of the thousand names of Viṣṇu, a sort of Lītany, which Brāhmens are obliged to repeat on certain days, Viṣṇu is called Sharma, because, according to the learned, Sharma or Shama, was an incarnation of that deity. In a list of the thousand names of Śiva, as extracted from the Padma-purāṇa, the 371st name is Shama-Jaya, which is in the fourth case, answering to our dative, the word praise being understood: Praise to Sharmaja, or to him who was incarnated in the house of Sharma.

The 998th name is Sharma-putradāya, in the fourth case also, praise to him who gave offspring to Sharma. My learned friends here inform me, that it is declared in some of the purānas, that Sharma, having no children, applied to Śiva, and made Tapasya, to his honour. Iswara was so pleased, that he granted his request and condescended to be incarnated in the womb of Sharma's wife, and was born a son of Sharma, under the name of Baleswara, or Iswara the infant. Baleswara, or simply Iswara, we mentioned in a former essay on Semiramis; and he is obviously the Assur of Scripture.
In another hit of the thousand names of Siva (for there are five or six of them extracted from too many purânas) we read, as one of his names, Baleša Isa or Iswa'ra the infant. In the same hit Siva is said to be Varahi-Palaca, or he who fostered and cherished Varahi, the consort of Vishnu, who was incarnated in the character of Shârma. From the above passages the learned here believe that Siva, in a human shape, was legally appointed to raise feed to Shârma during an illness thought incurable. In this sense Japhet certainly dwelt in the tents of Shem. My chief pandit has repeatedly, and most positively, assured me, that the posterity of Shârma to the tenth or twelfth generation, is mentioned in some of the purânas. His search after it has hitherto proved fruitless, but it is true, that we have been able to procure only a few sections of some of the more scarce and valuable purânas. The field is immense, and the powers of a single individual too limited.

V. The ancient statues of the gods having been destroyed by the Mussulmans, except a few which were concealed during the various persecutions of these unmerciful zealots, others have been erected occasionally, but they are generally represented in a modern dress. The statue of Bala-Rama at Muttra has very little resemblance to the Theban Hercules, and, of course, does not answer exactly to the description of Megæsthenes. There is, however, a very ancient statue of Bala-Rama at a place called Baladera, or Baldeo in the vulgar dialects, which answers minutely to his description. It was visited some years ago by the late Lieutenant Stewart, and I shall describe it in his own words: "Bala-Rama or Bala-deva is represented there with a ploughshare in his left hand, with which he hooked his enemies, and in his right hand a thick cudgel, with which he cleft their sculls; his shoulders are covered with the skin of a tyger. The village of Baldeo is thirteen miles E. by S. from Muttra."

Here
Here I shall observe, that the ploughshare is always represented very small sometimes omitted; and that it looks exactly like a harpoon, with a strong hook, or a gaff, as it is usually called by fishermen. My pandits inform me also, that Bula-Rama is sometimes represented with his shoulders covered with the skin of a lion.
IN the Adhuta-cosa we find the following legends, which have an obvious relation to the Deities worshipped in the mysteries of Samothrace.

In Patala (or the infernal regions) resides the sovereign queen of the Nagas (large snakes or dragons:) she is beautiful, and her name is Asyotvca. There, in a cave, she performed Tapafya with such rigorous austerity, that fire sprang from her body, and formed numerous agni-liraths (places of sacred fire) in Patala. These fires, forcing their way through the earth, waters, and mountains, formed various openings or mouths, called from thence the flaming mouths, or juâ€‘mu‘hi. By Samudr (Oceanus) a daughter was born unto her called Rama‘-de‘vi. She is most beautiful: she is Lacshmi; and her name is A‘syotcersha‘ or A‘syotcrishta. Like a jewel she remains concealed in the ocean.

The Dharma-Raja, or King of Justice, has two countenances; one is mild and full of benevolence; those alone who abound with virtue, see it. He holds a court of justice, where are many assistants, among whom are many just and pious kings: Chitragupta acts as chief secretary. These holy men determine what is dharma and adharma, just and unjust. His (Dharma rajas) serv-
vant is called Carmala: he brings the righteous on celestial cars, which go of themselves, whenever holy men are to be brought in, according to the directions of the Dharma-Raja, who is the sovereign of the Pitris. This is called his divine countenance, and the righteous alone do see it. His other countenance or form is called Yama; this the wicked alone can see. It has large teeth, and a monstrous body. Yama is the lord of Patala; there he orders some to be beaten, some to be cut to pieces, some to be devoured by monsters, &c. His servant is called Cashmala, who, with ropes round their necks, drags the wicked over rugged paths, and throws them headlong into hell. He is unm Merciful, and hard is his heart: every body trembles at the sight of him. According to Mnaseas, as cited by the scholiast of Appollonius Rhodius, the names of the Cabirian Gods were Axieros, or Ceres, or the Earth; Axiocersa or Proserpine; Axiocersos or Pluto; to whom they add a fourth called Casmillus, the same with the infernal Mercury.

Axieros is obviously derived from Abyronos, or rather from Abyron, or Abyrus; for such is the primitive form; which signifies literally, she whose face is most beautiful.

Axiocersa is derived from Abyotca, a word of the same import with the former, and which was the sacred name of Proserpine. This is obviously derived from the Sanscrit Praatarparni, or she who is surrounded by large snakes and dragons. Nonius represents her as surrounded by two enormous snakes—two enormous snakes—who constantly watched over her. She was ravished by Jupiter in the shape of an enormous dragon. She was generally supposed to be his daughter; but the Arcadians, according to Pausanius, insisted that she was the daughter of Ceres and Neptune; with whom the ancient mythologists often confound Oceanus. As
As he is declared, in the sacred books of the Hindus, to be the same with Laxmi, her comfort of course is Vishnu, who rules, according to the purânas, in the west, and also during the greatest part of the night. In this sense Vishnu is the Dis of the western mythologists, the black Jupiter of Statius; for Vishnu is represented of a black, or dark azure complexion: Pluto or Yama is but a form of Vishnu. The titles of Dis or Ades appear to me to be derived from A'di or A'din, one of the names of Vishnu. When Cicero says *, Terrena autem vis omnes atque natura, Diti patri dedicata est; that is to say, That nature, and the powers or energy of the earth, are under the direction of Dis. This has no relation to the judge of departed souls, but solely belongs to Vishnu.

Axiocersos, or in Sanscrit A'syotcersa, or A'syotcersas, was Pluto or Dis, and was meant for Vishnu. Vishnu is always represented as extremely beautiful; but I never found A'syotcersa among any of his titles: he is sometimes called Ateersa, a word of the same import.

Cashmala' or Cashmala's is obviously the Cabirian gods, as a title of these deities is unknown to the Hindus; and, I believe, by the Cabirian gods, we are to understand the gods worshipped by a nation, a tribe or a society of men called Cabires. The Cuversas or Cuberas, as it is generally pronounced are a tribe of inferior deities, possessed of immense riches, and who are acquainted with all places under, or above ground, abounding with precious metals and gems. Their history in the purânas, begins with the first Mem, and no mention is made in it of floods, at least my learned friends tell me so. They are represented with yellow eyes,

* Cic. De Natura Deorum.
like the Pingaeshas (of whom we spoke in a former essay on Egypt,) and perhaps may be the same people; certain it is the Pingaeshas worshipped the Cabi-rian gods. Diodorus Siculus says, that the invention of fire, and the working of mines was attributed to them: and we find a Cabirus represented with a hammer in his hand.

At the conclusion of the mysteries of Eleusis, the congregation was dismissed in these words: Κοσκ, "Ος, Πας; Κνγκ, Ος, Πας. These mysterious words have been considered hitherto as inexplicable; but they are pure Sanscrit, and used to this day by Brāhmens at the conclusion of religious rites. They are thus written in the language of the Gods, as the Hindus call the language of their sacred books, Canscha, Ομ, Πας.

Canscha signifies the object of our most ardent wishes.

Ομ is the famous monosyllable used both at the beginning and conclusion of a prayer, or any religious rite, like Amen.

Pacsha exactly answers to the obsolete Latin word Vix: it signifies change, course, stead, place, turn of work, duty, fortune. It is used particularly after pouring water in honour of the Gods and Pitris. It appears also from Hesychius,

I. That these words were pronounced aloud at the conclusion of every momentous transaction, religious or civil.

II. That when Judges, after hearing a cause gave their suffrages, by dropping of pebbles of different colours into a box, the noise, made by each pebble was
was called by one of these three words (if not by all three) but more probably, by the word *Pacsha*; as the *turn*, or *pactha* of the voting judge, was over.

When lawyers pleaded in a court of justice, they were allowed to speak two or three hours, according to the importance of the cause; and for this purpose, there was a *Clepsydras*, or *water clock* ready, which, making a certain noise at the end of the expired *pactha*, *vix*, or *turn*, this noise was called *Pactha*, &c.

The word *Pactha* is pronounced *Vash* and *vatt* in the vulgar dialects, and from it the obsolete Latin word *vix* is obviously derived. The *Greek* language has certainly borrowed largely from the Sanscrit; but it always affects the spoken dialects of India; the language of the Latins in particular does, which is acknowledged to have been an ancient dialect of the Greek.
ACCOUNT OF THE
PAGODA AT PERWUTTUM.

EXTRACT OF A JOURNAL BY CAPTAIN COLIN MACKENZIE,
COMMUNICATED BY MAJOR KIRKPATRICK.

THE Pagoda of Perwuttum, hitherto unknown to Europeans, is situated near the south bank of the Kistna, in a wild tract of country, almost uninhabited, except by the Chinfuars, about

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<td>And supposed to be 103 miles S. and ¼ E. of Hydrabad.</td>
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March 14th, 1794.—Having sent notice to the manager of the revenues (the principal officers of the circar) that I was desirous of seeing the Pagoda, provided there was no objection, I was informed at noon, that I might go in. The manager did not appear very desirous of paying any of the common civilities, but the Brahmins crowded round to conduct me into the place. On entering the south gate, we descended by steps, and through a small door, to the inner court, where the temples are: in the centre was the Pagoda of Mallecanjee, the principal deity worshipped here. It is square, and the roof is terminated by a pyramid of steps; the whole walls and roof on the outside, are covered with brass plates, which have been gilt, but the gilding is now worn off. These plates are joined together by small bars and sockets, so that the whole may be taken off without damage the spire or pyramid is not above thirty feet from the ground; the plates are plain,
plain excepting a few embossed figures of women, some small ornaments, and on the friezes of the doors, the pannels of which are also plated. A statue with three legs is placed over each of the three entries; to support this uncommon figure, a post is carried up, which, at first sight, gives it the appearance of being empaled. On the west side of the pagoda inscriptions are engraved very nearly on three sheets of brass plates. Opposite to the south side, on a neat base-ment and pedestal ornamented with brazen figures of cows, is a slender pillar about twenty-four or thirty feet high, entirely composed of brass plates; it is bent; and from the joints, which plainly appear in the plating, it seems to be laid on a bamboo encloised within. The four sides of the pedestal are covered with inscriptions, two in Gentoo or Tellinga, one in Grindam, and one in Naggarim: the first seven lines of the latter in large well defined characters, I copied; five smaller lines followed, which I could not copy so exactly, the character being small, and the pedestal highly elevated. Some characters are also engraved on the fillet and ornamental parts of the moulding. From hence I was conducted to the smaller and more ancient temple of Mal-lecarjee, where he is adored in the figure of a rude stone, which I could just distinguish through the dark vista of the front building on pillars. Behind this building an immense fig tree covers with its shade the devotees and attendants, who repose on seats placed round its trunk and carpeted. Among these was one Byraggy who had devoted himself to a perpetual residence here; his sole subsistence was the milk of a cow, which I saw him driving before him: an orange coloured rag was tied round his loins and his naked body was besmeared with ashes.

Some of the Brâhmens came in the evening, with a copy of the inscriptions on two of the brass plates: they professed not to know exactly, the meaning
meaning of them, being, they said, Sanscritum Jigum. The same ignorance of the language of their religious books, seems to prevail through all these countries. The Brâhmens in attendance here, are relieved at stated times, from Autcowr and other places, as this place is unwholesome and the water bad. One of them said, he had books at Autcowr, explanatory of the history of the Pagoda, and of the figures carved on the walls. Though they had never heard that any European had been here before, they did not express any surprise at this visit. Some of them applied for medical aid, but no fever prevailed among them at that time.

During the troubles of Sevi-row, the Chinfuars occupied the Pagoda, who stripped it of some ornaments and damaged it. Since Sevi-row had submitted the revenues derived from the resort of pilgrims, are collected for the canoul circar by a manager or amuldar, who resides within the enclosure, as do the feuduies and peons, stationed here to protect the pilgrims, who come from all parts at certain stated festivals.

The red colour, that predominates in the rock of this country, (which is a granite,) is very remarkable. The superstratum, which, in many places, forms the naked superfices of the soil, is of a black colour, and from the smooth shining surface it frequently exhibits, appears to have been formerly in a state of fusion, but goes to no great depth; the next stratum is composed of grains of a reddish colour, mixed with others of a white shining quartz, in greater proportion and of a larger size, so as to give the stone, when quarried, a greyish colour, which is more observable after it has been cut or chiseled. Iron is found in several parts of this mountainous tract, and so are diamonds, but the labour is so great, and the chance of meeting with the veins so very uncertain, that
that the digging for them has been long discontinued; the following places were mentioned as producing them, viz.

1. Saringamutta, near Jatta Reow, on the other side the Kifina, where the ferry and road to Amirabad crosses, N. B. A Pagoda here.

2. Routa Pungala, two parous distant, near Pateloh Gunga.

3. Goffah Reow, twelve parous down the river. N. B. a ferry or ford there. After the heavy rains, when the rivers fall, they are found sometimes in the beds. This place is near the ruins of Chundra-goomity-putnam, formerly a great town on its north bank, and now belonging to Amirarity.

The weather being warm, I was desirous of getting over as much of this bad road as I could before noon: my tents and baggage had been sent off at four, A. M. and I only remained at the Pagoda, with the intention of making some remarks on the sculptures of its wall as soon as day light appeared. But the Brâhmens with the Rajpoot annuldar (who had hitherto shewn a shiness that I had not experienced in any other parts of the journey,) came to request, that, as I was the first European, who had ever come so far, to visit Mallearjee and had been prevented from seeing the object of their worship, by yesterday not being a lucky day, I would remain with them that day, affuring me, that the doors would be opened at ten o'clock. I agreed to wait till that hour, being particularly desirous of seeing, by what means, the light was reflected into the temple, which the unskilfulness of my interpreter could not explain intelligibly to my comprehension. Notice being at last given, at about half past eight, that the sun was high enough, the doors on the east side the gilt Pagoda were thrown open, and a mirror, or reflecting speculum,
speculum, was brought from the Rajpoot amulhar's house. It was round, about two feet in diameter, and fixed to a brass handle, ornamented with figures of cows; the polished side was convex, but so foul that it could not reflect the sun beams; another was therefore brought, rather smaller and concave, surrounded by a narrow rim and without a handle. Directly opposite to the gate of the Pagoda is a stone building, raised on pillars, enclosing a well, and ending in a point; and, being at the distance of twelve or fourteen feet, darkens the gateway by its shadow, until the sun rises above it: this, no doubt, has been contrived on purpose to raise the expectation of the people, and by rendering the sight of the idol more rare, to favour the imposition of the Brāhmens. The moment being come, I was permitted to stand on the steps in front of the threshold without, (having put off my shoes, to please the directors of the ceremony, though it would not have been insisted on,) while a crowd surrounded me, impatient to obtain a glimpse of the aweful figure within. A boy, being placed near the door-way, waved and played the concave mirror, in such a manner, as to throw gleams of light into the Pagoda, in the deepest recess whereof was discovered, by means of these corruscations, a small, oblong, roundish white stone, with dark rings, fixed in a silver case. I was permitted to go no farther, but my curiosity was now sufficiently satisfied. It appears, that this god Mallicarjee is no other than the Lingam, to which such reverence is paid by certain casts of the Gentoos; and the reason why he is here represented by stones unwrought, may be understood from the Brāhmens' account of the origin of this place of worship. My interpreter had been admitted the day before into the sanctum sanctorum, and allowed to touch the stone, which he says is smooth, and shining, and that the dark rings or streaks are painted on it; probably it is an agate, or some other stone of a silicious kind, found near some parts of the Kishna, and of an uncommon size. The speculums were of a whitish metal, probably a mixture of tin and brass. These
These arts, designed to impose on the credulity of the ignorant superstitious crowd, seem to have been cultivated successfully here, and the difficulties attending the journey, with the wild gloomy appearance of the country, no doubt, add to the awful impression made on their minds.

The Brâhmens having given me the following account of the origin of the Pagoda, I insert it here, as it may lead to farther enquiry, and by a comparison with other accounts, however disguised by fable or art, some light may be thrown on the history, and manners of a people so very interesting.

"At Chundra-gumpty-patnum, twelve parous down the river on the north side, formerly ruled a Raja of great power, who, being absent several years from his house, in consequence of his important pursuits abroad, on his return fell in love with his own daughter, who had grown up during his long absence. In vain the mother represented the impiety of his passion: proceeding to force, his daughter fled to these deserts of Perwuttum, first uttering curses and imprecations against her father; in consequence of which, his power and wealth declined; his city, now a deserted ruin, remains a monument of divine wrath; and himself, struck by the vengeance of Heaven, lies deep beneath the waters of Puttela-gunga, which are tinged green by the string of emeralds that adorned his neck." Here is a fine subject for a fable; it may, however, furnish a clue to history, as the ruins of this once opulent city are still said to exist. This account of the origin of the devotion here, bears a great resemblance to that of the pilgrimage to Mouserrat in Catalonia, mentioned in Baretti's travels.

"The princess was called Mullica-davi, and lived in this wilderness. Among her cattle, was a remarkably fine black cow, which she complained to her herdsmen,
herdsmen, never gave her milk. He watched behind the trees, and saw the cow daily milked by an unknown person. Malica-Divi informed of this, placed herself in a convenient situation, and holding the same unknown person milking the cow, ran to strike him with an iron rod or mace, which she held in her hand; but the figure suddenly disappeared, and to her astonishment, nothing remained but a rude shapeless stone. At night the god appeared to her in a dream, and informed her, he was the person that milked the cow; she, therefore on this spot, built the first temple that was consecrated to the worship of this deity represented by a rude stone.” This is the second temple that was shown yesterday, where he is exhibited in the rude state of the first discovery, and is called Mudi-Mulla-Carjee or Mallearjee; the other temples were afterwards built in later times, by Rajas and other opulent persons. The lingam, shown by reflected light in the gilded temple, has also its history and stories, still more absurd and wonderful, attached to it. It was brought from the (now deserted) city of Chandragoompty-Patnam. The princess, now worshipped as a goddess, is also called Brama-Raimbo, or Strichilum-Rumbo, from whence this Pagoda is called Strichilum. She delights peculiarly in Perwuttum, but is called by eighteen other names.

It may be proper here, to take notice of the carvings on the outer walls, as they are remarkable for their number, and contain less of those monstrous figures than other buildings of this kind. It would appear that the stories represented on several divisions, or compartments, are designed to impress on the mind some moral lesson, or to heighten the reverence inculcated for the object of adoration here. The customs and manners of the Gentooos: their arms, dress, amusements, and the parade and state attendant on their sovereigns, in former times, might be elucidated by a minute inspection of the figures represented
fented on the walls; drawings of which, and translations of, or extracts from, any books or inscriptions, that might be found, having relation to them, would be useful to that end.

The several Pagodas, Choultries, and Courts, are enclosed by a wall 600 feet long and 510 feet broad. In the centre of this inclosure are the more ancient buildings already described. Below the level of the principal gate, a road or avenue, twenty-four feet broad, goes parallel without to this wall, from whence is a descent by steps to gardens on the north side; from the east gate a double colonade runs, 120 yards, forming a street; an oblong tank is on the west side, from which water was conducted to reservoirs in the gardens, but these are now entirely neglected; the town or pettah covered the south side, and the S. E. angle; the form of the inclosure is an oblong square, with one square projection to the west. The great gateways are, as usual, supported by stone pillars, leaving apartments for the guard on each side the entrance: they are covered with spires of brick work; and this, with the pillar between, being retired some feet within the line of walls, shews that they are of more modern construction, though the spires are rather ruinous: and it may be proper to remark, that these brick spires, formed of several stories with small pilasters, of no regular order, and the niches ornamented with figures in plaster, seem to be the latest invention used in the Pagodas; those with pyramidal roofs, step-fashion, and the summit crowned, sometimes by a globe, are more ancient and of several sizes, so low as four feet in height; built of stone, and seem to be the first improvement on the early rude temples of rough stones set up on end to cover the image of the god. These first attempts are frequently seen among the hills. The wall of the inclosure is built of hewn blocks of the greyish stone, from six to seven feet long by three high, exactly squared and laid together, and about eight or nine rows of these, from the level of the interior pavement
pavement, leaves its height, from twenty-four varied to twenty-seven feet; the whole of the wall on the outside (being 2,100 feet by twenty-four, allowing 240 for the opening of the gates and square projection on the west side) is covered with carvings and figures sculptured out of the block. Every single block has a rim, or border, raised round it, within which, the carving is raised on a level with the rim, designed evidently, to protect the figures from injury, while raised upon the wall.

The first and lowest row of these stones is covered with figures of elephants, harnessed in different ways, as if led in procession, many of them twisting up trees with their trunks.—2nd. The second row is chiefly occupied with equestrian subjects; horses led ready saddled and their manes ornamented, others tied up to pillars, some loose; a great many horsemen are represented, engaged in fight, at full gallop, and armed with pikes, swords, and shields; others are seen hunting the tyger, and running them through with long spears. The riders are represented very small in proportion to the horses, probably to distinguish the size of the latter, as a smaller cast seems intended to be represented among the led horses, where a few are seen lower in size, something resembling the Acheen breed of horses. All these figures are very accurately designed. It is remarkable, that several figures are represented galloping off as in flight, and at the same time drawing the bow at full stretch; these Parthian figures seem to have entirely dropped the bridle, both hands being occupied by the bow; some of them are seen advancing at full speed, and drawing the bow at the same time. This mode appears to have been practised by the Indians, as it is highly probable, that the arts of common life only, are here represented in the lower row.—3d. On the third row, a variety of figures are represented, many of them hunting pieces; tygers (and in one place a lion) attacked by several persons; crowds
crowds of people appear on foot, many armed with bows and arrows, like the Chinfluars; many figures of Byrraggies or Jogies are seen distinguished by large turbans, carrying their sticks, pots, and bundles, as if coming from a journey; some leaning on a stick as if tired, or decrepid from age; others approaching with a mien of respect and adoration.—The fourth, fifth, sixth, and seventh rows, are filled (as it would appear from the scanty information I was able to obtain) with representations of several events regarding the deities of the place, or expressive allegories of the moral and religious dogmas of the Brâhmens; and probably some may record particular events of real history.—The eighth has fewer carvings than the rest, some stones are occupied by a single flower of large size, perhaps intended for the sacred flower (lotos): and some, though but a few, by the figure of a god.—The ninth, or upper row, is cut into openings, in the manner of battlements, and the stones, between each of these apertures, are alternately sculptured with the figures of the Lingam, and a cow shaded by an umbrella, to signify its pre-eminence.

