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Oriental

HISTORICAL MANUSCRIPTS,

IN THE TAMIL LANGUAGE:

TRANSLATED;

WITH ANNOTATIONS.

By WILLIAM TAYLOR, MISSIONARY.

IN TWO VOLUMES.

VOL. I.

MADRAS.

1835.
TO THE HONORABLE

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NOW AN INTEGRAL PORTION OF

THE BRITISH INDIAN EMPIRE,

IS GRATIFYINGLY AND MOST RESPECTFULLY

DEDICATED,

by

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The names of gentlemen received too late for insertion in this list, together with those which may hereafter come to hand, will be prefixed to the second volume.
PREFACE.

Inquiries into the events and transactions of past times interest our curiosity; they teach us lessons of practical wisdom; and they sometimes incite, or qualify, us to be useful to our fellow men. While our curiosity is gratified by the knowledge acquired of matters unknown, or only partially known, to us before, we reflect on the springs of human action, observe wherein they are right, and but too often wherein they are wrong; and, whether nations or communities are committed to our guidance, or we have only to regulate our own personal affairs and interests, we alike learn what to do, and what to leave undone, what to seek, and what to avoid. Besides, as we are social beings, formed not for ourselves alone, but for others also, it may happen that when our researches bear on a once distinctly national, but now dependent, people, inclination may be caused to co-operate with the power of exerting beneficence; and a prostrate people may, by degrees, be elevated and informed; may be awakened to a consciousness of moral dignity, and be themselves rendered increasingly useful, wise, and happy.

The principal subject of the work now to be submitted to the reader, is the ancient southern kingdom of Madura, so entitled from its principal town. It is contained between 8° and 11° of north latitude, and 95° to 97° of east longitude: its proper boundaries are, the river Cauvery on the north; the Bay of Bengal and Straits of Manar on the east; Cape Comorin and the Indian Ocean on the south; and the chain of Ghauts, or mountains, on the west. It is called Pandionis-regio by Ptolemy, being a translation of its native name; and the capital town is by him spelt Modura, nearly the same with its present appellation. The ancient native designation of the kingdom is Pandiya-mandalam, or the Pandiya territory: the name of the
capital is properly Mathurai; and it also once bore the name of Alavayi, from a particular mythological legend, to be found in the body of the work. The boundaries of the kingdom have been stated by various native writers, with unimportant differences, and may be summed up in the translated words of a late head Bramin of the temple, who says, "The Pandion territory is south of the river Vellar, east of the town of Perur, north of Cape Comorin, and west of the eastern sea." Hence it would appear that its northern boundary was anciently less restricted than in more modern times. It is considered by native authors as only a portion of the Dravida country, or that within which the Tamil language is vernacular; and some further observations, illustrative of their opinions, may with advantage be deferred until we come to notice the relations of the Pandiya-mandaalam, with other ancient kingdoms.

The history of the country, thus defined, is professedly the leading object of the present work. So far as the utility and purpose of this introduction is concerned, it may be perhaps the best mode of proceeding, to take up this point in reversed order. Madura is now merely a decayed fortified town; and, within circumscribed boundaries, the seat of an English collectorate: but it once included the present modern kingdom of Tanjore; the independent district of the Tondiman; a portion, if not the whole, of the collectorate of Trichinopoly; together with the collectorates of Coimbatore and Tinnevelly. The country came into the possession of the British, partly in consequence of the very recent struggles with the native Polygars, (more accurately Palliya-carer; that is, heads of districts,) who were originally feudal chieftains, holding lands on condition of military service, from the later sovereigns of Madura; and continuing for some time, like offsets from their country Banyan-tree, after the parent trunk was uprooted. More remotely, the acquisition of the capital and country is to be traced to the part taken by the English and French in the wars of the nabobs of Arcot with the pretender, Chunda Saheb, and his auxiliaries. Passing lightly over those transactions, we note simply (as will be seen in the following manuscripts) that, in consequence of a contested succession, the aid of Chunda Saheb was invoked by one party, and that of Subder Alli, son of the reigning nabob, by another party. The interminable feud was fed and nourished till it had drained the treasures of both the competitors, when the country, the object of their competition, became the prey of the armed interventionists; a seizure, in its remoter consequences, attended.
by battles, sieges, devastation, and misery to the inhabitants, requiring in this place only a general indication, without details. But these miseries were not before unknown. Yet the country had, comparatively, enjoyed a long rest under its princes of the Carnataca dynasty; a part of whom indeed had ruled with a feeble or iniquitous sway; but who, taken as a whole, had added to the lustre and consequence of the kingdom. Some of these princes appear at times to have had disputes with the Mysore rajas; and one, we find from manuscript authority, had great influence at Conjeveram, (once the capital of an ancient kingdom,) extending to the regulation of castes and ceremonies, in a way that would indicate almost sovereign power. But next to the head of the dynasty, the most illustrious of this series of rulers was Trimala-Naicker, or Trimul-Naig, as his name is commonly written by Europeans. This prince seems to have possessed as enlarged and liberal a mind as could well fall to the possession of one placed in his circumstances; and that, under such circumstances, he was still the slave of superstition will not excite much surprise. He built an extensive and superb palace, still existing in partial ruins, in which the Saracenic style of architecture singularly mingles with the one properly Indian; leading to a supposition that he must have procured his architect, or some of his workmen, from Bismagur, where, owing to wars and negociations with the potentates of Delhi, that style was probably well known and imitated. Trimul-Naig also expended vast sums on the temple, its servants, ornaments, and festivals. An extensive and beautiful tank east of the fort, known by the ordinary term of Tepa-Kolam, was dug, and ornamented with magnificent flights of stairs on the whole of the four sides, and with the usual sacred emblem of a small pagoda in the centre, by his order; and an annual festival, when the god takes his pleasure on the water on a floating ornamented raft, was instituted by him: affording, singularly enough, a raree-show for the English many centuries afterwards. But the chief work of the monarch was a very large and magnificent hall, or great choultry, to the east of the temple, and close to it. This work, of which some curious anecdotes will occur in the course of our illustrations, is truly wonderful; arising, not only from the large dimensions of the blocks of granite made use of, which is a more common thing, but also from the ingenuity, excellence, and great singularity, of the sculptured work cut out in bold or entire relief from the pillars; and unrivalled, unless by similar works at Conjeveram. There is also a Simasanam, or throne of
black marble, whence, apparently, this monarch dispensed justice; but it was also
probably a seat occasionally appropriated to the idol after processions: in the present
day, at least, there is a festival recently revived, (if not invented,) on which occasion
the idol, for many days consecutively, maintains its place on the throne, in the midst of
attendant Bramins and a concourse of people. Another choultry adjoining this one,
was left by the monarch unfinished at his death; and so it still remains. He also
either built, or ornamented, the lofty towers of the temple: the northern tower still
remains unornamented; and stands confessed, in that state, a striking copy of
Chaldean architecture. After Trimul-Naig's sun had gone down, to quote a native
metaphor, he had no equal successor; nor, indeed, equal predecessor, except in
Visvanatha-Naicker, founder of the dynasty. We shall leave to the principal
manuscript, in the second volume of this work, the poetry and romance connected with
Visvanatha-Naicker's accession, and simply note, that this kingdom was given to him
by the Rayer of Vijia-nagaram, or Bisnagur, who had previously interfered, with a
powerful army, in a question regarding the succession. Visvanatha-Naicker over-
came some chiefs of Travancore, by his personal valour in single combat, and
acquired their territory. By a treaty with the king of Tanjore, of whom we first hear
about this period, he gave him a place, eligible to that monarch, in exchange for the
rock of Trichinopoly, which had become a strong hold for robbers, who were a great
annoyance to pilgrims going to Ramiseram. The fort of Trichinopoly was built by
the Naicker, after clearing it of the banditti; and from its being an occasional place of
residence with him and his successors, the mistake probably arose, whereby Europeans
have written and spoken of Trichinopoly as the metropolis of the Madura country.
The famous temple of Sri-rangam, or Seringham, was also built by Visvanatha, on
the sacred island formed by the river Cauvery; and it was largely endowed from the
same source. But still his principal attention was paid to his own capital. He
extended and entirely rebuilt its fortifications. The more ancient fort was much
smaller, and perhaps proportionably stronger: at all events it did not content the new
regent from the north, for he marked out new, and extended, lines of circumsallation;
raising on them massive walls, surmounted by circular bastions at intervals, with
watch-towers over two of the gates, and a moat around the whole. We here first find
the mention of feudal service; for Visvanatha-Naicker gave extensive districts to his
principal chiefs in liege, on condition of their raising their quota of troops on emergency arising; and to each particular chief was committed the charge of repairs and defence, in case of siege, of a particular bastion and portion of the wall. These chiefs were the original Polygars. The extent of the walls would make such an arrangement needful; seeing that each side of the square is, by rough computation, at least a quarter of a mile. Thus Madora became a fortified town: slight dilapidations being excluded, these walls remain, except on the north-west angle, where the modern structure of the fortification is European; telling a tale, even were all records silent. But we pass on. Antecedent to the accession of the Carnatic lords, there would appear to have been unsettled times. About 1370 A.D. the Mysoreans had driven away the Mahomedans; and, after a few intermediate occurrences, had re-established some illegitimate descendants of the ancient Pandions, but these seem to have been quickly set aside by another power; the title of Naicker attached to whose names, indicates a Mysore origin, and it is at least extremely probable that a Mysore chieftain was established, or established himself, sovereign of Tanjore, and over a part of the ancient Pandiya-mandalam, about this time. But we do not decidedly read anything of the Rajah of Tanjore, at least in our manuscripts, before the time when a descendant of the Pandions complained to the Rayer of Bissagur, that the king of Tanjore had forcibly obtained possession of his (the Pandion’s) inheritance. On this ground the Rayer sent his general, Nagama-Naicker, with an army; who conquered the country, and then retained it for himself; until subdued in turn by his son, Visramad-tha, at the head of another army from the Rayer, sent to chastise his rebellious general. Antecedent to the Mysore conquest, the Mahomedans had ruled, and, as it would seem, with no common violence. They had seized on the country about 1330 A.D.: the first certain date afforded by our manuscripts; all previous dates being reckoned from the uncertain era of the Cali-yugam. From that time upwards, we have noticed of a line of Pandion kings, broken by periods of uncertainty, and, apparently, by incursions of foreign conquerors, until about the beginning of the Christian era we find the country subject to the ascendancy of the famous Vicramaditya, king of Ougain; one of the Pandions ruling for a time as his viceroy. Higher upwards still, we discover that the kingdom had been conquered by a neighbouring king, and re-conquered.
by a Pandion. Previous to the conquest by the neighbouring state, its kings had been in friendly alliance or league with the Pandions; and these last had been strengthened by friendly relations with the very ancient kingdom of Hastina-puri in the north. At a still earlier period, a famous personage, connected with that royal house, is stated to have formed an alliance by marriage with a Pandion; an occurrence which seems to be well authenticated, and could not have occurred later than one thousand years before the commencement of the Christian era. But we have now ascended to the fabulous period of the history; in which, however, there are vestiges of truth. Beyond this, in the ascending series, we have mythological legends. On all these points, down to the era of Vicramaditya, we shall not here enlarge, but refer our readers to the copious annotations contained in the first volume.