To examine the particular groups represented, would have taken up much more time than I could spare, but I particularly noticed the following: 1st., a figure with five heads, weighing two figures in a balance: one of them appears to have a little out-balanced the other. From what I could understand from the Brâhmens, this was meant for Bra'hma weighing Vi'shnu and Si'va, or Su'dramica; the latter is heaviest. This alludes to the different sects, or followers of Vi'shnu and Si'va. Another figure also represented two persons weighed in a balance, both equal, but the explanation of this I could not learn.

Second. Several people pulling at the head and tail of a great snake, which is
is twilled round a Lingam. This I had seen carved on the walls of the pagoda of Wentigmetta, near Sidout, in September 1792.

3d. Elephants treading a man under foot.

4th. A naked figure of a woman approaching the Lingam: in her left hand she holds the small pot used for ablation; in her right a string of beads (Ingam valu): a hand appears issuing from the Lingam.

The Brāhmens explained the meaning of this sculpture, "Acuma Devi naked, approaching the Lingam; a hand appears suddenly from it, waving, and a voice is heard, forbidding her to approach in that indecent situation." A maxim of decency, in the height of religious zeal is here inculcated.

5th. The story of Mallecarjee and the sacred cow (the origin of the pagoda) is represented in two different places. The cow appears with its udder distended over the Lingam, which differs from the account of the Brāhmens in not being represented as a rough stone; a person near a tree is seen, as if looking on; a kind of division seems to separate these figures from a woman, in a sitting posture, with an umbrella held over her, to denote superior rank; on the right, behind a tree, is a figure very indistinct, probably intended to represent the herdsman: the trees are badly executed.

6th. Among the number of animals in the procession on the second hand third row, two camels are represented with a person on each, beating the nagra, or great drum.
7th. In one compartment the figure of an alligator, or crocodile, with its scales and monstrous teeth is seen, running open mouthed, to devour a person lying before it; two women are standing near a third seated; they are looking on a child near them. I got no explanation of this.

8th. An elephant and tyger fighting.

The sculptures on the south and east sides are in good preservation; those on the west and north are more injured by the weather. The age of the first temple might perhaps be discovered from the inscriptions, if a translation of them could be obtained. I could gain no information on this head; but I suspect the building to be of higher antiquity than the knowledge, or, at least, than the use of gunpowder among these people; because among so great a variety of arms as are sculptured upon the walls, swords, bows, pikes, arrows, and shields of a round figure, the matchlock is not be found, though a weapon so much in use among the poligars. On enquiring of the Brâhmins the meaning of these carvings, one of them replied, "it was to shew how the Gods lived above;" but indeed they seem to have lost all traces of any knowledge they may have formerly possessed, and to be sunk into the profoundest state of ignorance.

XXI. RE-
Remarks on the Principal Æras and Dates of the Ancient Hindus.

By Mr. John Bentley.

The confusion and darkness that pervade and overspread the Hindu chronology, I am inclined to think, proceed from two different causes: the one, owing to the fancy of their Brâhmens and poets, in disguising and embellishing their history with allegory and fiction; the other, to the ignorance of the modern Hindus, who, not able to discern the difference between the several Æras and modes of dating, which were made use of by their ancient historians, Brâhmens, and poets, in recording past events, have blended the whole together, into one mass of absurdity and contradiction.

At this day, it is not easy to discover the meaning of all the different modes of dating formerly in use. It appears, however, from historical facts, that they were mostly, if not all nominally the same, but essentially different in other respects:—they all went under the appellation of yugs, divine ages, Manvantaras, &c. but the yugs, divine ages, Manvantaras, &c. of the astronomers were different in point of duration from those of the Brâhmens and poets, and those of the Brâhmens and poets were, in like manner, different from those of others: hence it becomes absolutely necessary that we know the difference between each, that is, the astronomic, the poetic, &c. &c. from each other before we can attempt to analyze the Hindu chronology on true principles. It is from this mode alone that we can discern truth though disguised by fiction; and, until the gordian knot, made fast by the hand of modern times, be untied, much will remain in obscurity.

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The
The astronomic yugs, divine ages, &c. are the only periods in which the real number of years meant, are not concealed: it may not therefore be improper before I proceed farther to state what these periods are, and their duration.

The Calpa is the greatest of all the astronomical periods, and the duration of it is 4320000000 years. This period is composed, or made up, of the lesser yugs, &c. in the following manner.

4 Yugs, viz. a Satya, a Treta, a Dwapar, and a Cali yug, make one divine age or Mahayug; 71 Mahi yugs with a Sandhi, equal to a Satya yug, make 1 Manvantara; and 14 Manvantaras compose a Calpa, at the commencement of which there is also a Sandhi, equal to a Satya yug. The duration of each period is as follows:

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<tr>
<th>Period</th>
<th>Duration</th>
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<tbody>
<tr>
<td>Sandhi at the beginning of the Calpa</td>
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<tr>
<td>Satya yug</td>
<td>728000</td>
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<tr>
<td>Treta yug</td>
<td>1296000</td>
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<tr>
<td>Dwapar yug</td>
<td>864000</td>
</tr>
<tr>
<td>Cali yug</td>
<td>432000</td>
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One divine age or Maha yug 4320000

<table>
<thead>
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<th>Period</th>
<th>Duration</th>
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<tr>
<td>71 Maha yugs</td>
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<tr>
<td>Add a Sandhi</td>
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A Manvantara 308448000

14 Manvantaras 4318272000

A Calpa, or a grand period 4320000000

The Calpa is an anomalous period, at the end of which the Hindu astronomers say that the places of the planet's nodes and apsides will be precisely
precisely the same as at the beginning of it; and the commencement of it was when the sun, moon, and all the planets, nodes and apsides, were in a line of conjunction, in the beginning of Aries, or 1955,884,807 years ago: therefore fix Manvantaras, 23 Maha yugs of the seventh Manvantara, and as far as the 220907th year of the Cali yug, of the twenty-fourth Maha yug, are now (A.D 1796) expired of the Calpa. The ancient astronomers, most probably, for the sake of convenience, made the present Cali yug of the Hindus, of which there are now 4897 years expired, to commence when just the first half, or 216000 years were elapsed of the above mentioned Cali yug, of the twenty-fourth Maha yug; and we are now only in the 4898th year of the second half of that period. I shall therefore by way of distinction, call the present Cali yug the "Astronomic Era."

The Brâhmens and poets, in imitation of the astronomic periods above given, invented others for their history and poetry. These I shall distinguish by the name of "Poetic Ages," or Æras, because they are embellished by fiction, and covered over with a mysterious veil: nominally, they appear the same as the astronomic periods, but historical facts prove them to be essentially different in point of duration: one astronomic year being equal to 1000 poetic ones: hence,

<table>
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<th>Poetic Ages</th>
<th>Real Years</th>
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<tr>
<td>Satya yug 1728000</td>
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<tr>
<td>Treta yug 1296000</td>
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<td>Dvaparyug 864000</td>
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<tr>
<td>Cali yug 432000</td>
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The first of these Poetic Ages, or Satya yug, commenced at the creation and the rest in succession, agreeable to the following short chronological table, continued down to the present time.

U 3  CHRONO
### CHRONOLOGICAL TABLE OF ANCIENT ÄERAS, &c.

<table>
<thead>
<tr>
<th>Poetical Äeras.</th>
<th>Year of the World.</th>
<th>Astronomic Äera</th>
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<td>0</td>
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* The *Cali yug* commenced in February, in the 906th year of the world.
### CHRONOLOGICAL TABLE OF ANCIENT ÆRAS, &c. continued.

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<th>Curr.y.</th>
<th>Curr.year</th>
<th>Current year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Curr.y. 1483</td>
<td>1483</td>
<td>5803</td>
<td>4808</td>
</tr>
<tr>
<td></td>
<td>U 4</td>
<td>In</td>
<td>In</td>
</tr>
</tbody>
</table>
In the preceding table, I have placed the beginning of the astronomical era of the Cali yug, of which 4897 years were expired in April last in the 906th year of the world; at which time 905 years were elapsed of the Satya yug of the Poets, reckoning from its commencement at the Creation: hence it is self-evident that the notion of the modern Hindus, who have confounded the fabulous or fictitious ages of their Poets with the astronomical periods merely from a similarity of names, are not only erroneous, but even quite opposite to the true intent and meaning of the ancient Hindu writers themselves; who, it may be proved, have sometimes adopted the astronomical era of the Cali yug, during the periods of the Treta and Dwapar yugs of the Poets, and made use of either era, (astronomical or poetic, and sometimes both), according as it suited their fancy, for recording not only past events in general, but even one and the same event.

The first instance I shall mention by way of proof is that of Budha the ancient Mercury of the Hindus. The late Sir William Jones, whose name can never be mentioned but with highest esteem, places the ancient Budha, or Mercury who married Ilā a daughter of Noah about the beginning of the Treta yug; contemporary with Jiscoiwaqo the son of Noah. Now the Hindus in general, and the Bhagavatamrita in particular, say that "Budha became visible the 1002d year of the Cali yug" (astronomical era): let us therefore examine this matter a little, and see whether this is not the same Budha who is recorded as living near the beginning of the Treta yug of the Poets; contemporary with the son of Noah. First the 1002d year of the Cali yug was the 1007th from the Creation. Secondly, Noah by the Moslemick account, did not die before the 2006th year from the Creation or about 300 years after the appearance of Budha. Thirdly, and lastly, there was but one Budha in the time
time of Noah; and he is said to have married Ila, the daughter of Noah: hence we may safely infer, that the Budha, who appeared in the 1002d year of the Cali yug, or 1907 of the Creation, was the very same that married Noah's daughter, and is recorded as living near the beginning of the Treta yug of the Poets. Here we may plainly see, that the events, as well as the time, perfectly coincide; for the 1002d year of the Cali yug corresponds not only with the latter days of Noah, but also with the 179th year of the Treta yug of the poets, as may be seen from the preceding table.

I shall now mention another instance, which, while it confirms what I have above said, respecting the ancient Hindu writers or historians, adopting the astronomic era of the Cali yug, at different times during the periods of the Treta and Dwapar yugs of the Poets, will at the same time explain the cause of all the confusion and absurdities which at present appear in the ancient history and chronology of the Hindus.

Valmic and Vyasa were two ancient contemporary bards, whom the modern Hindus separate by no less a period than 864000 years, believing Valmic to have lived near the close of the Treta yug, and Vyasa near the close of the Dwapar yug; and though they cannot but admit that the two bards had frequently conversed together on the subject of their poems, yet they will rather account for it by supposing a miracle, than assign any real or probable cause for an absurdity, so contradictory, not only to nature, but to common sense.

Vyasa was the son of Parasara, an ancient astronomer, and Parasara was the grandchild of Vasistha, who was also an astronomer, and piabolta or family priest to Rama, king of Audhya or Oud, who reigned,
reigned, according to the Hindu accounts near the close of the Treta yug of the Poets. Parasara, the father of Vyasa, was therefore about one or two generations after Rama. But, from the observed places of the equinoxes and solstices in the year 3600 of the present Cali yug, by one Varaha, an astronomer, and their places as mentioned by Parasara, it would appear, that the observations of the latter must have been about 1680 years before Varaha; which will therefore place Parasara about the year 2825 of the world, corresponding to the 1097th of the Treta yug of the Poets; and as Parasara may have been then between thirty and forty years old, we may place Rama about the year 1030; and Valmic and Vyasa about the year 1102 of the Treta yug of the Poets, being the 2830th of the Creation. These years may not be the exact times in which they respectively lived; but, I believe, they do not vary from the truth above forty or fifty years either way, and nearer than this we cannot well expect to bring them.

By having thus obtained the respective times or years in which Rama, Parasara, Vyasa, and Valmic lived, we have ascertained a point of the utmost importance to the chronology of Hindus.

The war of Mahabarat took place in the time of Vyasa, in consequence of which he wrote his epic poem called the Mahabarat, and on the composition of which he consulted Valmic. Vyasa was therefore contemporary with Chrishna, Arjun, Abhimariyir, Yudhishtir, Paricsfit, and others engaged in that famous war.

Shortly after that war, and towards the close of the reign of Paricsfit, the Hindu historians of that part of India, where Paricsfit reigned, began
began to lay aside the the Poetic æras altogether, and to adopt the astronomic æra of the Cali yug, of which near 2000 years were then expired.

This circumstance of laying aside the poetic æras, and adopting the astronomic, it seems in the course of ten or twelve centuries after became either totally forgotten, or misunderstood, so much so in fact that the very adoption of the astronomic æra has been taken, by the modern Hindus for the actual beginning of the Cali yug itself. This erroneous notion, together with those which they entertained respecting the duration of the different ages, the Satya, Treta, and Dwapar yugs of their poets, which they firmly believe to be the same with the astronomic periods of the same name, and to have ended accordingly before the present Cali yug commenced, has been the cause of all the confusion which appear in their ancient history and chronology. For finding the immediate successor of Paricshit mentioned in ancient history as reigning in the Cali yug, they concluded, though erroneously, that Paricshit must therefore have reigned at the close of the Dwapar yug; and from this circumstance, having removed Paricshit from the close of the Treta yug down to the close of the Dwapar yug, they were then obliged to place Yudhishthir, Arjum, Krishna, Harimanyu, and Vyasa, at the close of the Dwapar yug also; by which means they separate Vyasa, from Væmic his contemporary and friend, and the rest who were engaged in the war of Bharat from their proper places in history by 864000 year of the poets.

It is owing to the same erroneous notions respecting the Cali yug, that the modern Hindus have thrown the ancient history and chronology of the kings of Magadha or Bahar into confusion. For having discovered that Sahadeva, the son of Jarasandha, was contemporary with Yudhishthir, they concluded that
that as they had already placed Yudhishthir at the
close of the Dwapar yug Sahadeva must be at the
beginning of the Cali yug; and therefore, without
further ceremony, not only removed Sahadeva but
his nineteen successors, who formed a dynasty in the
family of Jarasandha from the proper period in his-
tory (between the years 1920 and 2103 of the Cali
yug) and placed them immediately before Pradyota
who began his reign in the 1000th year of the Cali
yug. This removal was productive of two absurdities
at once, both of which are particularly noticed by the
late Sir William Jones in his chronology of the
kings of Magadha. The one, that in consequence of
placing the names before Pradyota they were ob-
ligated to assert that the twenty princes reigned one
thousand years, that is from the beginning of the Cali
yug in the year of 906 of the Creation down to the
1905th, so that they must have then reigned as well
during the flood as before and after it. The other,
that as a chasm had been formed in that part of the his-
tory from which the twenty reigns were removed in
order to make up that chasm as well as they could,
they were obliged to assert that a dynasty of four
princes of the Cauja race, the first of whom (Vasude-
va) came to the throne in the year of the world 2753,
or 1848 of the Cali yug, reigned no less than 345 years.

Now as Yudhishthir was the uncle and immedi-
ate predecessor of Pariscbit, and consequently
contemporary with Parasara the father of Vyasa;
it is clear that both Yudhishthir and Sahadeva
must have reigned about the year 2825 of the world:
which is about seventy two years after the reign of the
above Vasudeva of the Cauja race, and corresponding
precisely with the chasm.

Innumerable other instances of the absurdities
of the modern Hindus might be produced, but
those
those, I have mentioned and explained, I think are sufficient. I shall therefore conclude the subject of the poetic æras with the following table, shewing the moon's age and month, with the day of the week on which the Satya, Treta, Dwapar, and Cali yugs of the poets respectively commenced; which will prove, beyond a probability of doubt, that they have no connection whatever with the astronomical yugs of the same name, belonging to the system of Meya explained at the beginning of this essay; for in the latter all the yugs, Manwantaras, &c. belonging to the system begin unvariably, on the first day of Byfakh, the moment the sun enters Aries in the Hindu sphere.

<table>
<thead>
<tr>
<th>Poetic Æras.</th>
<th>Days of the Week</th>
<th>Moon's Age and Month.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Satya yug</td>
<td>Sunday</td>
<td>3d tithee of the moon. of Byfakh.</td>
</tr>
<tr>
<td>Dwapar do.</td>
<td>Thursday</td>
<td>28th do. of do. Bhadro.</td>
</tr>
<tr>
<td>Cali do.</td>
<td>Tuesday</td>
<td>15th do. of do. Magh.</td>
</tr>
</tbody>
</table>

Note. The lunar month takes its name from the solar month, in which the new moon happens to fall. 30 tithëes make a luna−

With respect to the day of the week mentioned in preceding table some of the Hindu accounts differ. The moon's age and month are extracted from the Brohmo puran, which agrees with the Hindu calendar, wherein the commencement of each yug is also recorded.

The following table of the dates of the ten avatars or incarnation of the deity, which took place in the above mention yugs, is extracted from an augum
**Remarks on Ancient Hindu.**

Angun or tônör called "Guhjateeguhja" supposed to have been written by Seeb or Serva, a Hindu deity.

**Table of the Avatars.**

<table>
<thead>
<tr>
<th>Avatars</th>
<th>Week Day</th>
<th>Moon's Age and Moniv.</th>
<th>Nakshatra</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Motchyo</td>
<td>Monday</td>
<td>1 tittthee Revati</td>
<td>Chitro</td>
</tr>
<tr>
<td>2 Kurmo</td>
<td>Wednesday</td>
<td>2 Joiff'ho Rohini</td>
<td></td>
</tr>
<tr>
<td>3 Boraho</td>
<td>Sunday</td>
<td>7 Magho Aswini</td>
<td></td>
</tr>
<tr>
<td>4 Neesingho</td>
<td>Saturday</td>
<td>14 Byfakho Swati</td>
<td></td>
</tr>
<tr>
<td>5 Bamono</td>
<td>Friday</td>
<td>12 Bhadro Sravana</td>
<td></td>
</tr>
<tr>
<td>6 Porosuramo</td>
<td>Saturday</td>
<td>3 Byfakho Rohini</td>
<td></td>
</tr>
<tr>
<td>7 Ramo</td>
<td>Monday</td>
<td>9 Chitro Purnyobasee</td>
<td></td>
</tr>
<tr>
<td>8 Kreesno</td>
<td>Wednesday</td>
<td>23 Bhadro Rohini</td>
<td></td>
</tr>
<tr>
<td>9 Boodho</td>
<td>Sunday</td>
<td>10 Asaro Byfakha</td>
<td></td>
</tr>
<tr>
<td>10 Kolkee</td>
<td>Saturday</td>
<td>2 Agrahain Purvasura</td>
<td></td>
</tr>
</tbody>
</table>

The 1st. 2nd. 3d. and 4th Avatars are supposed to have happened during the period of the Satya yug; the 5th. 6th and 7th. in the Treta yug; the 8th and 9th. in the Dwapar yug; and the 10th or last in the Cali yug of the Poets long since past.

Having then finished what I had to say respecting the poetic æras and the absurdities introduced into the history and chronology of the Hindus, by confounding them with the astronomic system of Meya, I shall now proceed to a third system, wherein the Manwantaras appear to have been but of short duration, and to depend on the revolutions of either Jupiter or Saturn. This system, like that of the poetic æras, has been always confounded
confounded with that of Meya's, and consequently the cause of much confusion in the records of ancient times. To distinguish it from Meya's I shall call it the Puranic System, and, by way of introduction, give the following table of the dates, &c. of the fourteen puranic Manwantaras, as contained in a Hindu book entitled the Uttara Chanda, from which Captain Francis Wilford was so obliging as to favour me with an extract.

**TABLE OF THE PURANIC MANWANTARAS.**

<table>
<thead>
<tr>
<th>Manwatra</th>
<th>Day of the Week</th>
<th>Moon's Age &amp; Month</th>
<th>Nakshatra</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Began on Sunday</td>
<td>12th tithee of Aṣvin.</td>
<td>Sravana.</td>
</tr>
<tr>
<td>2</td>
<td>Thursday</td>
<td>12</td>
<td>Cārtīc. Utta Bhadrapada.</td>
</tr>
<tr>
<td>3</td>
<td>Monday</td>
<td>3</td>
<td>Chitra. Caktīca.</td>
</tr>
<tr>
<td>4</td>
<td>Friday</td>
<td>3</td>
<td>Bāhūr. Haśa.</td>
</tr>
<tr>
<td>5</td>
<td>Tuesday</td>
<td>30</td>
<td>Phālguna. Solabhīsa.</td>
</tr>
<tr>
<td>6</td>
<td>Saturday</td>
<td>11</td>
<td>Pous. Roṁi.</td>
</tr>
<tr>
<td>7</td>
<td>Friday</td>
<td>10</td>
<td>Asa. Swati.</td>
</tr>
<tr>
<td>8</td>
<td>Tuesday</td>
<td>7</td>
<td>Magha. *Onurada.</td>
</tr>
<tr>
<td>9</td>
<td>Sunday</td>
<td>23</td>
<td>Sravaṇa. Roṁi.</td>
</tr>
<tr>
<td>10</td>
<td>Friday</td>
<td>15</td>
<td>Asa. Uttaraśara</td>
</tr>
<tr>
<td>11</td>
<td>Monday</td>
<td>15</td>
<td>Cārtīc. Caktīca.</td>
</tr>
<tr>
<td>12</td>
<td>Thursday</td>
<td>15</td>
<td>Phālguna. Uttara-Phālguni.</td>
</tr>
<tr>
<td>13</td>
<td>Wednesday</td>
<td>15</td>
<td>Chitr. Chitra.</td>
</tr>
<tr>
<td>14</td>
<td>Wednesday</td>
<td>15</td>
<td>Yevīśth. Jayśvā.</td>
</tr>
</tbody>
</table>

* Onurada appears incorrect, as the moon of Magha must be 20 or 21 days old before it enters Onurada Nakshatra.
The order in which the above Manwantaras followed each other is not now known, but I have given them in the order in which they were written, in the memorial spoke or verse. However, as the first Manwantara commenced just when fifty years of Brahma's life (that is one half of the grand cycle of this system) were expired it is easy to perceive that the 13th on the list must have been the first Manwantara; and I suspect that the 10th was the second, the 11th, the third, the 12th, the fourth and the 14th the fifth Manwantaras, all of which appear to have been computed according to mean motions only, the other nine having the appearance of being computed according to the true place of the planet, on which the regulation of the periods depended.