The antiquities of the place, exclusive of those already mentioned, and of remoter date, are, the temple, the old fort boundaries, and some surrounding localities. The temple is a spacious place: the outer walls being a square of three hundred paces. The lofty towers which rise above the gate-ways seem more ancient than parts of the wall, but the small inner shrines of the tutelary god and goddess, together with the small tank, enclosed by stone steps and a cloister, are among the earliest vestiges of remote ages. Within the walls there is also a curious area, said to contain a thousand pillars, and made to resemble a thickly planted grove of trees. Vague reports of treasures buried here exist: and it is even asserted that pearls, thus concealed, when dug for, have been found decomposed. It is most likely that such statements are mere country tales. The boundaries of the old fort are still to be traced in some places, especially on the southern and western sides: its area must have been, at the utmost, not more than half that of the modern structure. The old moat runs in a direction west from the palace; and, from its side, foundation bricks of the wall have been dug out. They are of larger size, firmer texture, and more deeply red color, than is now usual. The more modern fort is chiefly constructed of stone, filled up with earth. Some hills around the town, and at a short distance, are matters of mythological legend, as will be seen in the body of this work; and the Potheiya-mati, or hill at Courtailum, is peculiarly said to be the distinctive mountain of the Pandiya-mandalam; while other mountains are spoken of by native
writers as distinctive of other connected kingdoms. The temple of Ramiseram may be included among the antiquities of the Pandion kingdom, from its connexion with the famous Rama, and the war in Lanka: this is celebrated in every part of India; 

The relations of the Pandion kingdom with other kingdoms of like antiquity, is a matter of some historical interest. Exclusive of the comparatively modern relations already sufficiently adverted to, there are others more remote. We find in one authority, the Tonda-mandalam, Nadu-nadu, Sora-desam, Pandiya-desam, Sera-desam, Congana-desam, enumerated as forming the whole of the Dravida country. But these distinctions are not equally ancient. The Sora-desam, Sera-desam, and Pandiya-desam, are most frequently alone enumerated as co-existing; and our manuscript authorities in the first volume allude to no other, in the remote period of antiquity. With the Sera-desam, or Malayalam country, the Pandion kingdom seems generally to have had friendly relations: there does appear to have been some trifling exceptions, and but very trifling. On the contrary, between the Pandiya-desam and Sora-desam, there was repeatedly much rivalry, strife, and war. The Sora-desam, or Sora-mandalam, is what is improperly termed the Carnatic; extending from the Cauvery on the south, to the Palar, at least, on the north; and from the sea on the east, to the Ghauts on the west. But this extensive tract of country was in after ages, we believe, divided into two portions, the Sora-mandalam proper, and the Tonda-mandalam. From Sora-mandalam comes the Choramandel of ancient geographers, and through them, our "Coromandel coast." Such is the true derivation of this term, to the exclusion of the Jala-mandalam, or water-country, of Colonel Wilford, and the Chola-mandalam, from Cholam, (holcus Saccharatus, or great millet,) a species of corn, much cultivated, to which Father Bartolomeo erroneously refers the derivation. Dr. Robertson, guided by ancient European authors alone, points very accurately at the true one. In seeking for the origin of the term Pandiya-mandalam, our readers will find in the first volume indications of doubt as to whether it came, according to our manuscripts, from a son of Durvasu, or whether it proceeded, at a much later period, from Arjuna, one of the five Pandavas so much celebrated all over India. When those observations passed through the press, we had not met with a passage in the Harivansa, adduced by
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Colonel Wilford, which confirms the statement of our manuscripts by assigning the south country to Dürwasu; and adding, that in the tenth generation after him four brothers divided the peninsula among them: they being respectively named Pandya, Ceralo, Cola, and Chola, of whom Cola had the most northerly portion; and in the other three, we have the original heads of the Pandiya, Sera, and Sora families. We rest with some satisfaction on this origin, confirmed, in the leading point, by concurring authorities; though it militates somewhat against the conclusion, when we find later bards, such as Pugerenden and Ottiya-Kutten, speaking of the Sora kings as of the solar line, the Pandion kings as of the lunar pedigree, and the Sera kings as of the agni-vamasa, or fire-race; but this is most probably only poetic rivalry, embellishment, and in part invention.

Of the bickerings, border incursions, and even reciprocal conquests, as well as occasional league and friendships, of the Pandion and Sora kings, sufficient details will be found in the course of the work. Generally speaking, Indian princes, purely such, as distinguished from foreign invaders, have been less addicted to warring with each other, than those of almost every other ancient nation. Hence, in a great degree, arises the paucity of materials for Indian history; but, happily, periods most barren of historical incident, have always been most felicitous and prosperous for the people. When light plays undisturbed around the mountain tops, the vallies rejoice; but when the lightening cloud, gathered on the summit, sweeps down the mountain ranges, the peasant’s field or plantation at the foot, presently exhibits signs of desolation. That country is the happiest which knows least of the horrors of war; and India at large, would have been one of the happiest of such countries, upon the whole, had foreign invaders from the north not been tempted by her spoils. Exceptions to this rule have been sufficiently frequent to prevent our regarding the prevailing tranquillity as superhuman. Yet so abhorrent is the Indian mind, especially in the sacerdotal and literary class, from war, that we may imagine three out of the four ages so celebrated among them, to have been so distinguished from the occurrence of wars alone: the first step of deterioration being dated from the slaughter, by Parasu-rama, of great numbers of Cshetriya kings in battle; the second, from the great war waged by Rama-Chandra against Ravana; and the last, from the civil strife and dreadful
slaughter marking the war of the Pandavas, when friends and relatives met in hostile array and slew each other; fixing the beginning of the Cedi-yug, the last, most debased, and iron age of time. But however this may be, we turn, with pleasure, even from such international disputes as those of the Sora and Pandion kings, to more interesting relations of the latter with the kings of the Sera country; which relations seem to have been those of commerce. Any vestiges of such intercourse, from manuscript authority, are indeed but faint and few; yet it is traditionally known that such intercourse has always existed. We find mention of one Pandion king, who personally traded by sea, though with what country is not stated. The other coast has however always been famous for its exports; and many of these were brought over the mountains, or through the passes, from the Pandiya-mandalam. Dr. Robertson, in his inquiry into the commerce of the ancients with India, has shewn, most satisfactorily, that the Malayalam or Malabar coast partook largely of this traffic. One, at least, of the ancient emporia must have been on that coast. We think, however, he has erred, most remarkably, in fixing the Sera-metropolis in the latitude of Kantocheou, in China, merely because its latitude agrees with that assigned to Sera-metropolis by Ptolemy; whose latitudes cannot with so much precision be depended upon, and are as much condemned by Dr. Robertson, in other cases, as praised in this. Sera-metropolis, we conjecture to be no other than Tiruvanchi, the capital of the Sera-desam, according to our manuscripts. Whoever looks at Ptolemy's distorted map of India, will consider the question of latitude, so far as he is concerned, to be of little consequence. And any attempted derivation of Sora from Serica, because China has usually abounded in silk, would be forced and artificial; especially when an ancient nation of that name existed, which unquestionably held great commercial intercourse with those whom we usually, and somewhat too exclusively, term the ancients. We have noticed, also, that Colonel Wilford, guided perhaps by Dr. Robertson, identifies the Seres with the Chinese; and by means of data from which, aided by our additional documentary information, we should draw a different conclusion. He quotes from Pliny, the language of an ambassador from Ceylon to Rome, (in the time of Claudius,) in which the ambassador says, that he knew the Seres; that they were not very remote from his own country; and that his country people
traded with them. If the ambassador really came from Ceylon, (that is, if Taprobane, the island mentioned by Pliny, be Ceylon,) he would know the appellation of Sera-desam as familiarly as that of his own country: but he would most likely know very little of China, usually called by Hindus Sina-desam, and never Sera-desam. We have read (without knowing at present where to turn for our authority) of an ambassador sent from Rome, by Augustus, to the Pandion king. In that era there was no northern monarch of particular fame except Vicramaditya, who, we believe, was never termed a Pandion; but if commercial relations with the Sera country had made the Roman people acquainted with the importance and ancient fame of the Pandiya-mandalam, it is not impossible that some Italian merchant might have been instructed to penetrate, carrying presents, so far into the interior. Without some such intercourse, we do not see how geographers could have come at their Pandionis-regio and Modura; so obviously of correct native origin. However, it may perhaps be quite unimportant further to extend any such inquiries; and we will therefore return to the internal affairs, more properly such, of India alone.

We are not confined, by our manuscript authorities, to the limits only of two or three small countries. They advert, though often with mortifying brevity, to the whole of India; and to Indian history from the very birth of time. In their brevity, they resemble many other chronicles of ancient countries: for example, Palestine or Persia. The reader, it is hoped, will not reject what they do proffer of information; though he may wish they had been more diffuse, and the annotator somewhat less so. It must be admitted, that some effort has been made to cast a redeeming ray of interest around comparatively meager details, by laying every available source of information, known to exist, under contribution. We trust the result will be to present, both a more full, and a more connected, view of Indian History, from the earliest periods, than has yet been placed before the public; either in England or India. By Indian History, we mean that purely such; for it has heretofore been the fashion to write Indian history only in such portions of it as related to foreign conquerors, and to dominions ruled by foreigners to the soil. Other portions have been given up, for the greater measure, in despair; from want of sufficient documents. Much, it is true, is still deficient: yet an approximation is better than
nothing. In particular, we venture to hope, that the important question of Indian chronology will not be found more satisfactorily arranged, in any one place, than we have attempted to effect in this work, by deductions from the most extensive inferential sources available. And while the result confirms some important portions of the Mosaic history, we think it will be admitted, that nothing really contrary to that inspired account can be convincingly, or even plausibly, drawn from Indian sources. The Mosaic narrative must still remain the oldest, best authenticated, and most valuable one in the world. If our researches have in any measure strengthened that conclusion, without any thing further, we should not consider the time employed as entirely wasted. But, in addition to ordinary history, there is a somewhat full exposition of native mythology, from native documents, and not from foreign prejudice, or partiality; through which exposé we do certainly expect some practical results, needless to be detailed. We have sometimes had to wade through matters distasteful; and difficult, with sufficient delicacy, to bring forth to the light, even while feeling it needful to do so, and yet not to offend the purest mind. On this particular we have felt, and do feel, the most trembling solicitude. We trust, however, that no offence has been committed against the laws of delicacy and purity. But we certainly have not exaggerated the worst view of Indian character. Much is left in the shade. Modern ideas of refinement, are better, nobler, and more elevated, than those which have usually prevailed in earlier times; and especially where the holy and sanctifying light of the Christian religion has never shone. The writer disguises not his wish indirectly to urge, by practical exhibition rather than verbal declamation, the duty of holding that light, as clearly and powerfully as possible, before the native mind; yet this wish has been carefully subdued, and will never appear prominent, for the most adequate reasons; and, in part, because the very end sought would thereby be frustrated. And here, once for all, the writer would humbly beg leave to declare his full conviction, that this duty, in the way of active interference, is not the part of rulers; at least in the present state of India: they will rather aid the efforts of duty made by others, only by silent but real neutrality. And we submit, that real neutrality is desirable. We have glanced, in passing, at the philosophy, and at the poetry, of the country more immediately the subject of
illustration; the former of the two is but meager; on the latter point, there remains as yet much to be explored: a dialect more perfect than the poetical Tamil perhaps never existed.