In this system, which appears to have been in use before the time of Meyuya for yugs, viz. a Satya, Tre-ta, Dwapar, and Cali yug formed a Maha yug; seventy-one Maha yugs with a Sandhi, equal to a Satya yug, formed a Manwantara; and fourteen of such Manwantaras with a Sandhi, equal to a Satya yug, or 1000 Maha yugs, formed a Calpa or a day of Brahma, and his night was of the same length; 360 of such days and nights form one of his years; and 100 of such years the period of his life or the grand Puranic cycle, in which all the planets with the nodes and apsides of their respective orbits were supposed to return to a line of conjunction in the beginning of aries the point they set out from at the commencement of the cycle.

From the apparent shortness of the Puranic Manwantaras, (which probably did not exceed 3 or 400 years at most) and consequently of the Calpa, the cycle or term of Brahma's life above mentioned appears to have been absolutely necessary in this system to render is applicable to the purpose of astronomy.
nomography. But in the system of \textbf{Meya} now in use that cycle is now totally unnecessary, nor does it in fact belong to it, as the \textit{Calpa} alone in the latter, contains all the lesser cycles of the revolutions of the planets, nodes, \&c. within the period of its durations.

\textbf{Meya} the supposed author of \textit{Surya Sidhanta}, lived in the Satya yug of the 28th Maha yug, of the 7th Manwantara of the fifty-first year of \textit{Brähma}'s life, and probably finding the \textit{Puranic} system either inconvenient, or not sufficiently correct, he invented the present one on a much larger scale, extending the duration of a Manwantara to 308448000 years, and simplified the system by making the yugs, \&c. to depend on solar motion alone; by which means, all the periods in his system begin invariably on the first day of \textit{Byfakh}, the moment the sun enters Aries in the Hindu sphere, which circumstance alone, must form a most striking difference between it, and the \textit{Puranic} system.

In the \textit{Surya Sidhanta}, \textbf{Meya} has stated the obliquity of the ecliptic in his time at 24°, from whence Mr. S. \textit{Davis}, a gentleman to whom the public is under very considerable obligations, for his valuable paper on the astronomical computations of the \textit{Hindus}, published in the \textit{Asiatic Researches}, computed that supposing the obliquity of the ecliptic to have been accurately observed by the ancient \textit{Hindus} as twenty-four degrees, and that its decrease had been from that time half a second a year, the age or date of the \textit{Surya Sidhanta} (in 1789) would be 3840 years; therefore \textbf{Meya} must have lived about the year 1956 of the creation.

The \textit{Hindu} books place \textbf{Porosu Ram} one of the incarnate deities in the 8th Manwantara of the \textit{Puranic} system, and to they do \textit{Vyasa}, and \textit{Osothamo}, \textit{Vol. V.} X the
the son of Dron mentioned in the *Mahabharat*; and since the time of Vyasa the remaining six Manwantaras have expired, as will appear from the following table of all the Patriarchs or Munnoos, &c. from the time of Swoyombhoebo or Adam, who lived in the first Manwantara down to the end of the fourteenth, which I have extracted from the Sreebhagobot, and from which some rational idea may be formed respecting the duration of the Puranic Manwantara now generally confounded with the periods of the same name belonging to Meya's system, in which we are now no further advanced than to the seventh Manwantara, and which was the same when he wrote long before the time of Vyasa.

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**Table of the Patriarchs or Munnoos, and others, during the fourteen Puranic Manwantaras.**

1st MANWANTARA.

<table>
<thead>
<tr>
<th>Swoyombhoebo</th>
<th>or</th>
<th>ADAM. Munoo.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sotoroopo.</td>
<td>his wife</td>
<td>PRKKYORROTO. his son</td>
</tr>
<tr>
<td>Uttanpado.</td>
<td>his second son</td>
<td>Akootee Swoyomboos</td>
</tr>
<tr>
<td>Akootee.</td>
<td>ditto</td>
<td>of Prosootee</td>
</tr>
<tr>
<td>Swoyomboos</td>
<td>ditto, 2nd</td>
<td>ditto</td>
</tr>
<tr>
<td>ditto</td>
<td>ditto, 3d</td>
<td></td>
</tr>
</tbody>
</table>

2d MANWANTARA.

<table>
<thead>
<tr>
<th>Swarochebo.</th>
<th>Munoo</th>
<th>TOOREETO</th>
</tr>
</thead>
<tbody>
<tr>
<td>Raja Pyumot</td>
<td>his son</td>
<td>UJOSTOMBOHO</td>
</tr>
<tr>
<td>Raja Suseno</td>
<td>ditto</td>
<td>KORCHONO, &amp; others.</td>
</tr>
<tr>
<td>Raja Kochlesmot</td>
<td>ditto.</td>
<td></td>
</tr>
</tbody>
</table>
3d MANWANTARA.

Utomo. Munoo
Pobono his son
Srinjoyo, ditto
Jogotro, ditto
Sotyo

Bedosuto
Bhodro
Promodo
Sotyojeet, and many others.

4th MANWANTARA.

Tamoso. Munoo
Breesokhyatee his son
Norohketu, ditto
Sotyokhoroyo

Beerso
Bedhreetoyo
Joteerdma
Treeseckhoisworo, and many others.

5th MANWANTARA.

Riboto. Munoo
Botee his son
Brendho, ditto
Bhootorooyo

Heronyoroma
Bedosekera
Urdhobahoo
Beebhoo, & many others.

6th MANWANTARA.

Chaksooso. Munoo
Purru his son
Purruso, ditto
Sudyumno, ditto
Prodyumno, ditto

Apyo
Horyosmot
Dweeroko
Montrodrumo, and many others.

7th MANWANTARA.

Vavioswata, or Noah.

Munoo
Icshwaku his 1st son
Nreego, 2nd ditto
Dreesto, 3d ditto
Soryati, 4th ditto
Norisyanto, 5th ditto

Preesodhro his 6th son
Nobhogo, 7th ditto
Kobee, 8th ditto
Deesto, 9th ditto
Baruno, 10th ditto
Adityo

X 2. 7th
7th MANWANTARA (continued.)


8th MANWANTARA.


9th MANWANTARA.

DoksoSaborni Munuo Bootokeru his son Diiptiketu ditto Dreestokeru ditto Morichi Ghorbo Paro Dyutimot Sarutho and many others.

10th MANWANTARA.

Bromosabornee Munuo Bhurisin his son Surasono Birudho Hobismann Sukreeto Sotyo Joyo Murti Sonbhoo and many others.
11th MANWANTARA.

Dhomorsabornee Munoo Neerbano
Sotyo Dhormo his son Roochee
Bihonggono Oruno
Kamogomo Bidretto and many others.

12th MANWANTARA.

Rudrosabornee. Munoo Topomurti
Deboban his son Toposee
Upodebo ditto Ogneedroko
Debosreesto ditto Gondhodhama and many others.

13th MANWANTARA.

Debosabornee. Munoo Sutramo
Chitroseno his son Neermoko
Bichitro ditto Dibospotee and many others.

14th MANWANTARA.

Eendrosaborni. Munoo Ognee
Urunggo his son Bahoo
Bhuru ditto Soochee
Bodhno ditto Sudho
Pobetroo Magodho and many others.

Note. Several names in the foregoing table had the title of Devtas, Reeshees, &c. annexed to them, probably by way of distinction or pre-eminence.

Utomo, Tomoso, and Riboto, the third, fourth, and fifth Munos, were the grandsons of Swoyombhoobo or Adam; Dokso Sabornee, the
The 9th Munoo was the son of Baruno or Varuno, the tenth son of Vaivoswata: therefore it is easy to perceive that the Puranic Manwantara, which was considered in ancient times as the duration of the life of a Munoo or Patriarch could not be very long, and ought not to be confounded with the Manwantaras of the present system of Meya, consisting of 308448000 years each.

A CHRONOLOGICAL TABLE

Of the solar and lunar line of princes, who are said to have reigned in the Cities of Ayodhya or Audh (now Oud), and Pralijthana or Vitora, otherwise Hastinapeor (now Delhi) respectively, from about the beginning of the Treta yug of the Poets, or 1002nd year of the astronomic Cali yug, down to the time the solar line of princes became extinct: when the country is supposed to have been conquered by some foreign power; probably Alexander.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>179</td>
<td>Icswachu</td>
<td>1907</td>
<td>Budha</td>
<td>1002</td>
</tr>
<tr>
<td></td>
<td>Vicucshi</td>
<td></td>
<td>Pururavas</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Cucusta</td>
<td></td>
<td>Auysh</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Anenas</td>
<td></td>
<td>Nahusha</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Prithu</td>
<td>5</td>
<td>Yayati</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Viswagandhi</td>
<td></td>
<td>Puru</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Chandra</td>
<td></td>
<td>Janamejaya</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Yuvanaswa</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Srava</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Vrihadhaswa</td>
<td>10</td>
<td></td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>Dhundhumara</td>
<td></td>
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In the preceding table I have placed **Yudhishtir** in the year 2825 of the world corresponding to the 1097th of the Treta yug of the Poets, and to the 1920th of the astronomic Cali yug: that this is about the period in which **Yudhishtir** reigned I have not myself the smallest doubt, not only because he must have been contemporary with **Parasara** the father of
of Vyasa, but also on account of the exact coincidence of that period with the chain of the chronology of the kings of Maghada, which appears sufficiently evident to have been occasioned by the removal of the dynasty of Sahadeva, who was contemporary with Yudhishthir, from that period of history.

From the probabilities of the duration of life deduced from observations on bills of mortality, it appears, that the mean duration of human life, taking one man with another, does not exceed thirty-two or thirty-three years. Admitting, however, the mean duration of life to be thirty-three years of this we cannot allow more than a half, or seventeen years at the utmost, to each reign, in a long succession of princes. Therefore, as Icshwacu the son of Noah, began his reign near the beginning of the Treta yug, or in the year 179 of that period, if we divide the remaining years 1117 in the Treta yug by 17, we shall have about sixty-six reigns from Icshwacu's time down to the end of the Treta yug; and this number of reigns is confirmed by the place of Yudhishthir in the table, being the fifty-seventh reign, and at the same time about 200 years before the end of the Treta yug; so that in all probability, it would require at least nine or ten reigns more, from his time down to the end of that period. After the same manner, the number of computed reigns for the whole of the Dwapar yug or 804 years, would be fifty-one: which, with the former number, make altogether 117 computed reigns; and of this number, we find no more than 114 in the solar line of princes, and still considerably less in the lunar line.

In consequence of the ancient historians' adopting the astronomic era of the Cali yug, at the close of Paricshit's reign, as already noticed, Yudhishthir and Paricshit's in the lunar line, and with Vrihadbala and Vrihadrana, their contemporaries in the solar line were removed (with others) by the
the modern commentators from the close of the Treta yug down to the close of the Dwapar yug of the Poets; therefore Rama was supposed to have been the last prince of the solar line who reigned in Oud at the close of the Treta yug: and as they had placed the immediate successors of Parîcsñit at the beginning of the Cali yug; so, in like manner, the immediate successors of Vrihadbala may be supposed to have been placed at the beginning of the Cali yug also: hence the mode of correction required becomes obvious.

I have therefore restored Vrihadbala and Vrihadrana to their proper places in the Treta yug, as contemporaries with Yudhisñthir and Parîcsñit; and the remaining names down to the end of that period marked with a *, were their successors as placed in the Cali yug.

The other names marked with a *, are the remaining princes mentioned in Sir William Jones's chronology as reigning in the Cali yug; all of whom, however, if they reigned at all, must have reigned before the end of the Dwapar yug of the Poets; and their being mentioned by ancient historians as reigning in the Cali yug, does not at all imply that they reigned after the Dwapar yug, but only in the astronomical Cali yug, which commenced the 906th year of the Satya yug of the Poets, and has been unfortunately confounded (by the modern Hindu commentators) with their Cali yug: with which however it has no relation except in name: or to speak more correctly, they have confounded the fictitious ages of the Poets with the real astronomical periods.

With respect to the chain in the lunar line of princes after Jananujaya the names that are missing must either have been lost, or else, which is more pro-
probable, mentioned by the ancient historians, as reigning in the Cali yug of the astronomical era; and as Jananujaya is the first prince mentioned as reigning in the Cali yug, in the lunar line, it is very probable, he may be the same person recorded as reigning in the Treta yug; and if that should be the case, the eleven names that follow next to him, most likely will be those that should fill the chasms.

At what particular period of time, the solar line of princes became extinct, it is not easy to ascertain, by the table, it would appear, that it must have been fifty years before the year 3888 of the world; but as I allowed seventeen years to each reign, which is rather too much in a long succession of eldest sons, it is probable it must have ended about 100 years at least, earlier than given by the table; which will place the end of the last prince's reign, about the year 3788 of the world.

Alexander the Great paid his visit to India about 200 years about the year 3888 of the world, or end of the Dvapar yug; but whether he was the cause of the solar line of princes becoming about that time extinct, or whether Prasenajit (the last prince but two mentioned in the table, and whose name might be pronounced, or corrupted into Porasnaajit, Porusnaajit, or even Porus itself, leaving out the termination Najit) was the prince named Porus, whom Alexander conquered and took prisoner, I will leave to others to decide.

A CHRONOLOGICAL TABLE

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The names with an * set before them, are those whom I mentioned in the foregoing remarks, to have been erroneously placed by the modern Hindus before Pradyota; for, Sahadeva, the first of the dynasty was contemporary with Yudhishthir, who reigned about the year 2825 of the world. I have therefore restored them again to their proper places in history, and by that means corrected the two absurdities pointed out by the late Sir William Jones, in the Hindu chronology of the kings of Magadha or Behar.

*Calcutta, 2nd October, 1796.*
XXII.
ON THE RELIGIOUS CEREMONIES
OF THE HINDUS,
AND OF THE BRA'HMENS ESPECIALLY.

BY H. T. COLEBROOKE, ESQ.

ESSAY I.

THE civil Law of the Hindus, containing frequent allusions to their religious rites, I was led, among other pursuits connected with a late undertaking, to peruse several treatises on this subject, and translate from the Sanscrit some entire tracts and parts of others. From these sources of information upon a subject on which the Hindus are by no means communicative, I intend to lay before the Society, in this and subsequent essays, an abridged explanation of the ceremonies, and verbal translations of the prayers used at rites, which a Hindu is bound constantly to perform. In other branches of this inquiry, the Society may expect valuable communications from our colleague Mr. W. C. BLAQUIERE, who is engaged in similar researches. That part of the subject to which I have confined my inquiries will be also found to contain curious matter, which I shall now set forth without comment, reserving for a subsequent essay the observations which are suggested by a review of these religious practices.

A Brāhmaṇa rising from sleep is enjoined under the penalty of losing the benefit of all rites performed by him, to rub his teeth with a proper withe, or a twig of the racemiferous fig tree, pronouncing to himself this prayer, "Attend, lord of the forest; Soma, king of herbs and plants, has approached thee:"
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"thee: mayest thou and he cleanse my mouth with "glory and good auspices, that I may eat abun-
"dant food." The following prayer is also used upon this occasion, "Lord of the forest! grant me life, strength, glory, splendour, offspring, cattle, abundant wealth, virtue, knowledge, and intelligence." But if a proper withe cannot be found, or on certain days when the use of it is forbidden (that is, on the day of the conjunction and on the first, sixth, and ninth days of each lunar fortnight), he must rinse his mouth twelve times with water.

Having carefully thrown away the twig, which has been used, in a place free from impurities, he should proceed to bathe, standing in a river or in other water. The duty of bathing in the morning and at noon, if the man be a householder, and in the evening also, if he belong to an order of devotion, is inculcated by pronouncing the strict observance of it in no less efficacious, than a rigid penance, in expiating sins, especially the early bath in the months of Magha, Pholgima, and Curtica: and the bath being particularly enjoined as a salutary ablation, he is permitted to bathe in his own house, but without prayers, if the weather, or his own infirmities prevent his going forth; or he may abridge the ceremonies and use fewer prayers, if a religious duty or urgent business require his early attendance. The regular bath consists of ablutions followed by worship and by the inaudable recitation of the Gāyatrī with the names of the worlds. First sipping water, and sprinkling some before him, the priest recites the three subjoined prayers, while he performs an ablation by throwing water eight times on his head, or towards the sky, and concludes it by casting water on the ground to destroy the Demons, who wage war with the Gods. " 1st. O waters! since ye afford "delight, grant us present happiness, and the rap-
"turous fight of the supreme God. 2d. Like tender "Mothers make us here partakers of your most auspicious essence. 3d. We became contended with your
"your essence, with which ye satisfy the universal Waters! grant it unto us." For, as otherwise expounded, the third text may signify, Eagerly do we approach your essence, which supports the universal abode. Waters! grant it unto us." In the *Agni purāṇa* the ablation is otherwise directed:

At twilight, let a man attentively recite the prayers addressed to water, and perform an ablation by throwing water on the crown of his head, on the earth, towards the sky; again towards the sky, on the earth, on the crown of his head; and, lastly on the earth." Immediately after this ablation he should sip water without swallowing it, silently praying in these words, "Lord of sacrifice! thy heart is in the midst of the waters of the ocean; may salutary herbs and waters pervade thee. With sacrificial hymns and humble salutation we invite thy presence: may this ablation be efficacious." Or he may sip water while he utters inaudibly the mysterious names of the seven worlds. Thrice plunging into water he must each time repeat the expiatory text which recites the creation; and having thus completed his ablation, he puts on his mantle after washing it, and sits down to worship the rising sun.

This ceremony is begun by his tying the lock of hair on the crown of his head, while he recites the *Gāyatrī*, holding much *cūra* grass in his left, and three blades of the same grass in his right hand; or wearing a ring of grass on the third finger of the same hand. Thrice sipping water with the same text preceded by the mysterious names of worlds, and each time rubbing his hands as if washing them; and finally, touching with his wet hand his feet, head, breast, eyes, ears, nose, and navel, or his breast, navel, and both shoulders, only (according to another rule) he should again sip water three times pronouncing to himself the expiatory text which recites the creation. If he happen to sneeze, or spit, he must
must not immediately dip water, but first touch his right ear in compliance with the maxim, "after sneezing, spitting, blowing his nose, sleeping, putting on apparel, or dropping tears, a man should not immediately dip water, but first touch his right ear."

"Fire," says Parasara, "water," the Vedas, "the sun, moon, and air, all reside in the right ears of Brahmanas. Ganges is in their right ears, sacrificial fire in their nostrils; at the moment when both are touched, impurity vanishes." This, by the by, will explain the practice of suspending the end of the sacrificial string over the right ear, to purify that string from the defilement which follows an evacuation of urine. The spitting of water is a requisite introduction of all rites; without it, says the Samba purana, all acts of religion are vain. Having therefore dipped water as above mentioned, and paused his hand filled with water briskly round his neck, while he recites this prayer: "May the waters serve me!" The priest closes his eyes, and meditates in silence, figuring to himself that Brahma with fair faces, "and a red complexion, resides in his navel; Vishnu with four arms and a black complexion, in his heart; and Siva with five faces and "a white complexion, in his forehead." The priest afterwards mediates the holiest of texts during three suspensions of breath. Closing the left nostril with the two longest fingers of his right hand, he draws his breath through the right nostril, and then closing that nostril likewise with his thumb, holds his breath while he meditates the text: he then raises both fingers off the left nostril, and emits the breath he had suppressed. While he holds his breath he must on this occasion repeat to himself the Garutri with the mysterious names of the worlds, the triliteral monofylable, and the sacred text of Brahma. A suppression of breath so explained by the ancient legislator; Yajnyawalcyya consequently implies the following meditation, "Om! earth! sky! heaven! middle region! place of births! mansion of the blessed! abode of truth!"

"We
We meditate on the adorable light of the resplendent Generator which governs our intellects; which is water, luftre, favour, immortal faculty of thought, Bra'hwme, earth, sky, and heaven.

According to the commentary, of which a copious extract shall be subjoined, the text thus recited signifies, "That effulgent power which governs our intellects is the primitive element of water, the luftre of gems and other glittering substances, the favour of trees and herbs, the thinking soul of living beings; it is the creator, preserver, and destroyer, the sun and every other deity and all which moves, or which is fixed in the three worlds, named, earth, sky, and heaven. The supreme Bra'hme, so manifested, illumines the seven worlds; may he unite my soul to his own radiance (that is to his own soul, "which resides effulgent in the seventh world, or mention of truth)."

On another occasion, the concluding prayer, which is the Gâyatri of Bra'hme, is omitted, and the names of the three lower worlds only are premised: thus recited, the Gâyatri properly so called, bears the following import: "On that effulgent power, which is Bra'hme himself, and is called the light of the radiant sun, do I meditate; governed by the mysterious light which resides within me, for the purpose of thought; that very light is the earth, the subtil ether, and all which exists within the created sphere; it is the threefold world, containing all which is fixed or moveable; it exists internally in my heart, externally in the orb of the sun; being one and the same with that effulgent power. I myself am an irradiated manifestation of the supreme Bra'hme." With such reflections, says the commentator, should the text be inaudibly recited.

These explications are justified by a very ample commentary in which numerous authorities are cited; and to which the commentator has added many passages from ancient lawyers and from mythological poems, shewing the efficacy of these prayers in expiating
piating fin: as the foregoing explanations of the text are founded chiefly on the gloss of an ancient philosopher and legislator, याज्ञवल्क्य, the following extract will confiitably of little more than a verbal translation of his metrical gloss:

"The parent of all beings produced all states of existence, for he generates and preserves all creatures; therefore is he called the Generator. Because he shines and sports, because he loves and irradiates, therefore is he called resplendent or divine, and is praised by all deities. We meditate on the light which, existing in our minds, continually governs our intellects in the pursuits of virtue, wealth, love, and beatitude. Because the being, who shines with seven rays, assuming the forms of time and of fire, matures productions, is resplendent; illumines all, and finally destroys the universe, therefore, he who naturally shines with seven rays, is called Light, or the effulgent power. The first syllable denotes, that he illumines worlds; the second consonant implies, that he colours all creatures; the last syllable signifies, that he moves without ceasing. From his cherishing all, he is called the irradiating Preserver."

Although it appears, from the terms of the text, ("Light of the Generator or Sun," that the sun and the light spoken of are distant, yet, in meditating this sublime text, they are undistinguish'd; that light is the sun and the sun is light; they are identical. The same effulgent and irradiating power which animates living beings, as their soul exists in the sky, as the male being residing in the midst of the sun. There is consequently no distinction; but that effulgence, which exists in the heart governing the intellects of animals, must alone be meditated as one and the same, however, with the luminous power residing in the orb of the sun.

"That
That which is in the sun and thus called light, or effulgent power, is adorable and must be worshipped by them who dread successive births and deaths, and who eagerly desire beatitude. The being, who may be seen in the solar orb, must be contemplated by the understanding, to obtain exemption from successive births and deaths and various pains.