In that period which is nearest to our own times, the records contained in our Manuscripts will be found to form an ascending series with the copious narratives of Mr. Orme, and Colonel Wilks. The latter gentleman, in entitling his work "Historical Sketches of the South of India," is somewhat illogical, seeing that his sketches pertain almost wholly to the Mysore country; which, however prominently brought before the public attention by the events ending in the overthrow of the Mahomedan dynasty, is yet but a small portion of Southern India, and not the most important one. But the work itself is one of great interest; and while it throws a faint ray on some interference of the "Madura-Naicks," that is, rulers of the Carnatica dynasty, in the affairs of Mysore, to their own detriment, it receives some illustration in return, by details of Mysore intervention and conquests, at an earlier date, in the Madura country. The laborious pages of Mr. Orme, invaluable as they are, may obtain one or two corrections, especially in the opening portion, from the brief narrative in these manuscripts; and in other points they receive additional confirmation. The discrepancies of the two accounts may be possibly sufficiently obvious on comparison; but will, at all events, have some further notice in the proper place. There are yet wanting some fuller details of the Malayalam country, and also of the Carnatic: the former possibly, and very probably the latter, may be capable of further elucidation from the Mc.Kenzie Manuscripts, preserved in the College of Fort St. George, of which an inspection has been promised to the writer, by two gentlemen connected with the Madras Literary Society. Should such an inspection prove to be attainable, and nothing further of importance result from it, personal inquiries may very probably be made at Conjeeveram, with a view of getting at some details of the Sore kingdom, and some illustration of the influence exerted by some of the Carnatica lords, at a comparatively modern period; which latter, in particular, will be of advantage to our second volume. If to the above desiderata, any manuscripts could be obtained at Tripetty, concerning the ancient kingdom of Narsimnapuram, and its capital Chandragherri, then details of
Peninsular history, south of the river Krishna, might be regarded as tolerably complete. It is not, however, always that what is desirable is practicable; and our wishes must not be the rule to guide a corrected expectation.

Some little explanation, in passing, of the mode in which the manuscripts to be included in the present work came into the hands of the translator and editor, may not be improper, or uncalled for. They were first procured by Mr. W. C. Wheatley, a confidential employé of our late Governor Lushington, at the time when he was Collector of the District of Ramnad, Tinnevelly, and Madura. Mr. Wheatley was a singularly mild, able, and well-informed man; and, as such, duties of very great importance and responsibility were often confided to him. He has received honorably distinctive notice from Sir Alexander Johnstone, whose researches at Madura he aided. And, at the time when Colonel Mc.Kenzie was making his very extensive inquiries after manuscripts and inscriptions throughout the Peninsula, Mr. Wheatley was pointed out to him as a suitable person to help forward the work. It is one misfortune attendant on the Mc.Kenzie collections, bulky as they are said to be, that they have never been properly digested; and perhaps it is not to be regretted, that these documents now to be brought before the reader did not sink into the same vortex. By what means they failed of reaching their intended destination, the writer has no means of knowing: it might have been by the premature decease of Mr. Wheatley, or by the removal of Colonel Mc.Kenzie to Calcutta. The manuscripts remained in the hands of Mr. Wheatley’s relict, by whom they were presented to the translator, on his making inquiries after such documents, in the year 1825. The documents, entitled distinctively, Pandion Chronicle, Supplementary Manuscript, and Carnatica Dynasty, bear the marks of age, though, of course, not of remote time; they are all three in the same native hand writing: the few concluding words at the end of the first, which the editor has distinguished by a [ have evidently been added since, and in a different hand writing. These principal manuscripts, with a variety of smaller ones, written by other hands, some of them made use of in the first volume, and others reserved for the second, were received at the same time. The Stalkot Purana was procured afterwards; and is not properly to be numbered among the MSS. intended for Colonel Mc.Kenzie. They all afford
internal evidence of authenticity: any person who desires it, may obtain an inspection of them by calling, while they remain in the editor's possession. It is intended to deposit them, at a future period, in the archives of some public institution; most probably those of the Royal Asiatic Society of London, as they supply many of the historical desiderata put forth by that learned body. It was once intended to transmit them, with literal translations, according to the rules of that Society; but some discouragements, and great professional labors, intervened: and when the matter was vigorously entered upon, as a printing press was at command, it was judged best to edit them in the present manner.

It may be needful to apprise the Tamil scholar, in particular, that the printing of the manuscript text proceeds upon the principle of transferring that text unaltered to the printed page. Hence criticisms on the orthography will be out of place. The manuscripts are not written in the style anciently appropriated only to polished versification; nor in the grammatically polished manner recently introduced through the medium of the College of Fort St. George, which is, in many respects, a medium, and, as such, a new, dialect; but they are written as natives usually wrote their own language some years since, and as they still write it in the common concerns of life. The editor, from the first, felt that it would be wrong, on principle, to attempt to make any orthographical corrections; the subject not turning on the niceties of grammar, or elegance of polished language; but being simply plain matters of fact, plainly recorded, without the slightest visible affectation of moonshee's learning. Hence it was the editor's wish, to transfer as nearly a fac-simile as possible to the paper: a few pointed letters and other marks have nevertheless unintentionally got in; the originals have none of them. It may suffice to observe further on this head, that were the orthography of the manuscripts other than it is, unless it had been versification, that circumstance would have stamped them spurious; and would mark them as productions, at the utmost, of the last ten or fifteen years.

An objection which might arise, chiefly in the mind of the mere English reader, may perhaps be prudently noted. Modern histories are so minute, and so verbose, that a person mostly accustomed to them, might be tempted to overlook the importance, and regard with contempt the brevity and meagerness, of these documents.
The importance consists in our having any details whatsoever concerning times and places unknown or obscure before; rather than in the copiousness of such details, however desirable it might be. And extreme brevity, even to meagerness, has often marked historical or biographical documents composed in periods when the art of printing was unknown, or had not been introduced into the countries of the authors. Eutropius and Cornelius Nepos have shown us with what simplicity and extreme brevity important records may be composed, even in the country and the language of Livy and Tacitus. To find anything analogous to such writers as the last two in India, or even to such a medium as the historical books of Sallust, would indeed be a treasure: but in the deficiency of fuller records, what can be obtained, ought not to be fastidiously rejected. There is not a document in the world of any thing like the value and importance of the historical book of Genesis; yet it is singularly brief, nay more meager, if tried by modern rules. And the chronicles of the ancient kings of Israel and Judah are as meager, tried by modern standards, as the Pandion Chronicle; though much more valuable: comparison, except in one point only, being out of the question. And if any reader of modern taste is disposed to slight these illustrations, he is reminded that when Sir Walter Scott was asked why he had not reduced his life of Napoleon into considerably smaller compass, he replied, "I had not time." Another author, of acknowledged talent, tersely remarks, "I had not time to be brief." Our Indian authors no doubt had time enough on their hands; we might wish that they had possessed less, could that have made them more satisfactorily verbose: but perhaps they wrote all they knew; and the candid reader, it is hoped, will not treat their testimony with contempt, because it is not so full as might justly be desired.

Perhaps a more important objection may obtain in the minds of some readers; and these are persons whose judgment the writer is disposed deeply to respect. Among those denoted, there are at least many who consider that a Christian missionary should be a man of one book; and they regard almost as profanation any apparent departing of effort from the one grand object to which life and all its powers have been professedly devoted. With some unimportant qualification, the writer himself has been of this opinion; and practically adhered to it for a series of
years. It rests not with himself that any alteration, even for a time only, has occurred in this mode of thought and action. After a period of perhaps more than usually unremitting effort, during upwards of ten years, devoted to the laborious and anxious fulfilment of his vocation, circumstances, unforeseen by human infirmity, and uncontrollable by his own will, though no doubt subordinated to the will of Divine Providence, threw him into an incapacity for further active exertion, and forced him into quiet and retirement. Aware of the impossibility of being satisfied with a state of non-exertion, this work, which had been occasionally though vaguely thought of before, was taken up with animation; and, in connexion with some other literary engagements more strictly professional, it has afforded full employment, in a way it is hoped not altogether useless. It may be observed with regard to the work of translation, especially of the first manuscript, that this was roughly done while applying to the study of the Tamil language in the direct discharge of missionary duty; and that too with a view to obtain a greater familiarity with the simply native Tamil, as distinguished from the modern dialect, technically termed Christian Tamil, which, from its arbitrary use of various words, is not intelligible to natives without some previous definition of terms; and some practice; and, also, as distinguished from the College style, which, though grammatically right, has not yet the sanction of general custom, and is adapted as yet chiefly to the learned; though there can be no doubt that, in a few years, it will have all sanctions in its favor. But under lately past, and present, circumstances, a missionary who should confine his attention to either, or both of the modern usages referred to, would not be in the best degree qualified for colloquial or written intercourse with natives of an ordinary rank or class in society. Exclusive, however, of a consideration so restricted, it is hoped that the general tendency of this work will be seen to bear indirectly on the promotion of the missionary cause; and to a younger class of students, whether civilians or missionaries, these nearly literal translations may prove of some service in aiding their progress in the acquirement of the Tamil language. For the rest, the writer must cast himself on the indulgence of objectors of the kind alluded to; begging leave only to remind them, that there are very many persons in the world, who run into the contrary extreme of judgment, inferring from the usual abstractedness of Protestant missionaries
from such pursuits, their great inferiority to Roman Catholic missionaries, and their prevailing incapacity, as narrow-minded men, who have scarcely two ideas; but who, being confined to their enthusiasm and fanaticism, are each, in his little circle, "homo unius littera," as Sir W. Jones sarcastically designated his incompetent and indiscreet antagonist, Fré Bartolomeo. This last opinion is as much an extreme as the other; and any thing that, however incompletely or imperfectly, may tend to remove such a false impression, wherever it exists, is some indirect service to the missionary cause; being one which the writer, however incompetent, would willingly aid by every discreet use of means or opportunities afforded.

It remains to apologize, not only to the critical, but to the general, reader, for some inadvertencies, errors, and oversights, which the utmost vigilance has not succeeded in entirely preventing. They will usually be perceptible to the eye, and will easily admit of candid correction, without entering on minute details; seeing that nothing of importance is affected by them. The reader will also be pleased to observe, that the orthography of native words, when expressed in Roman or Italic letters, agrees very nearly with the system of Sir W. Jones, for the orthography of Asiatic words; and if read according to the continental mode of pronouncing the vowels, the enunciation will not be far from accurate. The want of accented letters, in the fount of types employed, has been regretted, but could not be remedied. Perfection, however desirable, is not usually attainable.

This Preface cannot be concluded without returning very grateful thanks for the patronage which has been extended to the work; nor without expressing the hope that the very respectable character of that patronage may add to it weight, and attract to it notice, such as a retired and obscure individual could not, of himself alone, give or acquire. But, however thankful for such aid, the writer disguises not the entertainment of a wish, even higher in its object than attaining the approbation of subscribers, added to their patronage. In the general scope of the whole work, indirectly, and more immediately in a few portions of it, he has aimed at usefulness, by a reference to the best interests of his fellow creatures. This general tendency, and these particular portions, he has felt that he could bear on his heart before the footstool of Almighty God, commending them to his protection and blessing; and
if this inestimable benediction be in any measure accorded, he will have obtained a boon higher than the most distinguished among men could bestow; and will sit down contented, as not having labored without a full and an appropriate reward.

Coleman's Garden, Madras, April, 1835.
VOLUME THE FIRST.

Pandion Chronicle.
Stalla Purana (abstracted).
Supplementary Manuscript.
Cshetriya Kings, of Solar Line.
Contemporary Kings of Hastinapuri.
Notices of Magadha and Ouzein;
 of Vicramaditya, of Salivahana, etc. etc.
CHAPTER I.
INTRODUCTORY OBSERVATIONS.

SECTION 1.—Origin of the World and Division of Time.