The prayer is preceded by the names of the seven worlds, as epithets of it, to denote its efficacy; signifying, 'that this light pervades and illumines the seven worlds, which, situated one above the other, are the seven mansions of all beings: they are called the seven abodes, self-existent, in a former period, renovated in this. These seven mysterious words, are celebrated as the names of the seven worlds. The place where all beings, whether fixed or moveable, exist is called Earth, which is the first world. That in which beings exist a second time, but without sensation, again to become sensible at the close of the period appointed for the duration of the present universe, is the world of re-existence. The abode of the good, where cold, heat, and light are perpetually produced, is named Heaven. The intermediate region, between the upper and lower worlds, is denominated the Middle World. The heaven where animals, destroyed in a general conflagration at the close of the appointed period, are born again, is thence called the World of Births. That in which Sanaca and other sons of Brahma, justified by austere devotion, reside, exempt from all dominion, is thence named the Mansion of the Blessed. Truth, the seventh world, and the abode of Brahma, is placed on the summit above other worlds; it is attained by true knowledge, by the regular discharge of duties, and by veracity: once attained, it is never lost. Truth is, indeed, the seventh world, therefore, called the Sublime Abode.'
The names of the worlds are preceded by the tri-literal monofyllable, to obviate the evil consequence announced by Menu, "A Bra'hmaṇa", beginning "and ending a lecture of the vėda, (or the recital of "any holy strain,) must always pronounce to himself "the syllable ōm: for unless the syllable ōm precede, "his learning will slip away from him; and, unless "it follow, nothing will be long retained; or that syllable is prefixed to the several names of worlds, de- "noting, that the seven worlds are manifestations of "the power signified by that syllable. As the leaf of "the palaśu," says Yajñyavalcya, "is supported "by a single pedicle, so is this universe upheld by the "syllable ōm, a symbol of the supreme Bra'ḥme." "All rites ordained in the vėdu, oblations to fire, and "solemn sacrifices, pass away, but that which paseth "not away," says Menu, is declared to be the syllable "ōm, then called aṣṭhara, since it is a symbol of "God, the Lord of created beings."

"The concluding prayer is subjoined to teach the "various manifestations of that light, which is the Sun "himself. It is Bra'ḥme, the supreme soul. The "sun, says Yajñyavalcya, is Bra'ḥme; this is a "certain truth revealed in the sacred upaniṣhats, and "in various jātakas of the vėdas. So the Bhāvishya "purāṇa, speaking of the sun. Because there is none "greater than he, nor has been, nor will be, there- "fore he is celebrated as the supreme soul in all the "vėdas."

That greatest of lights, which exists in the sun, exists also as the principle of life in the hearts of all beings. It shines externally in the sky, internally in the heart; it is found in fire and in flame. This principle of life, which is acknowledged by the virtuous, as existing in the heart and in the sky, shines externally in the ethereal region, manifested in the form of the sun. It is also made
made apparent in the lustre of gems, stones, and metals, and in the taste of trees, plants, and herbs; that is, the irradiating being, who is a form of Bra'hmé, is manifested in all moving beings (gods, demons, men, serpents, beasts, birds, insects, and the rest,) by their locomotion; and in some fixed substances, such as stones, gems, and metals, by their lustre; in others, such as trees, plants, and herbs, by their favour. Every thing, which moves, or which is fixed, is pervaded by that light, which, in all moving things, exists as the supreme soul, and as the immortal thinking faculty of beings, which have the power of motion. Thus, the venerable commentator says, "In the midst of the sun stands the "moon, in the midst of the moon is fire, in the midst "of light is truth, in the midst of truth is the unper-
"ishable being." And again, God is the unperishable "being, residing in the sacred abode; the thinking soul "is light alone; it shines with unborrowed splendour." This thinking soul, called the immortal "principle," is a manifestation of that irradiating power, who is the supreme soul.

This universe, consisting of three worlds, was produced from water. "He first, with a thought, created the waters, and placed in them a productive seed." (Menu, chap. i. v. 8.) Water which is the element, whence the three worlds proceeded, is that light, which is also the efficient cause of creation, duration, and destruction, manifested with these powers, in the form of Bra'hma, Vishnu, and Rudra; to denote this, "earth, sky, and heaven," are subjoined as epithets of light. These terms bear allusion also to the three qualities of truth, passion, and darkness, corresponding with the three manifestations of power, as creator, preserver, and destroyer; hence it is also intimated, that the irradiating being is manifested as Bra'hma, Vishnu, and Rudra, who are respectively endowed with the qualities of truth, passion, and darkness. The meaning is, that this irradiating being, who is the supreme Bra'hmé,
BRAHME, manifested in three forms or powers, is the efficient cause of the creation of the universe, of its duration and destruction. So in the Bhavisjya purana, Krishna says, "the sun is the god of perception, the eye of the universe, the cause of day; there is none greater than he among the immortal powers. From him this universe proceeded, and in him it will reach annihilation; he is time measured by instants, &c." Thus the universe, consisting of three worlds containing all which is fixed or moveable, is the irradiating being; and he is the creator of that universe, the preserver and destroyer of it. Consequently nothing can exist, which is not that irradiating power.

These extracts from two very copious commentaries will sufficiently explain the texts, which are meditated while the breath is held as above mentioned. Immediately after these suppressions of breath, the priest should sip water reciting the following prayer, "May the sun sacrifice the regent of the firmament and other deities who preside over sacrifice, defend me from the sin arising from the imperfect performance of a religious ceremony. Whatever sin I have committed by night, in thought, word, or deed, be that cancelled by day. Whatever sin be in me, may that be far removed. I offer this water to the sun, whose light irradiates my heart, who sprung from the immortal essence. Be this oblation efficacious." He should next make three ablutions with the prayers, "Waters! since ye afford delight, &c." at the same time throwing water eight times on his head, or towards the sky, and once on the ground as before; and again make similar ablutions with the following prayer: "As a tired man leaves drops of sweat at the foot of a tree; as he who bathes is cleansed from all foulness; as an oblation is sanctified by holy grails; so may this water purify me from sin." And another ablation with the expiatory text, which rehearse the creation. He should next fill the palm of
of his hand with water, and presenting it to his nose, inhale the fluid by one nostril, and, retaining it for a while, exhale it through the other, and throw away the water towards the north-east quarter. This is considered as an internal ablution, which washes away sins. He concludes by sipping water with the following prayer, "Water! thou dost penetrate all beings; thou dost reach the deep recesses of the mountains; thou art the mouth of the universe; thou art sacrifice: thou art the mystic word evah; thou art light, taste, and the immortal fluid."

After these ceremonies, he proceeds to worship the sun, standing on one foot, and resting the other against his ankle or heel, looking towards the east, and holding his hands open before him in a hollow form. In this posture he pronounces to himself the following prayers: 1st, "The rays of light announce the splendid fiery sun, beautifully rising to illumine the universe." 2nd, "He rises, wonderful, the eye of the sun, of water, and of fire, collective power of gods; he fills heaven, earth, and sky, with his luminous net; he is the soul of all which is fixed or locomotive." 3d, "That eye, supremely beneficent, rises pure from the east; may we see him a hundred years; may we live a hundred years; may we hear a hundred years." 4th, "May we, preferred by the divine power, contemplating heaven above the region of darkness, approach the deity, most splendid of luminaries." The following prayer may be also subjoined, "Thou art self-existent, thou art the most excellent ray; thou givest effulgence: grant it unto me." This is explained as an allusion to the seven rays of the sun; four of which are supposed to point towards the four quarters, one upwards, one downwards, and the seventh, which is centrical, is the most excellent of all; and is here addressed, in a prayer, which is explained as signifying, "May the supreme ruler, who generates all things, whose luminous ray is self-
existent, who is the sublime cause of light, from whom worlds receive illumination, be favourable to us.” After presenting an oblation to the sun, in the mode to be forthwith explained, the Gayatri must be next invoked, in these words: “Thou art light; thou art seed; thou art immortal life; thou art effulgent: beloved by the gods, defamed by none, thou art the holiest sacrifice.” And it should be afterwards recited measure by measure: then the two first measures as one hemistich, and the third measure as the other; and, lastly, the three measures without interruption. The same text is then invoked in these words: “Divine text, who doth grant our best wishes, whose name is trisyllable, whose import is the power of the Supreme Being; come thou mother of the vedas, who didst spring from Brahma, be constant here.” The Gayatri is then pronounced inaudibly with the triliteral monosyllable, and the names of the three lower worlds, a hundred or a thousand times, or as often as may be practicable, counting the repetitions on a rotatory of gems set in gold, or of wild grains. For this purpose, the seeds of the, putrajiva, vulgarly named pitonhia, are declared preferable. The following prayers from the Vishnu purana, conclude these repetitions*: “Salutation to

* “I omit the very tedious detail respecting sins expiated by a set number of repetitions: but in one instance, as an atonement for unwarily eating or drinking what is forbidden, it is directed, that eight hundred repetitions of the Gayatri should be preceded by three suppressions of breath, touching water during the recital of the following text: ‘The bull roars; he has four horns; three feet, two heads, seven hands, and is bound by a threefold ligature: he is the mighty repleident being, and pervades mortal man.’ The bull is justice personified. His four horns are the Brahma or superintending priest, the Udgsari or chanter of the Samaveda, the Hotri or reader of the Rigveda, who performs the priestly part of a religious ceremony, and Adhvaryun, who fits in the sacred cloke and chants the Yajurveda. His three feet are the three vedas. Oblations and facrience are his two heads, roaring splendidly. His seven hands are the Hotri, Maitrayurun, Brhamveda, bhandafi, Gravantata, Adebbavana, Nightri, and Potri, names by which officiating priests are designed at certain solemn nances. The threefold ligature by which he is bound, is worshipped in the morning, at noon, and in the evening.”
the sun; to that luminary, O Brahmé, who is the "light of the pervader, the "true generator of the uni-
"verse, the cause of efficacious rites." 2nd, "I bow to "the great cause of day (whose emblem is a full blown "flower of the jatéu tree) the mighty luminary sprung "from Casyapa, the foe of darkness, the de-
"stroyer of every sin:" or the priest walks a turn through the south, rehearsing a short text, "I follow "the course of the sun," which is thus explained, "As "the sun, in his course, moves round the world by "the way of the south, so do I, following that lumina-
"ry, obtain the benefit arising from a journey round "the earth, by the way of the south."

The oblation above mentioned, and which is called Arg'ha, consists of tila, flowers, barley, water, and red sanders wood, in a clean copper vessel made in
the shape of a boat; this the priest places on his head, and thus presents it with the following text, "He who "travels the appointed path (namely the sun) is "present in that pure orb of fire, and in the ethereal "region, he is the sacrificer at religious rites, and he "sits in the sacred cloke, never remaining a single day "in the same spot, yet present in every house, in "the heart of every human being, in the most holy "mansion, in the subtle ether, produced in water, in "earth, in the abode of truth, and in the stony moun-
tains; he is that, which is both minute and vast." This text is explained as signifying, that the sun is a manifestation of the suprême being, present every where, produced every where, pervading every place
and thing. The oblation is concluded by worshipping the sun with the subjoined text, "His rays, the efficient causes of knowledge, irradiating worlds, ap-
pear like sacrificial fires."

Preparatory to any act of religion, ablutions must be again performed in the form prescribed for the mid-day bath; the practice of bathing at noon
noon is likewise enjoined as requisite to cleanliness, conducive to health and efficacious in removing spiritual as well as corporeal defilements: it must nevertheless be omitted by one who is afflicted with disease; and a healthy person is forbidden to bathe immediately after a meal, and without laying aside his jewels and other ornaments. If there be no impediment, such as those now mentioned or formerly noticed, in speaking of early ablutions he may bathe with water drawn from a well, from a fountain, or from a basin of a cataract; but he should prefer water which lays above ground, choosing a stream rather than stagnant water, a river in preference to a small brook, a holy stream before a vulgar river, and, above all, the water of the Ganges. In treating of the bath authors distinguish various ablutions, properly and improperly so called, such as rubbing the body with ashes, which is named a bath sacred to fire, plunging into water, a bath sacred to the regent of this element: ablutions accompanied by the prayers, "O waters! since ye afford delight, &c." which constitute the holy bath: standing in dust raised by the treading of cows, a bath denominated from wind or air; standing in the rain during daylight, a bath named from the sky or atmosphere. The ablution or bath properly so called are performed with the following ceremonies.

After bathing and cleaning his person and pronouncing as a vow, "I will now perform ablutions," he who bathes should invoke the holy river; "O Ganges, Yamuna, Saraswati, Sadadru, Marudvish'ha, and Jiyiclya! hear my prayers; for my sake be included in this small quantity of water with the holy streams of Parushti Asien, and Varta." He should also utter the radical prayer consisting of the words "Salutation to Naripuna." Upon this occasion a prayer extracted from the Padma purana is often used with this salutation called the radical text; and the ceremony is at once concluded by taking up the earth and
and pronouncing the subjoined prayers: "Earth, "supporter of all things, trampled by horses, tra-"veried by cars, trodden by Vishnu! whatever in "has been committed by me, do thou, who art "upheld by the hundred armed Caśīha, incarn-"nate in the shape of a boar, ascend my limbs, and "remove every such sin."

The text extracted from the padma purāna follows: " thou didst spring from the foot of Vishnu daughter "of Vishnu, honoured by him; therefore pre-"serve us from sin, protecting us from the day of "our birth, even unto death. The regent of air has "named thirty-five millions of holy places in the sky, "on earth, and in the space between; they are all "compri scrub in the daughter Jāhnu.' Thou art called "she, who promotes growth, among the gods: thou "art named the lotus; able, wife of Prithu, bird, "body of the universe, wife of Siva, nectar, female "cherisher of science, cheerful, favouring worlds; mer-"ciful, daughter of Jāhnu, consoled, giver of "conolation. Ganga, who flows through the three "worlds, will be near unto him, who pronounces these "pure titles during his ablution."

When the ceremony is preferred in its full detail, the regular prayer is a text of the veda. " Thrice did "Vishnu step, and at three strides traversed the uni-"verse: happily was his foot placed on this dusty "earth. Be this oblation efficacious!" By this prayer is meant, "May the earth, thus taken up, puri-"fify me." Cow dung is next employed with a prayer importing, "Since I take up cow dung, invoking there-"on the goddess of abundance, may I obtain pro-"perty!" the literal sense is this: "I here invoke that "goddess of abundance, who is the vehicle of smell, "who is irresistible, ever white, present in this cow "dung, mistress of all beings; greatest of ele-"ments, ruling all the senses." Water is after-"wards held up in the hollow of both hands joined
joined, while the prayer denominated from the regent of water is pronounced: "Because Varuna, king of waters, spread a road for the fun, therefore do I follow that route. Oh! he made that road in untrodden space, to receive the footsteps of the fun. It is he who restrains the heart-rending wicked." The fem is. "Varuna, king of waters, who curbs the wicked, made an expanded road in the other real region to receive the rays of the sun; I therefore follow that route." Next, previous to swimming, a short prayer must be meditated: "Salutation to the regent of water! past are the fetters of Varuna." This is explained as importing that the displeasure of Varuna, at a man's traversing the waters which are his fetters, is averted by salutation; swimming is therefore preceded by this address. The priest should next recite the invocation of holy rivers, and thrice throw water on his head from the hollow of both hands joined, repeating three several texts: 1st. "Waters! remove this fin, whatever it be, which is in me; whether I have done any thing malicious towards others, or cursed them in my heart, or spoken falsehoods." 2d. "Waters! mothers of worlds! purify us; cleanse us by the sprinkled fluid ye who purify through libations; for, ye, divine waters, do remove every sin." 3d. "As a tired man leaves drops of sweat at the foot of a tree, &c." Again, swimming and making a circuit through the fourth, this prayer should be recited: "May divine waters be auspicious to us for accumulation, for gain, and for refreshing draughts: may they listen to us, that we may be associate with good auspices." Next reciting the following prayer the priest should thrice plunge into water: "O consecration of solemn rites! who dost purify when performed by the most grievous offenders; thou dost invite the basest criminals to purification; thou dost expiate the most heinous crimes. I atone for fins towards the gods by gratifying them with oblations and sacrifice; I expiate fins towards mortals by employing mortal men to officiate
"ate at sacraments. Therefore defend me from the "pernicious sin of offending the gods."

Water must be next sprinkled with the prayer, "Lord "of sacrifice, thy heart is in the midst of the waters "of the ocean, &c." and the invocation of holy rivers is again recited. The priest must thrice throw up water with the three prayers, "O waters since ye afford "delight, &c." and again, with the three subjoined prayers: 1st, "May the Lord of thought purify "me with an uncut blade of cusa græfs, and with the "rays of the sun. Lord of purity, may I obtain that "coveted innocence, which is the wish of thee, who "is satisfied with this oblation of water and of me, "who am purified by this holy græfs." 2nd, "May "the Lord of speech purify me, &c." 3d. "May "the resplendent sun purify me, &c." Thrice plunging into water, the priest should as often repeat the grand expiatory text, of which Yajnyawalcy'a says, "it comprises the principles of things, and the elements, the existence of the (chaotic) mass, "the production and destruction of worlds." This serves as a key to explain the meaning of the text, which being considered as the essence of the vedas, is most mysterious. The author before me, seems to undertake the explanation of it with great awe, and intimates, that he has no other key to its meaning, nor the aid of earlier commentaries. "The Supreme "Being alone existed; afterwards there was universal "darkness; next the watery ocean was produced, "by the diffusion of virtue; then did the Creator, "lord of the universe, rise out of the ocean, and successively frame the sun and moon, which govern "day and night, whence proceeds the revolution of "years; and after them he framed heaven and earth, "the space between, and the celestial region." The terms with which the text begins, both signify truth, but here explained as denoting the supreme Bra'hme, on the authority of a text quoted from the vedas: "Brahme

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"Brahma is truth, the one immutable being. He is truth and everlasting knowledge." During the period of general annihilation, says the commentator, the Supreme Being alone existed. Afterwards, during that period, night was produced; in other words, there was universal darkness. This universe existed only in darkness, imperceptible, indistinguishable, undiscoverable by reason, and undiscoverable by revelation as if it were wholly immersed in "sleep." (Mênu, ch. I. v. 5.) Next, when the creation began, the ocean was produced by an unseen power universally diffused; that is, the element of water was first reproduced, as the means of the creation: "He first, with a thought, created the waters, &c." (Mênu, ch. I. v. 8.) Then did the Creator, when lord of the universe, rise out of the waters. 'The lord of the universe, annihilated by the general destruction, revived with his own creation of the three worlds.' Heaven is here explained the expanse of the sky above the region of the stars. The celestial region is the middle world and heavens above. The author before me, has added numerous quotations on the sublimity and efficacy of this text, which Mênu compares with the sacrifice of a horse, in respect of its power to obliterate sins.

After bathing, while he repeats this prayer, the priest should again plunge into water, thrice repeating the text, "As a tired man leaves drops of sweat at the foot of a tree, &c." Afterwards, to atone for greater offences, he should meditate the Gâyâtri, &c. during three suppressions of breath. He must also recite it measure by measure, hemistich by hemistich; and, lastly, the entire text without any pause. As an expiation of the sin of eating with men of very low tribes, or of coveting or accepting what should not be received, a man should plunge into water, at the same time reciting a prayer which will be quoted on another occasion. One who has drunk spirituous liquors should traverse
traverse water up to his throat, and drink as much expressed juice of the moon plant, as he can take up in the hollow of both hands, while he meditates the triliteral monosyllable, and then plunge into water, reciting the subjoined prayer, "O Rudra! hunt "not our offspring and descendants; abridge not the "period of our lives; destroy not our cows; kill not "our horses; slay not our proud and irritable folks; "because, holding oblations, we always pray to "thee."

Having finished his ablutions, and coming out of the water, putting on his apparel after cleaning it, having washed his hands and feet, and having dipped water, the priest sits down to worship in the same mode, which was directed after the early bath: substituting, however, the following prayer, in lieu of that which begins with the words, "May the sun, sacrifice, &c." "May the waters purify the earth, "that she, being cleansed, may purify me: may the "lord of holy knowledge purify her, that she being "cleansed by holiness, may purify me: may the wa- "ters free me from every defilement, whatever be my "uncleanness, whether I have eaten prohibited food, "done forbidden acts, or accepted the gifts, of dif- "honest men." Another difference between worship at noon and in the morning, consists in standing before the sun with uplifted arms, instead of joining the hands in a hollow form. In all other respects the form of adoration is similar.

Having concluded this ceremony, and walked in a round beginning through the south, and saluted the sun, the priest may proceed to study a portion of the veda. Turning his face towards the east, with his right hand towards the south, and his left hand towards the north, sitting down with the cusa grass before him, holding two sacred blades of grass on the tips of his left fingers, and placing his right hand thereon, with the palm turned upwards, and having thus meditated the Gāyatrī, the priest should recite the proper text on commencing the
lecture, and read as much of the \textit{védas} as may be practicable for him, continuing the practice daily until he have read the whole of the \textit{védas}; and then recommencing the course.

Prayer on beginning a lecture of the \textit{Rigveda}: "I praise the blazing fire, which is first placed at religious rites, which effects the ceremony, for the benefit of the votary, which performs the essential part of the rite, which is the most liberal giver of gems."

On beginning a lecture of the \textit{Yajurveda}: "I gather thee, O branch of the \textit{veda}, for the sake of rain; I pluck thee for the sake of strength. Calves! ye are like unto air; (that is, as wind supplies the world by means of rain, so do ye supply sacrifices by the milking of cows). May the luminous generator of worlds, make you attain success in the best of sacraments."

On the beginning a lecture of the \textit{Samaveda}: "Regent of fire, who dost effect all religious ceremonies, approach to taste my offering; thou who art praised for the sake of oblations, sit down on this grails."

The text which is repeated on commencing a lecture of the \textit{Atharva veda} has been already quoted on another occasion: "May divine waters be auspicious to us, &c."

In this manner should a lecture of the \textit{védas}, or of the \textit{vedangas}, of the sacred poems and mythological history of law and other branches of found literature be conducted. The priest should next proceed to offer barley, \textit{tid}, and water to the manes. Turning his face towards the east, wearing the sacrificial cord on his left shoulder, he should sit down and spread \textit{cusa} grails before him with
with the tips pointing towards the east. Taking grains of barley in his right hand, he should invoke the gods. "O assembled gods! hear my call, fit "down on this grafs;" then throwing away some grains of barley, and putting one hand over the other, he should pray in these words: "Gods! who reside "in the ethereal region, in the world near us, and in "heaven above; ye whose tongues are flame, and "who have all them who duly perform the sacraments, "hear my call, fit down on this grafs, and be cheer- "ful." Spreading the cusa grafs, the tips of which must point towards the east, and placing his left hand thereon, and his right hand above the left, he must offer grains of barley and water from the tips of his fingers, (which are parts dedicated to the gods,) holding three straight blades of grafs, so that the tips be towards his thumb, and repeating this prayer: "May the gods be satisfied; may the holy verfs; "the scriptures, the devout fages, the sacred poems, "the teachers of them, and the celestial quiriters; "be satisfied; may other instructors, human beings, "minutes of time, moments, infants measured "by the twinkling of an eye, hours, days, fort- "nights, months, feasons, and years, with all their "component parts be satisfied herewith *." Next wearing the sacrificial thread round his neck, and turning towards the north, he should offer tila, or grains of barley with water, from the middle of his hand (which is a part dedicated to human be- ings), holding in it cusa grafs, the middle of which must rest on the palm of his hand: this oblation he presents on grafs, the tips of which are pointed towards the north; and with it he pronounces these words: "May Sanaca be satisfied; may Saman- "dana, Sanatana, Capila, Asuri, Bodhiu, "and Parchasicha, be satisfied herewith." Placing the thread, &c. on his right shoulder, and turning towards the south, he must offer tila and wa-

* The verb is repeated with each term, "May the holy verfs; "be satisfied; may the vedas be satisfied, &c."
ter from the root of his thumb (which is a part sacred to the progenitors of mankind) holding bent graves thereon; this oblation he should present upon a vessel of rhinoceros' horn placed on graves, the tips of which are pointed towards the south; and with it he says, "May fire, which receives oblations, present to our forefather be satisfied herewith; may the moon, the judge of departed souls, the sun, the progenitors who are purified by fire, those who are named from their drinking the juice of the moon-plant, and those who are denominated from fitting on holy graves, be satisfied herewith!" He must then make a similar oblation, saying, "May Nā'ra'-s'ārya, Pa'ra's'ārya, Sa'caka, Sa'calya, Yaj'-nyawalcya, Ja'tucarn'a, Ca'tya'tana, 'Apas-tamba, Ba'dha'yana, Va'chacut'i', Vacjava'-pi, Hū'hū, Lo'caca'shi', Maitra'yany'i, and Aindra'yany'i be satisfied herewith." He afterwards offers three oblations of water mixed with tiit, from the hollow of both hands joined, and this he repeats fourteen times with the different titles of Yama, which are considered as fourteen distinct forms of the same deity. "Salutation to Yama, salutation to Dhermaraja, or the king of deities, to death, to Antaca or the destroyer, to Vaivaswata or the child of the sun, to time, to the slayer of all beings, to Audhumbara or Yama springing out of the racemiferous fig tree, to him who reduces all things to ashes, to the dark-blue deity, to him who resides in the suprême abode, to him whose belly is like that of a wolf, to the variegated being, to the wonderful inflictor of pains." Taking up grains of tiit, and throwing them away while he pronounces this address to fire: "Eagerly we place and support thee; eagerly we give thee fuel; do thou fondly invite the progenitors, who love thee, to taste this pious oblation." Let him invoke the progenitors of mankind in these words: "May our progenitors, who are worthy of drinking the juice of the moon-plant, and they who are "purified
"purified by fire, approach us through the paths which are travelled by gods; and pleased with the "food presented at the sacrament, may they ask for "more, and preserve us from evil." He should then offer a triple oblation of water with both hands, reciting the following text, and saying, "I offer "this tika and water to my father, such a one sprung "from such a family." He must offer similar oblations to his paternal grandfather, great-grandfather; and another set of similar oblations to his maternal grandfather, and to the father and grandfather of that ancestor; a similar oblation must be presented to his mother, and single oblations to his paternal grandmother and great-grandmother: three more oblations are presented, each to three persons, paternal uncle, brother, son, grandsons, daughter's son, son-in-law, maternal uncles, father's son, father's sister's son, mother's sister, and other relations. The text alluded to bears this meaning: "Waters be the food of "our progenitors; satisfy my parents, ye who con- vey nourishment, which is the drink of immortality, "the fluid of libations, the milky liquor, the con- fined and promised food of the manes."

The ceremony may be concluded with three voluntary oblations; the first presented like the oblations to deities, looking towards the east, and with the sacrificial cord placed on his left shoulder. The second like that offered to progenitors, looking towards the south, and with the string passed over his right shoulder. The prayers which accompany these offerings are subjoined: 1st. "May the gods, demons, "benevolent genii, huge serpents, heavenly quirifiers, "fierce giants, blood thirsty savages, unmelodious "guardians of the celestial treasure, successful genii, spi- "rits called Cusliamanda, trees, and all animals, which move "in air or in water, which live on earth, and feed abroad, "may all these quickly obtain contentment, through "the water presented by me." 2nd. "To satisfy the
them who are detained in all the hells and places 
"of torment, this water is presented by me." 3d, 
"May those, who are, and those who are not, of 
"kin to me, and those who were allied to me in a 
"former existence, and all who desire oblations of 
"water from me obtain perfect contentment." The 
first text which is taken from the Samaveda differs a 
little from the Yajurveda: "Gods, benevolent genii, 
"huge serpents, nymphs, demons, wicked beings, 
"snakes, birds of mighty wing, trees, giants; and 
"all who traverse the ethereal region, genii who che-
"rih science, animals that live in water or traverse 
"the atmosphere, creatures that have no abode, and 
"all living animals which exist in fin or in the prac-
"tice of virtue; to satisfy them is this water presented 
"by me." Afterwards, the priest should wring his 
lower garment pronouncing this text: "May those 
"who have been born in my family, and have died, 
"leaving no son nor kinfman, bearing the same name, 
"be contented with this water which I present by 
"wringing it from my vesture." Then placing his 
sacrificial cord on his left shoulder, fipping water, 
and raising up his arms, let him contemplate the sun, 
reciting a prayer inserted above: "He who tra-
"vels the appointed path," &c." The priest should 
afterwards present an oblation of water to the sun pro-
nouncing the text of the Vishnu purâna which has 
been already cited, "Salutation to the sun," &c. 
He then concludes the whole ceremony by wor-
shipping the sun with a prayer above quoted: "Thou 
"art self-existent," &c. by making a circuit through 
the south while he pronounces, "I follow the course 
"of the sun;" and by offering water from the hollow 
of his hand while he salutes the regents of space 
and other Deities. "Salutation to space; to the re-
"gents of space, to Bra'hma, to the earth, to salu-
tary herbs, to fire, to speech, to the lord of speech, 
to the pervader, and to the mighty Deity.”

C. E. CAR-
Sir,

THE sacrifice of human and other victims, and the sacrificial rites celebrated by the Hindus, having being represented to me as a subject of curious investigation, which, from a comparison with the ceremonies used on similar occasions, by other ancient nations, might perhaps be interesting, as well to the Society, as to the learned in Europe, I procured the Calica Puran, in which I was given to understand, I should meet with full information on the subject. To effect this purpose, I translated the Rudhirādhyāya or fanguinary chapter, which treats of human, as well as of other sacrifices, in which blood is shed. I hope also in my next communication, to lay before the Society, a full account of the Goddess Cali, to whom these sacrifices are made, and of the Bhairāvās, sons of Siva, to two of whom the chapter is addressed by Siva.

I am, &c. &c. &c.

W. C. Blaquiere.

Calcutta, August 15th, 1796.
XXIII.

THE RUDHIRADHYAYĀ,

OR SANGUINARY CHAPTER;

TRANSLATED FROM THE CALICA PURAN.

BY W. C. BLAQUIERE, ESQ.

SALUTATION TO CALICA.

[Shīvā addresses Bēṭāl, Bhaīrāva, and Bhaīrāvā.]

I Will relate you, my sons, the ceremonies and rules to be observed in sacrifices, which being duly attended to are productive of the divine favour.

The forms laid down in the vaishnāvi Tāntrā, are to be followed on all occasions, and may be observed by sacrificers to all Deities.

Birds, tortoises, allegators, fish, nine species of wild animals, buffaloes, bulls, he-goats, ichneumons, wild boars, rhinoceroses, antelopes, guanas, reindeer, lions, tigers, men, and blood drawn from the offerer's own body, are looked upon as proper oblations to the Goddess Chandica, the Bhairāvās, &c.

It is through sacrifices that princes obtain bliss, heaven, and victory over their enemies.

The pleasure which the Goddess receives from an oblation of the blood of fish and tortoises
tortoises is of one month's duration, and three from that of a crocodile. By the blood of the nine species of wild animals, the Goddesfs is satisfied nine months, and for that space of time continues propitious to the offerer's welfare. The blood of the wild bull and guana give pleasure for one year, and that of the antelope and wild boar for twelve years. The Sārābha's * blood satisfies the Goddesfs for twenty-five years, and buffalo's and rhinoceros's blood for a hundred, and that of the tyger an equal number. That of the lion, rein-deer, and the human species produces pleasure, which lasts a thousand years. The flesh of these, severally, gives the Goddesfs pleasure for the same duration of time as their blood. Now attend to the different fruits attending an offering of the flesh of a rhinoceros or antelope, as also of the fish called rohita.

The flesh of the antelope and rhinoceros pleases the Goddesfs five hundred years and the rohita fish and Bardhringa give my beloved (i. e. the Goddesfs Cali delight for three hundred years.)

A spotted goat, who drinks only twice in twenty-four hours, whose limbs are slender, and who is the prime among a herd, is called a Bardhringa, and is reckoned as the best of Ḫāvyās, (i. e. offerings to the Deities); and Cāvyās, (i. e. offerings to deceased progenitors.)

The bird whose throat is blue and head red and legs black with white feathers, is called also Bardhrīnga, and is king of the birds, and the favorite of me and Viṣṇu.

By a human sacrifice attended by the forms laid down, Devi is pleased one thousand years, and * Sarabhas, an animal of a very fierce nature, said to have eight feet.

by
by a sacrifice of three men, one hundred thousand years. By human flesh, Cāmāchya, Chāndilea, and Bhairavā who assumes my shape, are pleased one thousand years. An oblation of blood which has been rendered pure by holy texts, is equal to ambrosia; the head and flesh also afford much delight to the Goddes's Chāndilea. Let therefore the learned, when paying adoration to the Goddes's, offer blood and the head, and when performing the sacrifice to fire, make oblations of flesh.

Let the performer of the sacrifice be cautious never to offer bad flesh, as the head and blood are looked upon by themselves equal to ambrosia.

The gourd, sugar cane, spirituous liquors, and fermented liquors are looked upon as equivalent to other offerings, and please the Goddes's for the same duration of time as the sacrifice of a goat.

The performance of the sacrifice, with a Chāndra-hāsa, or cātri (two weapons of the ax kind) is reckoned the best mode, and with a hatchet or knife, or saw, or a fangeul, the second best, and the beheading with a hoe a Bhāllāc (an instrument of the spade kind), the inferior mode.

Exclusive of these weapons, no others of the spear or arrow kind ought ever to be used in performing a sacrifice, as the offering is not accepted by the Goddes's, and the giver of it dies. He who, with his hands, tears off the head of the consecrated animal, or bird, shall be considered equally guilty with him who has slain a Brāhmen, and shall undergo great sufferings.

Let not the learned use the ax, before they have invoked it by holy texts, which have been mentioned heretofore, and framed by the learned for
for the occasion; let those I now tell you, be joined to them and the ax invoked, and particularly so, where the sacrifice is to be made to the Goddesses Durgâ, and Câmâchâyâ.

Let the sacrificer repeat the word Câ'î twice, then the words Devi Bâjreswari, then Lâswhâ Dân-dâyai, Namah! which words may be rendered Hail! Câli, Câli! Hail! Devi! goddess of thunder, Hail iron sceptered Goddesses! Let him then take the ax in his hand, and again invoke the same by the Câlrâtriya text as follows.

Let the sacrificer say Hrang Hring. Câli, Câli! O horrid toothed Goddess; eat, cut, destroy all the malignant, cut with this ax; bind, bind; seize, seize; drink blood; spheng, spheng; secure, secure. Salutations to Câli. Thus ends the Câlrâtriya Mântrâ.

The Charga (the ax) being invoked by this text called the Câlrâtriya Mântrâ, Câlrâtri (the Goddess of darkness) herself presides over the ax uplifted for the destruction of the sacrificer's enemies.

The sacrificers must make use of all the texts directed previous to the sacrifice, and also of the following, addressing himself to the victim.

Beasts were created by the self-existing, himself to be immolated at sacrifices: I therefore immolate thee, without incurring any sin in depriving thee of life.

Let the sacrificer then name the Deity to whom the sacrifice is made, and the purpose for which it is performed; and by the above text immolate the victim.
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victim, whose face is to be towards the north, or else let the sacrificer turn his own face to the north, and the victim's to the east. Having immolated the victim, let him without fail mix salt, &c. as before mentioned with the blood.

The vessel in which the blood is to be presented, is to be according to the circumstances of the offerer, of gold, silver, copper, brass, or leaves sewed together, or of earth, or of rutenague, or of any of the species of wood used in sacrifices.

Let it not be presented in an iron vessel, nor in one made of the hide of an animal, or the bark of a tree; nor in a pewter, tin, or leaden vessel. Let not the blood be represented in the holy vessel named śrub and śruch, nor on the ground. Let it not be presented in the Ghātā (i.e. an earthen jar always used in other religious ceremonies.) Let it not be presented by pouring it on the ground, or into any of the vessels used at other times for offering food to the Deity. Let not the good man who wishes for prosperity, offer the blood in any of these vessels. Human blood must always be presented in a metallic or earthen vessel; and never on any account in a vessel made of leaves, or similar substance.

The offering a horse, except at the Aśwamedha sacrifice, is wrong, as also offering an elephant, except at the Gājā Medha; let therefore the ruler of men observe never to offer them except on those occasions. And on no account whatsoever let him offer them to the Goddess Devī, using the wild bull called Chānurā as a substitute for the horse, when the occasion requires one.

Let
Let not a Brâhmen ever offer a lion or a tyger, or his own blood, or spirituous liquors to the Goddes's Devi. If a Brâhmen sacrifices either a lion, a tyger, or a man, he goes to hell, and passes but a short time in this world attended with misery and misfortune.

If a Brâhmen offers his own blood, his guilt is equal to that of the slayer of a Brâhmen; and if he offers spirituous liquors, he is no longer a Brâhmen.

Let not a Csheetree offer an antelope: if he does, he incurs the guilt of a Brâhmen slayer; where the sacrifice of lions, of tygers, or of the human species is required, let the three first classes act thus: having formed the image of the lion, tyger, or human shape with butter, paste, or barley meal, let them sacrifice the same as if a living victim, the ax being first invoked by the text Nōmō, &c.

Where the sacrifice of a number of animals is to take place, it is sufficient to bring and present two or three to the Deity, which serves as a consecration of the whole. I have now related to you, O Bhairâvā, in general terms, the ceremonies and forms of sacrifices: attend now to the different texts to be used on the several different occasions.

When a buffalo is presented to Devi, Bhaizuree, or Bhairâvi let the sacrificer use the following Mânträ in invoking the victim.

"In the manner that thou destroyest horses, in the manner that thou carriest Chândicâ, destroy my enemies, and bear prosperity to me, O buffalo!"

"On
"O field of death, of exquisite and unperishable form, produce me long life and fame. Salutation to thee, O buffalo!"

Let him then address the Charga (ax) calling it Guhá Játi, i.e. the cavern born, and besprinkle it with water, saying, "Thou art the instrument used in sacrifices to the gods and ancestors, O ax! of equal might with the wild rhinoceros, cut asunder my evils. O cavern-born! salutation to thee again and again."

At the sacrifice of an antelope, the following Mântrā is to be used:

"O antelope! representative of Brahma, the emblem of his glory, thou who art even as the four vedas, and learned, grant me extensive wisdom and celebrity."

At the sacrifice of a Sářábhā, let the following Mântrā be used: "O eight-footed animal! O sportful native of the Chándrá Bhágā mountains! thou eight-formed long-armed animal*; thou who art called Bhairāvā: salutation to thee again and again! assume the terrific form, under which thou destroyest the wild boar, and in the same manner destroy my enemies."

At the sacrifice of a lion: "O Heri, who, in the shape of a lion, bearest Chándicá, bear my evils and avert my misfortunes. Thy shape, O lion! was assumed by Heri, to punish the wicked part of the human race, and under that form, by truth, the tyrant Hiranyakásipu was destroyed." I have now

* A mark of eminence.
related to thee, O Bhairāvā, who art void of sin, the mode of paying adoration to the lion.

Now attend to the particulars relative to the offering of human blood.

Let a human victim be sacrificed at a place of holy worship, or at a cemetery where dead bodies are buried. Let the oblation be performed in the part of the cemetery called Heruca, which has been already described, or at a temple of Cāmāc'hyā, or on a mountain. Now attend to the mode.

The cemetery represents me, and is called Bhairāvā; it has also a part called Tāntrāngā; the cemetery must be divided into these two divisions, and a third called Heruca.

The human victim is to be immolated in the east division, which is sacred to Bhairāvā; the head is to be presented in the south division; which is looked upon as the place of sculls sacred to Bhairāvā, and the blood is to be presented in the west division, which is denominated Heruca.

Having immolated a human victim, with all the requisite ceremonies at a cemetery or holy place, let the sacrificer be cautious not to cast eyes upon the victim.

On other occasions also, let not the sacrificer cast eyes upon the victim immolated, but present the head with eyes averted.

The victim must be a person of good appearance, and be prepared by ablutions, and requisite ceremonies, such as eating consecrated food the day before,
fore, and by abstinence from flesh and venery; and must be adorned with chaplets of flowers and besmeared with sandal wood.

Then causing the victim to face the north, let the sacrificer worship the several deities, presiding over the different parts of the victim’s body: let the worship be then paid to the victim himself by his name.

Let him worship Brahma in the victim’s Brâhma Rhandra, i. e. cave of Brâhma, cavity in the skull, under the spot where the fuiturae coronalium and fagittalis meet *. Let him worship the earth in his nose, saying, Medinyaih nâmâh, and casting a flower; in his ears, ácâsâ, the subtil ether, saying, ácâsâyâ nâmâh; in his tongue, farvata muñ’ha, (i. e. Brâhma Agni, &c. the regents of speech, &c.) saying, farvata muñ’ha-nâmâh; the different species of light in his eyes, and Vishnu in his mouth. Let him worship the moon on his forehead, and Indra on his right cheek. fire on his left cheek, death on his throat, at the tips of his hair the regent of the south-west quarter, and Varuna between the eye-brows; on the bridge of the nose let him pay adoration to wind, and on the shoulders to Dhaneswârâ, (i. e. god of riches,) then worshipping the surpâ rajâ, (i. e. king of serpents,) on the stomach of the victim, let him pronounce the following Mântrâ:

“O best of men! O most auspicious! O thou who art an assemblage of all the deities, and most exquis-
“ite! bestow thy protection on me, save me, thy
“devoted, save my sons, my cattle, and kindred;
“preserve the state, the ministers belonging to
“it, and all friends, and as death is unavoida-
“ble, part with (thy organs of) life, doing an
“act of benevolence. Bestow upon me,

* This is done by casting a flower there, saying, Brâhmaye namâb; salutation to Brâhma.

A a 2

“O most
"O most auspicious! the bliss which is obtained by "the most austere devotion, by acts of charity and "performance of religious ceremonies; and at the same "time, O most excellent! attain supreme bliss thy-"self. May thy auspices, O most auspicious! keep "me secure from Rácshañas, Pifáchos, terrors, serpents, "bad princes, enemies, and other evils; and death "being inevitable, charm Bhágavati in thy last mo-"ments by copious streams of blood spouting from "the arteries of thy fleshly neck."

Thus let the sacrificer worship the victim, add-"ing whatever other texts are applicable to the occasion, "and have been before mentioned.

When this has been done, O my children! the "victim is even as myself, and the guardian deities of "the ten quarters take place in him; then Bráhma and "all the other deities assemble in the victim, and be he "ever so great a sinner, he becomes pure from sin, and "when pure, his blood changes to ambrosia, and he "gains the love of Méhadévi, the Goddes of the Yog "Nidrā, (i. e. the tranquil repose of the mind from an "abstraction of ideas;) who is the Goddes of the whole "universe, the very universe itself. He does not return "for a considerable length of time in the human form, "but becomes a ruler of the Gánû Devatás, and is "much respected by me myself. The victim who is "impure from sin or ordure and urine, Cámáchýá will "not even hear named.

By the repetitions of the texts, and forms laid down "for the sacrifice of buffalos, and other animals, their "bodies become pure and their blood acceptable to the "Goddes Shívá.
On occasions of sacrifices to other deities also, both the deities and victims must be worshipped, previous to the immolation.

The blind, the crippled, the aged, the sick, the afflicted with ulcers, the hermaphrodite, the imperfectly formed, the scarred, the timid, the leprous, the dwarffish, and the perpetrator of méhá pataca, (heinous offences, such as slaying a Bráhmen, drinking spirits, stealing gold, or defiling a spiritual teacher's bed,) one under twelve years of age, one who is impure from the death of a kinsman, &c. one who is impure from the death of méhá guru, (father and mother,) which impurity lasts one whole year: these severally are unfit subjects for immolation, even though rendered pure by sacred texts.

Let not the female, whether quadruped or bird, or a woman be ever sacrificed; the sacrificer of either will indubitably fall into hell, where the victim of either the beasts or birds creation, are very numerous, the immolation of a female is excusable; but this rule does not hold good, as to the human species.

Let not a beast be offered under three months old, or a bird who is under three pacha (forty-five days). Let not a beast or bird who is blind, deficient in a limb, or ill-formed, be offered to Dévi, nor one who is in any respect unfit, from the reasons which have been set forth, when speaking of the human race; let not animals and birds with mutilated tails, or ears, or broken teeth, or horns, be presented on any account.

Let not a Bráhmen or a Chandala be sacrificed; nor a prince; nor that which has been already presented to a Bráhmen, or a deity; nor the offspring of
of a prince, nor one who has conquered in battle; nor the offspring of a Brähmen, or of a Cshettree; nor a childless brother, nor a father, nor a learned person, nor one who is unwilling, nor the maternal uncle of the sacrificer. Those not here named, and animals, and birds of unknown species are unfit. If these named are not forthcoming, let their place be supplied by a male ass or camel. If other animals are forthcoming, the sacrifice of a tyger, camel, or ass must be avoided.

Having first worshipped the victim, whether human, beast, or bird, as directed, let the sacrificer, immolate him uttering the Mantra directed for the occasion, and address the deity with the text laid down before.

Let the head and blood of a human victim be presented on the right side of Devi, and the sacrificer address her standing in front. Let the head and blood of a goat be presented on the left, and the head and blood of a buffalo in front. Let the head and blood of birds be presented on the left, and the blood of a person's own body in front. Let the ambrosia proceeding from the heads of carnivorous animals and birds be presented on the left hand, as also the blood of all aquatic animals.