The supreme Ishvaren is the creator, preserver, and destroyer, of all worlds. This supreme heavenly Ishvaren, by his grace, (or favor,) made the god Brahma, for the purpose of producing all living souls. Now, the age of this god Brahma is as follows:—The time of winking the eye is one moment; fifteen of these moments are a kattai; thirty of these kattai make a kali; thirty of these kati form one muhurrtam; thirty of these muhurrtam, one day. Fifteen days are a patsham; two of these patsham, a month. Two months make one iruthu; three of these iruthu make an ayanam; two of these ayanam make a year. Of these years of men, 360 make a year of the gods; of these, 4,800 form the Kiruthayugam; which contains of the years of mortals, 1,728,000. The Tiretha-yugam contains 3,600 years of the gods; or, 1,296,000 of the years of men. The Dwapara-yugam contains 2,400 years of the gods; or, 864,000 of the years of men. The Kali-yugam contains 1,200 years of the gods; or, 432,000 of the years of men. The whole making four yugas; containing, years of the gods, 12,000; or, 4,320,000 of the years of men. Now, one thousand of these great ages make one bright-half of Brahma's day; and one thousand more such yugas, complete his day. Thirty of these days are a month; twelve months, a year. One hundred of these years is Brahma's flood.

SECTION 2.—Situation of the Earth and other Worlds.

Beneath this Earth, made by the above Brahma, the supporting power rests on a tortoise, the serpent, and such like: on the eight sides are an elephant, eight serpents, and the thousand-headed Athi-seshan, which upholds the world.
It also supports seven inferior worlds, which are called, Athala, Vithala, Suthala, Nithala, Tarathala, Mahathala, Pathalam. And above Bulogam, (the Earth,) are, Puvalogam, Suv'rlogam, Mahalogam, Jennalogam, Tabologam, Satthyalogam; beneath which—

SECTION 3.—Situation of the various Dipas.

—The golden mountain, Maha-meru, is surrounded immediately by Jembu-dipa, extending a hundred thousand leagues, (ten miles each); around which flows the salt sea. Beyond this, are Saka-dipa and the sea of milk. Kusu-dipa is next, and the sea of Tyar, (curdled milk). Beyond, Kirounja-dipa and the sea of Ghee, (boiled butter). Further, Jamnali-dipa and sea of sugar-cane juice. Next, Pilatsha-dipa with the sea of honey, and Pushkara-dipa with the fresh-water sea. In this manner, one beyond the other in geometrical proportion, there are seven dipas and seven seas. Outside, in a circular form around these, is Sakkiravali-kiri, (or Wheel mountain); and to the East of that is Utiya-kiri, (or Sun-rising mountain,) where the Sun having risen, and proceeding to the West, sets again.

SECTION 4.—Names of the Fourteen Manus.

Moreover, for the purpose of protecting the world during the thousand great ages of the bright-half of the god Brahma’s day, the following fourteen manus bear rule, Swayambu manu, Suvarosisa manu, Tapasa manu, Surya manu, Raivata manu, Vaivasutha manu, Akkini manu, Ravuttera manu, Vasava manu, Paucheya manu, Bramha manu, Tatchana manu, Dherma manu, Suchchasa manu. Each one of these rules during seventy-one Sathura-yugas, (or great ages,) amounting, altogether, to 994 great ages to each of the fourteen. Besides these, in order to complete the bright-half of Brahma’s day, are required six more great ages.
SECTION 5.—Offspring of Swayambu manu.

Amongst these manus, while Swayambu manu ruled the world, his children were seven. Of these, Akkini-tirrku protected Jembu-dipa; Akkini-baku protected Saka-dipa; Methavi protected Kusa-dipa; Rathishiman protected Kirounja-dipa; Tuthiman protected Janmali-dipa; Kann'r protected Pilatcha-dipa; Vasantha protected Pushkara-dipa. These, thus named, protected the seven dipas. Among these, the children of Akkini-tirrku, ruling Jembu-dipa, are, Kuru, Iraniyar, Rammiyar; Patthira-suwan, Padan, Ari, Kethu, Mal, Illa; nine persons.

SECTION 6.—Division of Jembu-dipa; its Mountains, Rivers, and Countries.

These divided Jembu-dipa into nine partitions, bending like a bow to the South of mount Imaut, (or Emaus,) as far as to the sea, and measuring nine thousand leagues (ten miles each). Since Baratha ruled this country, it hence obtained the name of Baratha-kandam, (or the land of Baratha). In it are many mountains, the principal of which are, Mahendiram, Maliyam, Makatham, Pariyat-thiram, Satthi, Vinthiyam, Saiyam; in all, seven mountains. Many (sacred) places, Ayodhiya-puri, Mathura-puri, Maya-puri, Kasi-puri, Kanchi-puri, Avanthika-puri, Dwaraca-puri; altogether, seven towns. Among the rivers, the principal ones are, Bakirathi, Gauthami, Narmathi, Yamuni, Sarasvathi, Krishnaveni, Tangabathiri, Vegavathi, Tambravarami; in all, nine rivers. Among many countries, are the following, Anga-desam, Vanga-desam, Calinga-desam, Casumir-desam, Camboge-desam, Camarubu-desam, Saovira-desam, Saovirashtira-desam, Maharashtira-desam, Magar-desam, Maharava-desam, Nepala-desam, Kerala-desam, Dravida-desam, Carnadaca-desam, Lada-desam, Panadaka-desam, Pandirakirana-desam, Desarrna-desam, Kuru-desam, Boja-desam, Vithega-desam, Valmika-desam, Parpara-desam, Kosala-desam, Kuluntha-desam, Surasenna-desam, Danga-desam, Macha-desam, Saindava-desam, Purchera-desam, Randara-desam, Salava-desam, Koduku-desam, Dengana-desam, Nidiththa-desam, Ottiya-desam, Turuku-des-
sam, Durga-desam, Marada-desam, Pavundira-desam, Bachu-desam, La ••••••
Yavana-desam, Baguvan-desam, Kukutha-desam, Kasipa-desam, Sola-desam, Pandiya-desam, Sera-desam; in all, fifty-six countries. In these countries fifty-six kings reigned for a great length of time.