Let the antelope's head and blood, and that of the tortoise, rhinoceros and hare and crocodile, and fish be presented in front.

Let a lion's head and blood, be presented on the right hand, and the rhinoceros's also; let not, on any account, the head or blood of a victim ever be presented behind the Deity, but on the right; left, and in front.
Let the consecrated lamp, be placed either on the right hand, or in front but on no account, on the left. Let incense be burnt on the left, and in front, but not on the right hand. Let perfumes, flowers, and ornaments, be presented in front; with respect to the different parts of the circle, where to present the offerings, the mode already laid down may be observed. Let Mādirā (spirituous liquor) be presented behind other liquids on the left.

Where it is absolutely necessary to offer spirits, let the three first classes of men supply their place, by coconuts juice in a brass vessel, or honey in a copper one. Even in a time of calamity, let not a man of the three first classes, offer spirituous liquor, except that made from flowers, or stewed dishes. Let princes, ministers of state, counsellors, and venders of spirituous liquors, make human sacrifices, for the purpose of attaining prosperity and wealth.

If a human sacrifice is performed, without the consent of the prince, the performer incurs sin. In cases of imminent danger or war, sacrifices may be performed at pleasure, by princes themselves and their ministers, but by none else.

The day previous to a human sacrifice, let the victim be prepared by the text Mānastāc, and three Devi Gandhā Suctāhs, and the texts wādrāng; and by touching his head with the ax, and befining the ax with sandal, &c. perfumes, and then taking some of the sandal, &c. from off the ax, and befining the victim's neck therewith.

Then
Then let the text Ambé Ambicé, &c. and the Rowdrā and Bhairavā texts be used, and Dévi herself will guard the victim who, when thus purified, malady does not approach him, nor does his mind suffer any derangement from grief and similar causes, nor does the death or birth of a kinsman render him impure.

Now listen to the good and bad omens, to be drawn from the falling of the head, when fevered from the body.

If the head falls towards the north-east, or south-west, the prince of the country and offerer of the sacrifice will both perish.

If the human head, when fevered from the body, falls in the following quarters, the following omens are to be drawn.

If in the east, wealth; if in the south-west, power; if in the south, terror; if in the west, profit; if in the north-west, a son; if in the north, riches.

Listen now to the omens to be drawn from the falling of the head of a buffalo, when fevered from the body.

If in the north, property; the north-east, loss; in the east, dominion; south-east, wealth; the south, victory over enemies; if in the south-west, fear; if in the west, attainment of kingdom, if in the north-east, prosperity: this rule, O Bhiravā! holds good for all animals, but not for aquatic or oviparous creatures.

If the heads of birds, or fishes, fall in the south, or south-east, quarter, it indicates fear, and if any of the other quarters prosperity.
If a noise, proceeding from the chattering of the teeth of the victim's fevered head, or snapping of the beak is perceptible, it indicates alarm. If tears proceed from the eyes of a human victim's fevered head, it indicates destruction to the prince.

If tears proceed from the fevered head of a buffalo at the time of presenting it, it indicates that some foreign inimical prince will die. If tears proceed from the eyes of other animals, they indicate alarm, or loss of health.

If the fevered head of a human victim smiles, it indicates increase of prosperity, and long life to the sacrificer, without doubt; and if it speak, whatever it says will come to pass.

If the sound *Hoonh* proceeds from the human victim's fevered head, it indicates that the prince will die, if phlegm, that the sacrificer will die. If the head utters the name of a deity, it indicates wealth to the sacrificer within six months.

If at the time of presenting the blood, the victim discharge faces or urine, or turns about, it indicates certain death to the sacrificer; if the victim kicks with his left leg, it indicates evil, but a motion of his legs in any other mode, indicates prosperity.

The sacrificer must take some blood between his thumb and third finger, and discharge it towards the south west on the ground, as an offering to the deities, accompanied by the *Mehā Cauṣṭeści Mātrā*.

Let the victim offered to *Devi*, if a buffalo, be five years old, and if human twenty-five.
Let the *Cāyafci* *Māṇtra* be uttered, and the sacrificer say *Eśā bāli Sevāḥā*, “Mysterious praise to this victim.”

A prince may sacrifice his enemy, having first invoked the ax with holy texts, by substituting a buffalo or goat, calling the victim by the name of the enemy throughout the whole ceremony.

Having secured the victim with cords, and also with sacred texts, let him strike off the head, and present it to *Devi*, with all due care. Let him make these sacrifices in proportion to the increase or decrease of his enemies, lopping off the heads of victims for the purpose of bringing destruction on his foes, infusing, by holy texts, the soul of the enemy into the body of the victim, which will, when immolated, deprive the foe of life also.

Let him first say, “O Goddess of horrid form, O "Chāndicā! eat; devour, such a one, my enemy, "O comfort of fire! Salutation to fire! This is the "enemy who has done me mischief, now perforated "by an animal: destroy him, O Mahamari! Spheng! "Spheng! eat, devour.” Let him then place flowers upon the victim’s head. The victim’s blood must be presented with the *Māṇtra* of two syllables.

If a sacrifice is performed in this manner on the *Mehānaavanī* (the ninth of the moon in the month of *śaśi*), let the *homa* (i.e. oblation to fire,) be performed with the flesh of the victim.

* The *Cāyafci Mantra:* “Hail *Cāyafci!* three-eyed Goddess; “of most terrifying appearance, around whose neck a string of “human skulls is pendant, who art the destroyer of evil spirits “who art armed with an axe, the foot of a bed and a spear, *Rbing "Cāyafci.* Salutation to thee with this blood.”
Using the texts which are laid down in the Durga Tantra and purified fire, let the Homa be performed after the sacrifice, and it will procure the death of foes.

Let not any one present blood drawn from any part of the body below the navel, or from the back. Let not blood drawn from the lips, or chin, or from any limb, be presented. Blood drawn from any part of the body, between the neck and navel, may be presented, but violent incisions for the purpose of obtaining it, must not be made.

Blood drawn from the checks, forehead, between the eye brows, from the tips of the ears, the arms, the breasts, and all parts between the neck and navel, as also from the fides, may be presented.

Let not blood drawn from the ankles, or knees, or from parts of the body which branch out be presented, nor blood which has not been drawn from the body for the express purpose of being offered.

The blood must be drawn for the express purpose of an oblation, and from a man pure in body and mind, and free from fear: it must be caught in the petal of a lotos, and presented. It may be presented in a gold, silver, brass, or iron vessel, with the due from, and texts recited.

The blood, if drawn by an incision made with a knife, ax, or jangcul, gives pleasure, in proportion to the size of the weapon.

The sacrificer may present one fourth of the quantity which a lotos petal will contain, but he must not give more on any account; nor cut his body more
more than is necessary. He who willingly offers the blood of his body and his own flesh, the size of a grain of linseed, masha, tila, or mudya, with zeal and fervency, obtains what he desires in the course of six months.

Now attend to the fruits obtained by offering the burning wick of a lamp placed upon the arms, ears, or breast, even for a single moment. He who applies the same obtains happiness and great possessions; and for three Cālpaś is even as the body of Dévi herself; after which he becomes a ruler of the universe.

He who, for a whole night, stands before the Goddess Dévi, holding the head of a sacrificed buffalo in his hands, with a burning lamp placed between the horns, obtains long life and supreme felicity in this world, and in the other resides in my mansion, holding the rank of a ruler in the Ganadevatas.

He who, for a single āshana, (a short space of time,) holds the blood which proceeds from a victim’s head in his hands, standing before the Goddess in meditation, obtains all that he desires in this world, and supremacy in the Dévi Loe.

Let the learned, when he presents his own blood, use the following text followed by the Mula Māntrā, or principal text used in the worship of the Goddess Dévi, under the form which she is at that time addressed:

"Hail! supreme delusion! hail! Goddess of the universe! Hail! thou who fulfilllest the desires of all. May I presume to offer thee, the blood
"blood of my body; and wilt thou deign to accept it, and be propitious towards me."

Let the following text be used, when a person presents his own flesh:

"Grant me, O Goddess! bliss, in proportion to the fervency with which I present thee with my own flesh, invoking thee to be propitious to me. Salutation to thee again and again, under the mysterious syllables hoong hoong."

When the wick of a lamp is applied burning to the body, the following text is to be used:

"Hail! Goddess! Salutation to thee, under the syllables, hōng hōng. To thee I present this auspicious luminary, fed with the flesh of my body, enlightening all around, and exposing to light also, the inward recesses of my soul."

On the autumnal Meha Navami, or when the moon is in the lunar mansion Scanda or Bishācā, let a figure be made, either of barley meal or earth, representing the person with whom the sacrificer is at variance, and the head of the figure be struck off; after the usual texts have been used, the following text is to be used in invoking an ax on the occasion:

"Effuse, effuse blood; be terrific, be terrific; seize, destroy, for the love of Ambicā, the head of this enemy."

Having struck off the head, let him present it, using the texts laid down hereafter for the occasion,
occasion, concluding with the word pradhat. Water must be sprinkled upon the meal, or earthen victim, which represents the sacrificer's enemy, using the text commencing with recta drūbaikhi, (i.e. by streams of blood,) and marks must be made on the forehead with red sanders; garlands of red flowers must be put round the neck of the image, and it must be dressed in red garments, and tied with red cords, and girt with a red girdle. Then placing the head towards the north, let it be struck off with an ax, and presented, using the Scāmanda text. This is to be used at presenting the head, if the sacrifice is performed on the night of the Scāmanda Nāchhātra, or lunar mansion Scānda. The Vīśūchā Mantrā, is to be used on the night the Vīśūchā mansion. Let the sacrificer contemplate two attendants on the Goddes, as having fiery eyes, with yellow bodies, red faces, long ears, armed with tridents and axes in their two right hands, and holding human sculls and vases in their two left. Let them be considered as having three eyes and strings of human sculls, suspended round their necks, with long straggling frightful teeth.

In the month of Chaitra, on the day of the full moon, sacrifices of buffalos and goats give unto me of horrid form much pleasure; as do also honey and fish, "O my fons!"

Where a sacrifice is made to Chāndicēa, the victim's head having been cut off, must be sprinkled with water, and afterwards presented with the texts laid down.

The sacrificer may draw an augury from the motions of the slain victim when near expiring, and for so doing he must first address the Goddes, considering the soul of the victim as taking its departure in a car, and his body as a holy spot, "O Goddes! make known unto me, whether the omens are favourable or not."
If the head of the slain victim, does not move sometime after this, the sacrificer may look upon the circumstance as a good omen, and if the reverse, as a bad one.

He who performs sacrifices according to these rules, obtains his wishes to the utmost extent.

Thus are the rules and forms of sacrifice, laid down and communicated by me to you. I will now inform you what other oblations may be made.

Thus ends the Rudhirádhyaéya.
XXIV.

AN ACCOUNT OF THE PEARL FISHERY IN THE GULPH OF MANAR,
IN MARCH AND APRIL 1797.
BY HENRY J. LE BECK, ESQ.
COMMUNICATED BY DOCTOR ROXBURG.

FROM the accounts of the former pearl fisheries at Ceylon, it will be found, that none have ever been so productive as this year's. It was generally supposed that the renter would be infallibly ruined, as the sum he paid for the present fishery was thought exorbitant when compared with what had been formerly given; but this conjecture in the event appeared ill founded, as it proved extremely profitable and lucrative.

The farmer this time was a Tamul merchant, who for the privilege of fishing with more than the usual number of donies or boats, paid between two and three hundred thousand Portunov pagodas, a sum nearly double the usual rent.

These boats he farmed out again to individuals in the best manner he could, but for want of a sufficient number of divers some of them could not be employed.

The fishing, which commonly began about the middle of February, if wind and weather allowed, was this year, for various reasons, delayed till the end of the month; yet so favourable was the weather, that the renter was able to take advantage of the permission granted by the agreement, to fish a little longer than the usual period of thirty days.
The fishery cannot well be continued after the setting in of the southern monsoon, which usually happens about the 15th of April, as, after that time, the boats would not be able to reach the pearl banks, and the water being then so troubled by heavy seas, diving would be impracticable; in addition to which, the sea-weed, a species of *fucus*, driven in by the southerly wind, and which spreads to a considerable distance from the shore, would be an impediment.

Many of the divers, being Roman Catholics, leave the fishery on Sundays to attend divine service in their church at *Ariopo*; but if either a Mahomedan or Hindoo festival happens during the fishing days, or if it is interrupted by stormy weather, or any other accident, this lost time is made up by obliging the Catholics to work on Sundays.

The fear of sharks, as we shall see hereafter, is also another cause of interruption. These, amongst some others, are the reasons that, out of two months, (from February till April,) seldom more than thirty days can be employed in the fishery.

As this time would be insufficient to fish all the banks (each of which has its appropriate name, both in Dutch and Tamul,) it is carried on for three or four successive years, and a new contract annually made till the whole banks have been fished, after which they are left to recover.

The length of time required for this purpose, or from one general fishing to another, has not yet been exactly determined: it was, therefore, a practice to depute some persons to visit the banks annually, and to give their opinion, whether a fishery might be undertaken with any degree of success *?*

* A gentleman, who assisted at one of the last visits, being an engineer, drew a chart of the banks, by which their situation and size are now better known than formerly.

From
From various accounts, which I have collected from good authority, and the experience of those who assisted at such examinations, I conjecture, that every seven years such a general fishery could be attempted, with advantage, as this interval seems sufficient for the pearl shells to attain their growth: I am also confirmed in this opinion, by a report made by a Dutch governor at Jaffna of all the fisheries that have been undertaken at Ceylon since 1722; a translation of which is to be found in Wolfe's Travels into Ceylon. But the ruinous condition in which the divers leave the pearl banks at each fishery, by attending only to the profit of individuals, and not to that of the public, is one great cause, that it requires twice the above mentioned space of time, and sometimes longer, for rendering the fishing productive. They do not pay the least attention, to spare the young and immature shells that contain no pearl; heaps of them are seen thrown out of the boats as useless, on the beach between Manar* and Aripoo; if these had been suffered to remain in their native beds, they would, no doubt, have produced many fine pearls. It might, therefore, be advisable, to oblige the boat people to throw them into the sea again, before the boats leave the bank. If this circumpection, in sparing the small pearl shells, to perpetuate the breed was always observed, succeeding fisheries might be expected sooner, and with still greater success: but the neglect of this simple precaution will, I fear, be attended with similar fatal consequences here, as have already happened to the pearl banks on the coast of Persia, South America, and Sweden, where the fisheries are by no means so profitable at present as they were formerly.

Another cause of the destruction of numbers of both old and young pearl shells, is the anchoring of so many boats on the banks, almost all of them used

* Manara, properly Manar, is a Tamil word, and signifies a sandy river, from the shallowness of the sea at that place.
differently formed, clumsy, heavy, wooden anchors, large stones, &c. &c. If this evil cannot be entirely prevented, it might, at least, be greatly lessened, by obliging them all to use anchors of a particular fort, and less destructive.

This season the Seevel Bank only was fished, which lies above twenty miles to the westward of Aripoo, opposite to the fresh water rivers of Moosalee Modragam and Pomparipoo. It has been observed, that the pearls on the north-west part of this bank, which consists of rock, are of a clearer water than those found on the south-east, nearest the shore, growing on corals and sand.

Coudatchey is situated in a bay, forming nearly a half moon, and is a waste, sandy district, with some miserable huts built on it. The water is bad and brackish, and the soil produces only a few, widely scattered, stunted trees and bushes. Those persons who remain here during the fishery are obliged to get their water for drinking from Aripoo, a village with a small old fort, lying about four miles to the southward. Tigers, porcupines, wild hogs, pangolines, or the Ceylon armadillos, are, amongst other quadrupeds, here common. Of amphibia, there are tortoises, especially the testudo geometrica and various kinds of snakes. A conchologist meets here with a large field for his enquiries. The presents which I made to the people employed in the fishery, to encourage them to collect all sorts of shells which the divers bring on shore, produced but little effect; as they were too much taken up in searching after the mother of pearl shells to pay attention to any other object. However, my endeavours were not entirely useless; I will specify here a few of the number I collected during my stay: different kinds of pectines *, palium porphyreum, folen radiatus ♦, Venus castrensis, Linn. ♦ astrae hyotis ♦, ♦ ♦

* Scallop.
* ♦ Alpha cockle.
* ♦ ♦ Radiated razor shell.
* ♦ ♦ ♦ Double cock's-comb.
Forfcolli, (str. Malleus *), mytilus hirundo Linn. †, spondilus crocius, pholas pusillus, Linn. ‡, mitra episcopalis, Linn., lepas fritata Pennanti, (vide Zool. Brit.), patella tricarinata, Linn., bulla perfecta maculata §, harpa nobilis, porcellana jahita, Rumph. ||, frombus scorpio, and other of inferior kinds. Amongst the zoophytes, many valuable species of spunge, coralline, satularia, &c. a great variety of sea stars, and other marine productions, that cannot be preserved in spirits, but should be described on the spot. These, as well as the description of the different animals inhabiting the shells, are the more worthy of our attention, and deserve farther investigation, as we are yet very deficient in this branch of natural history.

During the fishing season, the desert, barren place, Condatcher, offers to our view a scene equally novel and astonishing. A heterogeneous mixture of thousands of people of different colours, countries, castes, and occupations, the number of tents and huts, erected on the sea shore, with their shoppes or bazars before each of them; and the many boats returning on shore in the afternoon, generally richly laden; all together form a spectacle entirely new to an European eye. Each owner runs to his respective boat as soon as it reaches the shore, in hopes of finding it fraught with immense treasure, which is often much greater in imagination than in the shell; and though he is disappointed one day, he relies with greater certainty on the next, looking forward to the fortune promised him by his stars, as he thinks it impossible for the astrological predictions of his Brahmen to err.

* Hammier oyster; these were pretty large, but many broken and some covered by a calcareous crust. It is very probable that, among those, there may be some precious white ones.
† Swallow muscle.
‡ The wood piercer.
§ Diving snail, (Grew, Muf.) || Salt-coury, Kl.
To prevent riot and disorder, an officer with a party of Malays is stationed here. They occupy a large square, where they have a field piece and a flag staff for signals.

Here and there you meet with brokers, jewellers, and merchants of all descriptions; also, sutlers offering provisions and other articles to gratify the sensual appetite and luxury. But by far the greater number are occupied with the pearls. Some are basely employed in assorting them; for which purpose they make use of small brass plates perforated with holes of different sizes; others are weighing and offering them to the purchaser; while others are drilling or boring them; which they perform for a trifle.

The instrument, these people carry about with them for this purpose, is of a very simple construction, but requires much skill and exercise to use it; it is made in the following manner: the principal part consists of a piece of soft wood, of an obtuse, inverted, conical shape, about six inches high and four in diameter in its plain surface; this is supported by three wooden feet, each of which is more than a foot in length. Upon the upper flat part of this machine are holes, or pits, for the larger pearls, and the smaller ones are beat in with a wooden hammer. On the right side of this stool, half a cocoa nut shell is fastened, which is filled with water. The drilling instruments are iron spindles, of various sizes, adapted to the different dimensions of the pearls, which are turned round in a wooden head by a bow. The pearls being placed on the flat surface of the inverted cone, as already mentioned, the operator fitting on a mat, presses on the wooden head of his instrument with the left hand, while, with his right, he moves the bow which turns round the moveable part of the drill; at the same time, he moistens the pearl, occasionally dipping
dipping the little finger of the same hand into the water of the cocoa nut shell, with a dexterity that can only be attained by constant practice.

Amongst the crowd are found vagabonds of every description, such as Pandarams, Ande, or Hindu monks, fakirs, beggars, and the like, who are imper- tinently troublesome. Two of these wretches particu- larly attracted the attention of the mob, though their superstitious penance must have disgusted a man of the least reflection: one had a gridiron, of one and a half foot long and the fame in breadth, fastened round his neck, with which he always walked about, nor did he take it off either when eating or sleeping; the other had fastened round that member, which de- cency forbids me to mention, a brass ring, and fixed to it was a chain, of a fathom in length, trailing on the ground, the links of this chain were as thick as a man's finger, and the whole was exhibited in a most scandalous manner.

The pestilential stench occasioned by the numbers of putrifying pearl fishes, renders the atmosphere of Condolchev so insufferably offensive when the south-west wind blows, that it sensibly affects the olfactory nerves of any one unaccustomed to such cadaverous smells. This putrefaction generates immense numbers of worms, flies, muskitoes, and other vermin; all together forming a scene strongly displeasing to the senses.

Those who are not provided with a sufficient stock of money suffer great hardships, as not only all kinds of provisions are very dear, but even every drop of good water must be paid for. Those who drink the brackish water of this place are often attacked by sick- ness. It may easily be conceived what an effect the extreme heat of the day, the cold of the night, the heavy dews, and the putrid smell, must have on weak constitutions. It is, therefore, no wonder that of
those who fall sick many die, and many more return home with fevers, fluxes, or other equally fatal disorders.

The many disappointments, usually experienced by the lower classes of men in particular, make them often repent of their coming here. They are often ruined, as they risk all they are worth to purchase pearl shells; however, there are many instances of their making a fortune beyond all expectation. A particular circumstance of this kind fell within my own observation: a day labourer bought three oysters * for a copper fanam (about the value of two pence) and was so fortunate as to find one of the largest pearls which the fishery produced this season.

The donies appointed for the fishery are not all procured at Ceylon; many came from the coasts of Coromandel and Malabar, each of which has its distinguishing number. About ten o'clock at night a gun is fired as a signal, when they sail from Concepcion with an easterly or land wind, under the direction of a pilot. If the wind continues fair, they reach the bank before day, and begin diving at sun rise, which they continue till the west or sea breeze sets in, with which they return. The moment they appear in sight, the colours are hoisted at the flag staff, and in the afternoon they come to an anchor, so that the owners of the boats are thereby enabled to get their cargoes out before night, which may amount to 50,000 oysters, if the divers have been active and successful.

Each boat carries twenty-one men and five heavy diving stones for the use of ten divers, who are called

* The East India pearl shell, is well known to be the matrix perlarum (mother of pearl) of Rumphius, or the Mytilus margaritifera of Linnaeus; consequently the general term pearl oyster must be erroneous; however, as it has long been in common use, I hope to be excused for continuing it.
in *Tamul, kooly kārer*, the rest of the crew consists of a tandel, or head boatman, and ten rowers, who assist in lifting up the divers and their shells.

The diving stone is a piece of coarse granite, a foot long, six inches thick, and of a pyramidal shape, rounded at the top and bottom. A large hair rope is put through a hole in the top. Some of the divers use another kind of stone shaped like a half-moon, to bind round their belly, so that their feet may be free. At present these are articles of trade at *Condatcher*. The most common, or pyramidal stone, generally weighs about thirty pounds. If a boat has more than five of them, the crew are either corporally punished or fined.

The diving, both at *Ceylon* and at *Tutucorin*, is not attended with so many difficulties as authors imagine. The divers, consisting of different castes and religions, (though chiefly of *Paravos* and *Musselmans,*,) neither make their bodies smooth with oil, nor do they stop their ears, mouths, or noses with anything, to prevent the entrance of salt water. They are ignorant of the utility of diving bells, bladders, and double flexible pipes. According to the injunctions of the shark conjurer they use no food while at work, nor till they return on shore, and have bathed themselves in fresh water. These *Indians*, accustomed to dive from their earliest infancy, fearlessly descend to the bottom in a depth of, from five to ten fathoms in search of treasures. By two cords a diving stone and a net are connected with the boat. The diver putting the toes of his right foot on the hair rope of the diving stone, and those of his left on the net, seizes the two cords with one hand, and shutting his nostrils with the other, plunges into the water. On reaching the bot-

* Fishermen of the Catholic religion.*
tom, he hangs the net round his neck, and collects into it the pearl shells as fast as possible, during the time he finds himself able to remain under water, which usually is about two minutes. He then resumes his former posture, and making a signal, by pulling the cords, he is immediately lifted into the boat. On emerging from the sea, he discharges a quantity of water from his mouth and nose, and those who have not been long enured to diving frequently discharge some blood; but this does not prevent them from diving again in their turn. When the first five divers come up and are respiring the other five are going down with the same stones. Each brings up about one hundred oysters in his net, and if not interrupted by any accident, may make fifty trips in a forenoon. They and the boat's crew get generally from the owner, instead of money, a fourth of the quantity which they bring on shore; but some are paid in cash, according to agreement.

The most skilful divers come from Colliph, on the coast of Malabar; some of them are so much exercised in the art, as to be able to perform it without the assistance of the usual weight; and for a handsome reward will remain under water for the space of seven minutes; this I saw performed by a Caffiry boy, belonging to a citizen at Karical, who had often frequented the fisheries of these banks. Though Dr. Halley deems this impossible, daily experience convinces us, that by long practice any man may bring himself to remain under water above a couple of minutes. How much the inhabitants of the South Sea Islands distinguish themselves in diving we learn from several accounts; and who will not be surprised at the wonderful Sicilian diver Nicholas, surnamed the Fish? 

* According to Kircher, he fell a victim amongst the Polypes in the gulph of Charthies, on his plunging, for the second time, in its dangerous whirlpool, both to satisfy the curiosity of his king, Pursuing, and his inclination for wealth. I will not pretend to determine, how far this account has been exaggerated.
Every one of the divers, and even the most expert, entertain a great dread of the sharks, and will not, on any account, descend until the conjurer has performed his ceremonies. This prejudice is so deeply rooted in in their minds, that the government was obliged to keep two such conjurers always in their pay, to remove the fears of their divers. Thirteen of these men were now at the fishery from Ceylon and the coast, to profit by the superstitious folly of these deluded people. They are called in Tamul, Pillul Kadiër, which signifies one who binds the sharks and prevents them from doing mischief.

The manner of enchanting consists in a number of prayers learned by heart, that nobody, probably not even the conjurer himself, understands, which he, standing on the shore, continues muttering and grumbling from sun rise until the boats return; during this period, they are obliged to abstain from food and sleep, otherwise their prayers would have no avail, they are, however, allowed to drink, which privilege they indulge in a high degree, and are frequently so giddy, as to be rendered very unfit for devotion. Some of the conjurers accompany the divers in their boats, which pleases them very much, as they have their protectors near at hand. Nevertheless, I was told, that in one of the preceding fisheries, a diver lost his leg by a shark, and when the head conjurer was called to an account for the accident, he replied that an old witch had just come from the coast, who, from envy and malice, had caused this disasfter, by a counter-conjuration, which made fruitless his skill, and of which he was informed too late; but he afterwards shewed his superiority by enchanting the poor sharks so effectually, that though they appeared in the midst of the divers, they were unable to open their mouths. During my stay at Condatchey, no accident of this kind happened. If a shark is seen, the divers immediately make a signal, which, on perceiving, all the boats return instantly. A diver who trod upon a hammer
hammer oyster, and was somewhat wounded, thought he was bit by a shark, consequently made the usual signal, which caused many boats to return; for which mistake he was afterwards punished.

The owners of the boats * sometimes sell their oysters, and at other times open them on their own account. In the latter case some put them on mats in a square, surrounded with a fence; others dig holes of almost a foot deep, and throw them in till the animal dies; after which they open the shells and take out the pearls with more ease. Even these squares and holes are sold by auction after the fishery is finished, as pearls often remain there, mixed with the sand.

In spite of every care, tricks in picking out the pearls from the oysters can hardly be prevented. In this the natives are extremely dexterous. The following is one mode they put in practice to effect their purpose: when a boat owner employs a number of hired people to collect pearls, he places over them an inspector of his own, in whom he can confide; these hirelings previously agree that one of them shall play the part of a thief, and bear the punishment, to give his comrades an opportunity of pilfering. If one of the gang happens to meet with a large pearl, he makes a sign to his accomplice, who instantly conveys away one of small value, purposely, in such a manner as to attract notice. On this the inspector and the rest of the men take the pearl from him: he is then punished and turned out of their company. In the mean time, while he is making a dreadful uproar, the real thief secures the valuable pearl, and afterwards the booty is shared with him who suffered for them all. Besides tricks like these the boat owners and pur-

* These are the individuals which farm one or more boats from the enter; and though they are in possession of them only during the fishery, they are commonly called the owners of the boats.
chafers often lose many of the best pearls, while the dony is returning from the bank; for, as long as the animal is alive and untouched, the shells are frequently open near an inch; and if any of them contain a large pearl, it is easily discovered and taken out by means of a small piece of stiff grass or bit of stick, without hurting the pearl fish. In this practice they are extremely expert. Some of them were discovered whilst I was there, and received their due punishment.

Gmelin asks if the animal of the *mussilus margaritiferus* is an ascidia? See Linn. Synt. Nat. tom. I. p. vi. 3350. This induces me to believe that it has never yet been accurately described: it does not resemble the ascidia of Linzew, and may, perhaps, form a new genus. It is fastened to the upper and lower shells by two white flat pieces of muscular substance, which are called by Houttun* ears, and extend about two inches from the thick part of the body, growing gradually thinner. The extremity of each ear lies loose, and is surrounded by a double brown fringed line. These lie almost the third of an inch from the outer part of the shell, and are continually moved by the animal. Next to these, above and below, are situated two other double fringed moveable substances, like the branchiae of a fish. These ears and fringes are joined to a cylindrical piece of flesh, of the size of a man's thumb, which is harder and of a more muscular nature than the rest of the body. It lies about the centre of the shells, and is firmly attached to the middle of each. This, in fact, is that part of the pearl fish which serves to open and shut the shells. Where this column is fattened, we find on the flesh deep impressions, and on the shell various nodes of round or oblong forms, like imperfect pearls. Between this part, and the hinge (cardo), lies the principal body of the animal, separated

from the rest, and shaped like a bag. The mouth is near the hinge of the shell, enveloped in a veil, and has a double flap or lip on each side; from thence we observe the throat (œsophagus) descending like a thread to the stomach. Close to the mouth there is a carved brownish tongue, half an inch in length, with an obtuse point; on the concave side of this descends a furrow, which the animal opens and shuts, and probably uses to convey food to its mouth*. Near its middle are two bluish spots, which seem to be the eyes. In a pretty deep hole near the base of the tongue, lies the beard (byfus), fastened by two fleshy roots, and consisting of almost one hundred fibres, each an inch long, of a dark green colour, with a metallic luster; they are undivided, parallel, and flattened. In general the byfus is more than three quarters of an inch, without the cleft (rima); but if the animal is disturbed, it contracts it considerably. The top of each of these threads terminates in a circular gland or head, like the bygma of many plants. With this byfus they fasten themselves to rocks, corals, and other folid bodies; by it the young pearl fish cling to the old ones, and with it the animal procures its food, by extending and contracting it at pleasure. Small shell fish, on which they partly live, are often found clinging to the former. The stomach lies close to the root of the beard, and has, on its lower side, a protracted obtuse point. Above the stomach are two small red bodies, like lungs; and from the stomach goes a long channel or gut, which takes a circuit

* The depth at which the pearl fish generally is to be found, hindered me from paying any attention to the locomotive power, which I have not the least doubt it possesses, using for this purpose its tongue. This conjecture is strengthened by the accurate observations made on muslis by the celebrated REAUMUR, in which he found that this body serves them as a leg or arm, to move from one place to another. Though the divers are very ignorant with regard to the economy of the pearl fish, this changing of habitations has been long since observed by them. They allude, that it alters its abode when disturbed by an enemy or in search of food. In the former case they lay it commonly descends from the summit of the bank to its declivity.
round the muscular column above-mentioned, and ends in the anus, which lies opposite to the mouth, and is covered with a small thin leaf, like a flap. Though the natives pretend to distinguish the sexes, by the appearance of the shell, I could not find any genitalia. The large flat ones they call males, and those that are thick, concave, and vaulted, they call females, or pedoo-chippy; but, on a close inspection, I could not observe any visible sexual difference.

It is remarkable that some of these animals are as red as blood, and that the inside of the shell has the same colour, with the usual pearly lustre, though my servants found a reddish pearl in an oyster of this colour; yet such an event is very rare. The divers attribute this redness to the sickness of the pearl fish; though it is most probable that they had it from their first existence. In the shade they will live twenty-four hours after being taken out of the water. This animal is eaten by the lower class of Indians, either fresh in their curries, or cured by drying; in which state they are exported to the coast; though I do not think them by any means palatable.

Within a mother of pearl shell I found thirteen murices nudati (vide Chemnitz's New System, Cabt. vol. XI. tab. 192, f. 1851 and 1852), the largest of which was three quarters of an inch long; but as many of them were putrid, and the pearl fish itself dead, I could not ascertain whether they had crept in as enemies, or were drawn in by the animal itself. At any rate turtles and crabs are inimical to the animals, and a small living crab was found in one of them.

The pearls are only in the softer part of the animal, and never in that firm muscular column above-mentioned. We find them in general near the earth, and on both sides of the mouth. The natives entertain the same
fame foolish opinion concerning the formation of the pearl which the ancients did. They suppose them formed from dew-drops in connection with lumin-beams. A Brâhmen informed me that it was recorded in one of his Sanâkrit books, that the pearls are formed in the month of May at the appearance of the Soomatee star (one of their twenty-seven constellations) when the oysters come up to the surface of the water, to catch the drops of rain. One of the most celebrated conchologists*, supposes that the pearl is formed by the oyster in order to defend itself from the attacks of the pholades and boreworms. But we may be assured that in this supposition he is mistaken, for although these animals often penetrate the outer layers of the pearl shell, and there occasion hollow nodes, yet, on examination, it will be found, that they are never able to pierce the firm layer, with which the inside of the shell is lined. How can the pearls be formed as a defence against exterior worms, when, even on shells that contain them, no worm-holes are to be seen? It is, therefore, more probable these worms take up their habitations in the nodes, in order to protect themselves from the attacks of an enemy, than that they are capable of preying on an animal, so well defended as the pearl-fish is. It is unnecessary to repeat the various opinions and hypotheses of other modern authors; it is much easier to criticize them, than to substitute in their place a more rational theory. That of Reaumur, mentioned in the memoirs of the French Academy for 1712, is the most probable, viz. that the pearls are formed like bezoars and other stones in different animals, and are apparently the effects of a decease. In short it is very evident, that the pearl is formed by an extravasation of a glutinous juice either within the body, or on the surface of the animal: the former case is the most common. Between one and two hundred pearls have been found within one oyster. Such

* The Rev. Mr. Chemnitz at Copenhagen.
extravasations may be caused by heterogeneous bodies such as sand, coming in with the food, which the animal, to prevent disagreeable friction, covers with its glutinous matter, and which as it is successively secreted forms many regular lamellæ, in the manner of the coats of an onion, or like different strata of bezoars, only much thinner; this is probable, for if we cut through the centre of a pearl, we often find a foreign particle, which ought to be considered as the nucleus, or primary cause of its formation. The loose pearls, may originally have been produced within the body, and on their encrèse may have separated and fallen into the cavity of the shell. Those compact ones, fixed to the shells seem to be produced by similar extravasation, occasioned by the friction of some roughness on the inside of the shell. These and the pearl-like nodes have a different aspect from the pearls, and are of a darker and bluer colour. In one of the former I found a pretty large, true oval pearl, of a very clear water; while the node itself was of a dark blueish colour. The yellow or gold coloured pearl, is the most esteemed by the natives; some have a bright, red, lustre; others are grey or blackish, without any shining appearance, and of no value. Sometimes when the grey lamella of a pearl is taken off, under it is found a beautiful genuine one, but it oftener happens that after having separated the first coat you find a worthless impure pearl. I tried several of them, taking one lamella off after another, and found clear and impure by turns, and in an impure pearl I met with one of a clear water, though in the centre of all I found a foreign particle. The largest and most perfect pearl which I saw during my stay at Condatchey, was about the size of a small pistol bullet, though I have been told since my departure, many others of the same size have been found. The spotted and irregular ones are sold cheap, and are chiefly used by the native physicians as an ingredient in their medicines.
We may judge with greater or lesser probability by the appearance of the pearl-shell, whether they contain pearls or not. Those that have a thick calcareous crust upon them, to which serpulae (sea tubes) Tubulimarini irregulariter intorti, Crisia-gali Chamar lazuras, Lepas tinctabulum, Madreporee, Milliporee, Cellipore, Gorgontae, Spongia, and other Zoophytes are fastened, have arrived at their full growth, and commonly contain the best pearls; but those that appear smooth, contain either none, or small ones only.

Were a naturalist to make an excursion for a few months to Manar, the small island near Jaffna and the adjacent coast, he would discover many natural curiosities, still buried in obscurity, or that have never been accurately described.

Indeed no place in the East Indies abounds more with rare shells, than these: for there they remain undisturbed, by being sheltered from turbulent seas, and the fury of the surf. I will just name a few of them: viz. Tellina foliacea Linn *, Tell, Sponglerii, Arca calculata †, Arca Noe, solen anatinus Linn. Ostrea foggromam, Teresbulum, albichum, striatum, Turbo scalaris ‡ Bula volva Linn ||, Vexillum ingritarum, &c. Amongst the beautiful cone shells: comus thalassiar- chus Anglicanus nullatus §, amadis thassiarchus, con. generaleis Linn. c. capitaneus **, c. miles ††, c. fercus muscarum ††. c. reticaureum, c. glaucus |||, c. cereola, regia corona murus lapedinus, canda erminea societue cor- dum. There are many other besides those already mentioned, equally valuable and curious.

The great success of the Rev. Doctor John in conchology when at Tintucorn and afflusted by G. An-

* The golden tong.  ‡ Royal finnafle.  || Weaver's shuttle.
†† Great land flanpeter.
Gelbeck, with a boat and divers: and the capital collections made by his agents, whom he afterwards sent there with the necessary instructions and apparatus, may be seen in Chemnitz's elegant cabinet of shells in 4to (with illuminated plates), and how many new species of Zoophytes he discovered, we learn from another German work by Esper at Erlangen the third volume of which is nearly finished.
# ASTRONOMICAL OBSERVATIONS MADE IN THE UPPER PROVINCES OF HINDUSTAN.

**BY WILLIAM HUNTER, ESQ.**

## LATITUDES OBSERVED.

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<th>1795</th>
<th>Place</th>
<th>Sun or Star</th>
<th>Latitude</th>
<th>Remarks</th>
<th>Mean Latitude</th>
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<td>○ M. A.</td>
<td>27 26 46</td>
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<td>Alygunge; Moique S. 60 E.</td>
<td>○ M. A.</td>
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<td>○ M. A.</td>
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<td>27 44 45</td>
<td>cloudy.</td>
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<td>3</td>
<td>Ditto</td>
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<td>thin ill clouds done.</td>
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<td>6</td>
<td>Ditto</td>
<td>○ M. A.</td>
<td>27 54 8</td>
<td>ditto.</td>
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<td>15</td>
<td>Jooar; dist. 2. 25. Fs.</td>
<td>○ M. A.</td>
<td>27 36 42</td>
<td>ditto.</td>
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<td>17</td>
<td>Matra; Litcha Bagh</td>
<td>○ M. A.</td>
<td>27 29 46</td>
<td>ditto.</td>
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<td>18</td>
<td>Areeng; Ft. N. 71. E. 1. 5. Fs.</td>
<td>○ M. A.</td>
<td>27 29 50</td>
<td>ditto.</td>
<td></td>
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<tr>
<td>Date</td>
<td>Place</td>
<td>Sun or Star</td>
<td>Latitude</td>
<td>Remarks</td>
<td>Mean Latitude</td>
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<td>March 19</td>
<td>Deeg; gate. N. 72. E. 3. 25. Fs.</td>
<td>○ M. A.</td>
<td>27 29 0</td>
<td>clear. windy.</td>
<td>0 0 0</td>
</tr>
<tr>
<td></td>
<td>Jablec, or Bijouly; Ft. S. 40. 67. W. 2. Fs.</td>
<td>β Urf. Maj.</td>
<td>27 22 1</td>
<td>ditto. ditto.</td>
<td></td>
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<td></td>
<td>Ditto</td>
<td>α Hydrae</td>
<td>27 24 8</td>
<td>brightness of the moon observed the</td>
<td>27 23 4 5</td>
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<td></td>
<td>Ditto</td>
<td></td>
<td></td>
<td>far.</td>
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<tr>
<td>April 7</td>
<td>Maat ; S. 47. E. N. 49. E. 1. 75. Fs.</td>
<td>β Urf. Maj.</td>
<td>27 37 15</td>
<td>clear. moderate.</td>
<td>27 50 50 0</td>
</tr>
<tr>
<td></td>
<td>Ditto</td>
<td>β Urf. Maj.</td>
<td>27 50 16</td>
<td>ditto. ditto.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Tappei ; Ft. N. 12.—62. W. 1. 4. Fs.</td>
<td>α Hydrae.</td>
<td>28 3 9</td>
<td>clear. windy.</td>
<td>28 3 9 0</td>
</tr>
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<td></td>
<td>Ditto</td>
<td>β Urf. Maj.</td>
<td>28 3 17</td>
<td>ditto. ditto.</td>
<td></td>
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<tr>
<td></td>
<td>Ditto</td>
<td>β Urf. Maj.</td>
<td>28 3 1</td>
<td>ditto. moderate.</td>
<td></td>
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<td></td>
<td>Raghoopoore; N. 8. E.—N. 85. W. 0. 5. Fs.</td>
<td>α Hydrae.</td>
<td>28 14 46</td>
<td>ditto. ditto.</td>
<td></td>
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<tr>
<td></td>
<td>Duncour; gate. S. 5. E.—3. 5. Fs.</td>
<td>α Hydrae.</td>
<td>28 21 31</td>
<td>ditto. ditto.</td>
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<td></td>
<td>Putpurunge ; S. 46.—S1. E. 2. 3. Fs.</td>
<td>α Hydrae.</td>
<td>28 36 47</td>
<td>ditto. ditto.</td>
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<tr>
<td>15</td>
<td>Dehly ; garden of Shah Nizam-ud-deen.</td>
<td>α Hydrae.</td>
<td>28 38 55</td>
<td>ditto. ditto.</td>
<td>28 38 36 0</td>
</tr>
<tr>
<td></td>
<td>Ditto</td>
<td>α Draconis.</td>
<td>28 39 37</td>
<td></td>
<td></td>
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<tr>
<td>Date</td>
<td>Place</td>
<td>Sun or Star</td>
<td>Latitude</td>
<td>Remarks</td>
<td>Mean Latitude</td>
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<tr>
<td>April 20</td>
<td>Ditto, palace of Sufler Jung.</td>
<td>α Hydrae.</td>
<td>28 40 47</td>
<td>clear, moderate.</td>
<td></td>
</tr>
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<td></td>
<td></td>
<td>Aliath.</td>
<td>28 40 24</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td>α Draconis.</td>
<td>28 40 2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>June 15</td>
<td>Secundra; N. W. by N. 2. 3. Fs.</td>
<td>α m.</td>
<td>28 20 5</td>
<td>thin clouds, moder.</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Anoopbeher; Lieut. Christie's bungalow.</td>
<td>α m.</td>
<td>28 23 5</td>
<td>clear, calm.</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Ditto</td>
<td>α m.</td>
<td>28 23 5</td>
<td>ditto.</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Kafgunge; South-eat gate, N. 57. W. 5. 4. F.</td>
<td>Ditto.</td>
<td>27 48 37</td>
<td>ditto.</td>
<td>ditto.</td>
</tr>
<tr>
<td>1796</td>
<td>Amelia (village 1 mile from Choobecpoor). N.</td>
<td>o M. A.</td>
<td>26 36 6</td>
<td>ditto.</td>
<td>ditto.</td>
</tr>
<tr>
<td>19</td>
<td>Daipoor; camp close to an old garden.</td>
<td>o M. A.</td>
<td>27 5 10</td>
<td>thin flying cl. do.</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Amirtgunge; gate. N. 60. W. 4. Fs.</td>
<td>o M. A.</td>
<td>27 21 48</td>
<td>clear, moderate.</td>
<td>27 21 51 0</td>
</tr>
<tr>
<td>27</td>
<td>Dehliah; tent near the artillery ground, Cunga- lah. S. 66. E. one mile.</td>
<td>o M. A.</td>
<td>27 21 54</td>
<td>clear, moderate.</td>
<td></td>
</tr>
<tr>
<td>March 3</td>
<td>Ditto</td>
<td>Sirius.</td>
<td>27 19 2</td>
<td>thin clouds, calm.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Neemkarouly; gate. E. O. 8. F.</td>
<td>o M. A.</td>
<td>27 18 58</td>
<td>clear, ditto.</td>
<td>27 18 58 5</td>
</tr>
<tr>
<td>Ditto</td>
<td></td>
<td>Sirius.</td>
<td>27 18 54</td>
<td>clear, ditto.</td>
<td>27 18 58 5</td>
</tr>
<tr>
<td>Ditto</td>
<td></td>
<td>ζ Can. Maj.</td>
<td>27 19 00</td>
<td></td>
<td></td>
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<tr>
<td>1796</td>
<td>Place.</td>
<td>Sun or Star.</td>
<td>Latitude.</td>
<td>Remarks.</td>
<td>Mean Latitude.</td>
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<tr>
<td>March 5</td>
<td>Agut-ke-fay; N. 23.—60. E. 2. Fs.</td>
<td>☉ M. A.</td>
<td>27 20 53</td>
<td>thin clouds, moder.</td>
<td>27 20 53</td>
</tr>
<tr>
<td></td>
<td>Ditto</td>
<td>β Can. Maj.</td>
<td>27 21 5</td>
<td></td>
<td>27 21 5</td>
</tr>
<tr>
<td></td>
<td>Ditto</td>
<td>Sirius</td>
<td>27 21 1</td>
<td>clear, calm.</td>
<td>27 21 1</td>
</tr>
<tr>
<td></td>
<td>Ditto</td>
<td>▲ Can. Maj.</td>
<td>27 21 52</td>
<td></td>
<td>27 21 52</td>
</tr>
<tr>
<td>6</td>
<td>Allepoor-R,hera; S. 25.—62. E. 1. F.</td>
<td>☉ M. A.</td>
<td>27 19 31</td>
<td>clear, windy.</td>
<td>27 19 31</td>
</tr>
<tr>
<td></td>
<td>Ditto</td>
<td>α Aur. Min.</td>
<td>27 19 35</td>
<td>ditto. moderate.</td>
<td>27 19 35</td>
</tr>
<tr>
<td></td>
<td>Ditto</td>
<td>β Aur. Min.</td>
<td>27 19 27</td>
<td>ditto. ditto.</td>
<td>27 19 27</td>
</tr>
<tr>
<td></td>
<td>Ditto</td>
<td>α Draconis.</td>
<td>27 20 31</td>
<td></td>
<td>27 20 31</td>
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<tr>
<td></td>
<td>Ditto</td>
<td>α Aur. Min.</td>
<td>27 20 5</td>
<td>ditto. ditto.</td>
<td>27 20 5</td>
</tr>
<tr>
<td>7</td>
<td>Beechmar; N. 37.—77. E. 1. F.</td>
<td>☉ M. A.</td>
<td>27 19 57</td>
<td></td>
<td>27 19 57</td>
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<tr>
<td></td>
<td>Ditto</td>
<td>β Can. Maj.</td>
<td>27 25 5</td>
<td>ditto. ditto.</td>
<td>27 25 5</td>
</tr>
<tr>
<td></td>
<td>Ditto</td>
<td>Sirius</td>
<td>27 24 54</td>
<td></td>
<td>27 24 54</td>
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<tr>
<td></td>
<td>Ditto</td>
<td>▲ Can. Maj.</td>
<td>27 25 15</td>
<td></td>
<td>27 25 15</td>
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<tr>
<td></td>
<td>Ditto</td>
<td>α Draconis.</td>
<td>27 26 39</td>
<td>ditto. ditto.</td>
<td>27 26 39</td>
</tr>
<tr>
<td></td>
<td>Ditto</td>
<td>α Aur. Min.</td>
<td>27 25 24</td>
<td>do. do. alt. suspect alt. too great</td>
<td>27 25 24</td>
</tr>
<tr>
<td>8</td>
<td>Jumlapoor; N. 20.—39. E. 1. 6. F.</td>
<td>β Aur. Min.</td>
<td>27 27 5</td>
<td>ditto. ditto.</td>
<td>27 27 5</td>
</tr>
<tr>
<td></td>
<td>Ditto</td>
<td>β Aur. Min.</td>
<td>27 27 50</td>
<td></td>
<td>27 27 50</td>
</tr>
<tr>
<td></td>
<td>Ditto</td>
<td>α M. A.</td>
<td>27 26 42</td>
<td>ditto. windy.</td>
<td>27 26 42</td>
</tr>
<tr>
<td></td>
<td>Ditto</td>
<td>β Aur. Min.</td>
<td>27 26 42</td>
<td>ditto. calm.</td>
<td>27 26 42</td>
</tr>
<tr>
<td>Place</td>
<td>Sun or Star</td>
<td>Latitude</td>
<td>Remarks</td>
<td>Mean Latitude</td>
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<tr>
<td>Etap; S. 33. E. — S. 12. W. South gate, S. 7.</td>
<td>o M. A.</td>
<td>27 34 18</td>
<td>clear, windy</td>
<td>27 34 15 0</td>
<td></td>
</tr>
<tr>
<td>Dito</td>
<td>β Can. Maj.</td>
<td>27 34 29</td>
<td></td>
<td></td>
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<tr>
<td>Dito</td>
<td>Sirius.</td>
<td>27 34 1</td>
<td></td>
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<tr>
<td>Dito</td>
<td>δ Can. Maj.</td>
<td>27 35 4</td>
<td></td>
<td></td>
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<tr>
<td>Dito</td>
<td>β Urf. Min.</td>
<td>27 34 12</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Dito</td>
<td>β</td>
<td>27 34 27</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nadowly; Ft. S. 76. E. — N. 88. E. 3. 5. Fs.</td>
<td>o M. A.</td>
<td>27 34 55</td>
<td>clear, windy</td>
<td></td>
<td></td>
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<tr>
<td>Dito</td>
<td>Sirius.</td>
<td>27 34 10</td>
<td></td>
<td></td>
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<tr>
<td>Dito</td>
<td>δ Can. Maj.</td>
<td>27 34 45</td>
<td>ditto. moderate</td>
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<tr>
<td>Dito</td>
<td>β Urf. Min.</td>
<td>27 35 5</td>
<td></td>
<td></td>
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<tr>
<td>Dito</td>
<td>β</td>
<td>27 34 27</td>
<td></td>
<td></td>
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<tr>
<td>Secundra (Raw); S. 74. E. N. 35. W. close.</td>
<td>o M. A.</td>
<td>27 41 33</td>
<td>ditto. windy</td>
<td></td>
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<tr>
<td>Mulloy, Mr. Stewart's house.</td>
<td>o M. A.</td>
<td>27 42 45</td>
<td>ditto. ditto</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dito</td>
<td>σ Draconis.</td>
<td>27 42 34</td>
<td></td>
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<tr>
<td>Dito</td>
<td>β</td>
<td>27 42 18</td>
<td>ditto. calm</td>
<td></td>
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<tr>
<td>Dito</td>
<td>β Urf. Min.</td>
<td>27 42 12</td>
<td></td>
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<td>Dito</td>
<td>δ</td>
<td>27 42 28</td>
<td></td>
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<tr>
<td>Jelaly; Mr. Longcroft's house; N. E. 3. 5. Fs.</td>
<td>β Urf. Min.</td>
<td>27 52 6</td>
<td>ditto. ditto</td>
<td></td>
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<tr>
<td>Dito</td>
<td>β</td>
<td>27 52 28</td>
<td></td>
<td></td>
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<td>Date</td>
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<td>Sun or Star</td>
<td>Latitude</td>
<td>Remarks</td>
<td>Mean Latitude</td>
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<td>1796</td>
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<tr>
<td>March 16</td>
<td>Bellah, Mr. Lenham's house; S. 85. E. 4. 7. Fs.</td>
<td>α Draconis.</td>
<td>27 55 2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ditto</td>
<td>α</td>
<td>27 54 14</td>
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<tr>
<td></td>
<td>Ditto</td>
<td>β Urf. Min.</td>
<td>27 55 13</td>
<td>ditto.</td>
<td>27 54 53 0</td>
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<td>Ditto</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td>Atrawley, North gate; S. 16. W. 2. 7. Fs.</td>
<td>δ Can. Maj.</td>
<td>28 3 16</td>
<td>thin clouds, moder.</td>
<td>28 2 14 0</td>
</tr>
<tr>
<td></td>
<td>Ditto</td>
<td>a Draconis.</td>
<td>28 2 2</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Ditto</td>
<td>a</td>
<td>28 1 27</td>
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<tr>
<td></td>
<td>Ditto</td>
<td>β Urf. Min.</td>
<td>28 2 5</td>
<td></td>
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<td></td>
<td>Ditto</td>
<td>β</td>
<td>28 2 21</td>
<td></td>
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<tr>
<td>20</td>
<td>Akroopijber; Col. Wares bungalow.</td>
<td>О M. A.</td>
<td>28 23 6</td>
<td>clear, windy.</td>
<td></td>
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<tr>
<td>21</td>
<td>Ditto</td>
<td>О M. A.</td>
<td>28 23 21</td>
<td>ditto.</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Ditto</td>
<td>a</td>
<td>28 22 40</td>
<td>clear, calm, stars rather</td>
<td>28 23 7 0</td>
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<td></td>
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<td></td>
<td></td>
<td>obscured by the brightness</td>
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<td></td>
<td></td>
<td></td>
<td>of the moon.</td>
<td></td>
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<tr>
<td>24</td>
<td>Atrawley; South gate, dist. 4. 6. F.</td>
<td>β Can. Maj.</td>
<td>28 1 31</td>
<td></td>
<td>28 1 54 0</td>
</tr>
<tr>
<td></td>
<td>Ditto</td>
<td>γ Can. Maj.</td>
<td>28 1 43</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Ditto</td>
<td>θ Navis.</td>
<td>28 2 36</td>
<td>clear, calm.</td>
<td></td>
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<tr>
<td></td>
<td>Ditto</td>
<td>α Hydræae.</td>
<td>28 1 48</td>
<td></td>
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<td>Date</td>
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<td>Sun or Star</td>
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<td>Remarks</td>
<td>Mean Latitude</td>
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<tr>
<td>March 29</td>
<td>Aly gunge; E. gate, dist. 1. 3. Fs.</td>
<td>δ Navis.</td>
<td>27 30 27</td>
<td>clear, windy</td>
<td>27 29 38 0</td>
</tr>
<tr>
<td></td>
<td>Ditto</td>
<td>α Hydrae.</td>
<td>27 29 54</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ditto</td>
<td>β Urf. Maj.</td>
<td>27 29 9</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ditto</td>
<td>Urf. Maj.</td>
<td>27 29 3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>May 30</td>
<td>Betourah; N. 62. E. 1 mile, right hand bank of Ganges.</td>
<td>α η</td>
<td>26 2 52</td>
<td>ditto</td>
<td>26 1 54 0</td>
</tr>
<tr>
<td></td>
<td></td>
<td>α θ</td>
<td>26 1 23</td>
<td>ditto</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>α θ Urf. Min.</td>
<td>26 1 51</td>
<td></td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>Yacoot gunge; (small village left hand bank of Ganges); Sharadpoor; S. 22. W. about 2 miles.</td>
<td>α η</td>
<td>25 40 2</td>
<td>clear, moderate</td>
<td></td>
</tr>
<tr>
<td>June 1</td>
<td>Allahabad; Ft. S. E. angle.</td>
<td>Αλιαθ.</td>
<td>25 24 54</td>
<td>hazy, calm.</td>
<td>25 25 21 0</td>
</tr>
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<td></td>
<td></td>
<td>α η</td>
<td>25 25 54</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>α θ</td>
<td>25 25 14</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Mudura, near Litchagueer.</td>
<td>Αλιαθ.</td>
<td>25 17 47</td>
<td></td>
<td>25 17 1 0</td>
</tr>
<tr>
<td></td>
<td></td>
<td>η</td>
<td>25 17 31</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>α θ Dracois.</td>
<td>25 16 6</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>α θ</td>
<td>25 16 42</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Mirzapoor; E. 1 mile.</td>
<td>α θ Dracois.</td>
<td>25 9 6</td>
<td>clear, moderate</td>
<td>25 9 43 0</td>
</tr>
<tr>
<td></td>
<td></td>
<td>α θ</td>
<td>25 10 20</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>β Urf. Min.</td>
<td>25 9 43</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Eclipses of Jupiter's Satellites observed with Dollond's Achromatic Telescope magnifying 80 Times.

<table>
<thead>
<tr>
<th>Apparent Time</th>
<th>Hour</th>
<th>Place of Observation</th>
<th>Long.</th>
<th>Weather</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1791 D. H. M. S.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jan. 26 17 28 44 1</td>
<td>Im</td>
<td>Tandah</td>
<td>82 11</td>
<td>a little hazy, mod.</td>
<td></td>
</tr>
<tr>
<td>March 4 15 54 8 1</td>
<td>Im</td>
<td>Lucknow (Mr. Orr's house)</td>
<td>80 39</td>
<td>clear, calm.</td>
<td></td>
</tr>
<tr>
<td>21 14 59 15 2</td>
<td>Im</td>
<td>Meilpoory</td>
<td>78 30</td>
<td>15 ditto, windy.</td>
<td></td>
</tr>
<tr>
<td>April 29 12 41 30 1</td>
<td>Im</td>
<td>Truttegurgh</td>
<td>79 18</td>
<td>0 ditto, moderate.</td>
<td>satellitie indistinct.</td>
</tr>
<tr>
<td>May 2 14 44 37 2</td>
<td>Im</td>
<td>Ditto</td>
<td>79 16</td>
<td>15 ditto.</td>
<td>ditto.</td>
</tr>
<tr>
<td>15 10 30 10 1</td>
<td>Im</td>
<td>Ditto</td>
<td>79 18</td>
<td>30 ditto, windy.</td>
<td></td>
</tr>
<tr>
<td>June 3 14 19 21 2</td>
<td>Im</td>
<td>Kankpoor (Mr. Yeld's bungalow)</td>
<td>79 55</td>
<td>0 ditto, moderate.</td>
<td></td>
</tr>
<tr>
<td>1795</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>March 23 17 9 31 1</td>
<td>Im</td>
<td>Camp near Alinagar</td>
<td>76 51</td>
<td>15 ditto.</td>
<td>ditto.</td>
</tr>
<tr>
<td>May 1 15 41 42 1</td>
<td>Im</td>
<td>Delhi, Sudden Jung's house</td>
<td>76 42</td>
<td>0 thin clouds, calm.</td>
<td></td>
</tr>
<tr>
<td>3 10 13 43 2</td>
<td>Im</td>
<td>Ditto</td>
<td>76 48</td>
<td>45 clear, moderate.</td>
<td></td>
</tr>
<tr>
<td>17 13 58 6 1</td>
<td>Im</td>
<td>Ditto</td>
<td>76 48</td>
<td>15 ditto.</td>
<td>ditto.</td>
</tr>
<tr>
<td>27 14 29 15 3</td>
<td>Im</td>
<td>Ditto</td>
<td>78 2</td>
<td>45 clear, windy, at this time; as the sky was not very</td>
<td></td>
</tr>
<tr>
<td>26 13 18 41 2</td>
<td>Im</td>
<td>Ditto</td>
<td>76 43</td>
<td>15 ditto, clear, the immersion may have been</td>
<td></td>
</tr>
<tr>
<td>June 4 15 55 00 2</td>
<td>Im</td>
<td>Ditto</td>
<td>77 8</td>
<td>45 ditto.</td>
<td>ditto.</td>
</tr>
<tr>
<td>22 10 22 31 2</td>
<td>Im</td>
<td>Anoopheer</td>
<td>77 48</td>
<td>45 ditto.</td>
<td>ditto.</td>
</tr>
<tr>
<td>July 11 10 38 40 1</td>
<td>Im</td>
<td>Erjumpoor</td>
<td>78 34</td>
<td>45 ditto, moderate.</td>
<td></td>
</tr>
<tr>
<td>Nov. 13 6 42 30 2</td>
<td>Em</td>
<td>Truttegurgh</td>
<td>79 49</td>
<td>15 ditto, calm.</td>
<td></td>
</tr>
<tr>
<td>21 7 23 22 4</td>
<td>Em</td>
<td>Ditto</td>
<td>80 2</td>
<td>45</td>
<td></td>
</tr>
<tr>
<td>Dec. 14 7 29 12 1</td>
<td>Em</td>
<td>Ditto</td>
<td>79 49</td>
<td>15 ditto.</td>
<td>ditto.</td>
</tr>
</tbody>
</table>

It had been losing at the rate of 56 seconds a day, mean time; but between the 4th, and 7 minutes and a quarter, and the 5th, at the same hour, lost 2 minutes 59 seconds, from being wound up five hours later than usual, i.e. at 5 P.M. on the 4th instead of noon. I observed again at a quarter after four P.M. and found the losses, in 9 hours apparent time, to be 40 seconds. Allowing this rate from 4 A.M. to 7 and a quarter, and the losses in that time will be 16 seconds, giving watch flow for apparent time, 2 hours, 18 minutes, 30 seconds, at the time of observation, and this is the quantity here allowed. Planet rather near the horizon.
The Variation of the Compass, observed by the Sun's Azimuth. N.B. Both the Altitudes and Azimuth were taken with the Theodolite.

<table>
<thead>
<tr>
<th></th>
<th>Place</th>
<th>A.orP.M</th>
<th>Altitude</th>
<th>Azimuth</th>
<th>Variation</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1792</td>
<td>Feb. 23</td>
<td>Baad</td>
<td>P</td>
<td>22 39 0</td>
<td>116 2 0E</td>
<td>1 8 0E</td>
</tr>
<tr>
<td></td>
<td>May 1</td>
<td>Oujein</td>
<td>A</td>
<td>11 25 53</td>
<td>78 8 0</td>
<td>0 2 0E</td>
</tr>
<tr>
<td></td>
<td>May 2</td>
<td>Ditto</td>
<td>A</td>
<td>14 4 45</td>
<td>79 34 0</td>
<td>0 41 0W</td>
</tr>
<tr>
<td>1796</td>
<td>April 9</td>
<td>Futtchburgh</td>
<td>P</td>
<td>120 0</td>
<td>82 20 0</td>
<td>1 37 0E</td>
</tr>
<tr>
<td></td>
<td>April 12</td>
<td>Ditto</td>
<td>A</td>
<td>22 30 57</td>
<td>90 19 0</td>
<td>1 47 27E</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>23 20 57</td>
<td>89 52 0</td>
<td>1 42 13 E</td>
</tr>
</tbody>
</table>

1796, April 15, at Futtchburgh; observed the following distances of the Moon from Aldebaran and Spica:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>H. M. S.</td>
<td>°  ′   &quot;</td>
<td>H. M. S.</td>
<td>°  ′   &quot;</td>
</tr>
<tr>
<td>6 43 22</td>
<td>61 10 51</td>
<td>8 1 58</td>
<td>72 54 30</td>
</tr>
<tr>
<td>50 20</td>
<td>13 0</td>
<td>5 10</td>
<td>52 15</td>
</tr>
<tr>
<td>57 5</td>
<td>15 15</td>
<td>8 46</td>
<td>51 15</td>
</tr>
<tr>
<td>7 3 45</td>
<td>18 0</td>
<td>12 2</td>
<td>49 45</td>
</tr>
<tr>
<td>9 5</td>
<td>19 45</td>
<td>15 49</td>
<td>47 30</td>
</tr>
<tr>
<td>6 56 43</td>
<td>61 15 15</td>
<td>8 8 45</td>
<td>72 51 3</td>
</tr>
</tbody>
</table>
Also the following Altitudes for rectifying the Watch.

<table>
<thead>
<tr>
<th>Time by Watch</th>
<th>Altitude Aldebaran</th>
<th>Time by Watch</th>
<th>Altitude Spica</th>
</tr>
</thead>
<tbody>
<tr>
<td>7 36 58</td>
<td>24 39 45 double angle</td>
<td>7 46 4</td>
<td>64 40 0 double angle</td>
</tr>
<tr>
<td></td>
<td></td>
<td>48 33</td>
<td>64 36 30</td>
</tr>
<tr>
<td></td>
<td></td>
<td>51 9</td>
<td>65 34 15</td>
</tr>
</tbody>
</table>

Error of the Sextant 2' 15" subtractive.

Results

<table>
<thead>
<tr>
<th></th>
<th>H. M. S.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Watch flow by Aldebaran</td>
<td>46 49</td>
</tr>
<tr>
<td>by Spica</td>
<td>42</td>
</tr>
<tr>
<td></td>
<td>46</td>
</tr>
<tr>
<td></td>
<td>47</td>
</tr>
</tbody>
</table>

Mean flow for Apparent Time 46 46

<table>
<thead>
<tr>
<th>Apparent Time</th>
<th>Apparent</th>
<th>Altitude</th>
<th>True distance</th>
<th>Longitude</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Moon.</td>
<td>Star.</td>
<td>centre Moon &amp;</td>
<td></td>
</tr>
<tr>
<td>Apparent Time</td>
<td></td>
<td></td>
<td>Star.</td>
<td></td>
</tr>
<tr>
<td>H. M. S.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st set Alde.</td>
<td>7 43 29</td>
<td>66 49 41</td>
<td>61 38 36</td>
<td>79 41 45</td>
</tr>
<tr>
<td>2nd set Spica</td>
<td>8 55 31</td>
<td>64 20 48</td>
<td>72 14 54</td>
<td>80 7 45</td>
</tr>
</tbody>
</table>

Longitude of Fütteghur by mean of both sets 79 54 45
NOTE

Respecting the Insect described in Page 213.

THIS insect is the Meloë Chihorri of LINNÆUS. The following extract from a late publication will shew how much the gentlemen of the faculty are indebted to Captain HARDWICKE for having pointed out to them so valuable an addition to their Materia Medica in this country.

"I shall only observe, that the Papilio, &c. are here extremely common, as is likewise the Meloë Cichorii Lin. towards which Doctor MANNI has endeavoured to direct the attention of his countrymen. It remains from May to August, and especially during June and July, in astonishing quantities, not only upon the cichoreum but also upon the cercalis carduus and cynora cardunculus. The common people have long used the liquor that distills from the insect, when the head is torn off, for the purpose of extirpating warts; and Mr. CASIMIR SANSO has often employed it in lieu of the common blistering drug: but to render it more generally useful Doctor MANNI has made a variety of experiments, and found that forty-five grains of the Meloe, and fifteen grains of Euphorbium fermented with flour and common vinegar, and well mixed up, made a most excellent blistering plaister. The proportions must be increased, or diminished, according to the age, sex and constitution of the person, but the above mentioned quantity usually produces a proper effect in thirteen or fourteen hours. These insects are collected morning and evening, and put into a covered vessel, when they are kept until they are dead, when they are sprinkled with strong vinegar, and exposed to the hot sun, until they become perfectly dry; after which
"they are put into glass bottles and carefully kept from humidity."

Travels to Naples by Charles Ulysses, of Salis Morschlin.—translated from the German by Anthony Aufrere, Esq. London, 1795, p. 148.

NOTE

Referring to Page 204 of this Volume.

HAVING lately passed Benares. I took that opportunity of again examining the observatory, and ascertained the circle which stands on the elevated terrace to the East (respecting the position of which I formerly spoke with some degree of hesitation) to be situated in a plane parallel to the Equator.

W. Hunter.

Sept. 28 1797.
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1797.

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The Half Sheet Sig. L with a Star to come before the whole Sheet Sig. L.

The Pages 133 and 141 Wood Cuts (in the Quarto Edition) must be folded in, to prevent their Work being cut into.

In Page 215 mention is made of a Drawing accompanying the Description of the Meloë Insect, to which References are made in Page 217; but there does not appear to have been any Plate engraved from the Drawing, as there is none in the Calcutta Edition, from which this was Printed.