CHAPTER II.

OF THE PANDION KINGDOM IN PARTICULAR.

SECTION 1.—Discovery of the Tutelary God, and reign of the first King.

Among these, is the Pandion kingdom before mentioned. The god (Siva) was pleased to descend from Kailasa, and to dwell in the West of a town called Manwur, in which Kulasegara-Pandion was reigning; he being one of the Pandions, of the race of the Moon, and a descendant of the sixth manu among the fourteen, (that is) Raivatha manu, and in the thousand great ages of the before-mentioned Brahma’s day-time. While the subordinate deities were meditating on the god, they desired a very glorious tank to exist; he, by his sulam (club, or trident), striking the ground on the South-east quarter, and lifting it out, the goddess Gangi (i.e. water) very quickly sprung forth; and without suffering the stream to extend widely, he formed a tank. The god being in this water, the celestials thereby performed the pooyei, or ceremony of anointing. There being in that tank a lotos flower (padma, or tamari-pu) of the colour of gold, it was thence called Pottomari, (the golden lotos). Things being in this wilderness state, he, the god, pardoned (or removed) the crime of the god Indren in having killed the giant Virudrasuren. He likewise took away the curse (pronounced by Durvaser-rishi) on the white elephant: being two sacred amusements.
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Afterwards a chetty (or merchant), named Tanan-sheyen, when resting in this wilderness, seeing (the god), went and told the circumstance to Kulasegara-Pandion, reigning in Manuvur. He came with a great company and discovered the god, with the dwelling that Visvacarma had made while the god Indra was performing penance (or worship). Afterwards, having cut down all the jungle and built a town, making also towers and choultries, and jewels for the god, he himself was crowned king, in the twenty-first year of the gods, in the beginning of the Kirutha-yugam of the thirty-fifth great age, when twenty years of the gods had elapsed, and the thirty-fourth great age was completed out of the seventy-one. He reigned four thousand one hundred years of the gods.

Section 2.—Continuation of the first Dynasty, and Sacred Amusements of the God.

His son was Maliya-duvasa-Pandion. He reigned six thousand seven hundred years of the gods. In his days, the incarnation of Minatchi taking place, was one sacred amusement. His son-in-law, Swami-Savuntara, becoming a Pandion (by marriage), reigned sixty thousand years of the gods. Then, the dancing of the god in a silver temple, the food-pit made for the sake of Kundotharen, the calling of the river Vaigai, the calling of the seven seas, the calling of Maliya-duvasa (from the dead), were five sacred amusements. His son was Ukrama-Pandion, who reigned forty thousand years. During his reign, the god gave him the vel, the vali, the sendu, (three kinds of weapons): by the vel (or spear), he made the sea become dry; by the sendu (or ball), he struck the mountain Maha-meru; by the vali (ring, or chakra), he struck off the crown of the god Indra; in all, four sacred amusements. His son was Vira-Pandion, who reigned eight thousand four hundred years. In this (reign), the explaining the Vedas was one sacred amusement. His son, Abeshega-Pandion, reigned four thousand eight hundred years. In this reign, the selling the jewels, causing the sea to become dry by Varuna's quitting it, the powerful performance of all feats of deception, the giving sugar-cane to the elephant of stone (to eat), were five
sacred amusements. His son was Vikrama-Pandion, who reigned four thousand six hundred years. In this reign, the killing the elephant with an arrow, becoming first an old man then a young one and then a child, were two sacred amusements. His son was Raja-sekara-Pandion, who reigned nine thousand seven hundred years; in which reign, the dancing on alternate legs was one sacred amusement. His son was Kulottunga-Pandion, who reigned six thousand three hundred years. In these, the fearing the vengeance, removing the great crime, destroying the four arms, made three sacred amusements. His son was Ananta-guna-Pandion, who reigned four thousand two hundred years. During these, there were two sacred amusements—shooting the snake with an arrow, and killing the deceptive cow. His son was Kulottu-Pandion, who reigned seven thousand four hundred years. His son, Anantaguna-Pandion, reigned ten thousand one hundred years. His son, Kulapushana-Pandion, reigned six thousand three hundred years. His son, Anantaguna-Pandion, reigned five thousand five hundred years. In these years, the shewing the truth was one sacred amusement. His son, Kula-pushana-Pandion, reigned three thousand nine hundred years. In his reign there were four sacred amusements—the god gave the exhaustless purse, sold women's arm rings, taught the eight great reflections or meditations ( الفكر السبعة عشرة في أثواب الجاهل), put his seal (to the door of the temple). His son was Raja-puratara-Pandion, who reigned seven thousand two hundred years; in whose reign two sacred amusement were accomplished—he, the god, put up a shed for giving away water, transmuted mercury into gold. His son was Rajasa-Pandion, who reigned eight thousand one hundred years. His son, Raja-kembira-Pandion, reigned six thousand two hundred years. His son, Pandia-vangashadeva-Pandion, reigned six thousand two hundred years. His son, Purantara-sitta-Pandion, reigned eight thousand three hundred years. His son, Pandia-vangasha-pathagam, reigned ten thousand one hundred years. His son, Suntaresura-patha-sekara-Pandion, five thousand eight hundred years. In his reign the god performed three sacred amusements—causing the Soren king to fall into the ditch (round the town), giving the stock of paddy that never diminished, coming as the deceased father-in-law he settled
தமிழ் பொருள் விளக்கத்தில் உள்ள குறிப்பிட்டுள்ளது

பட்டியல்:

1. தமிழ் நூல்கள் செய்யல்
2. தமிழ் நூல்கள் விளக்கம்
3. தமிழ் நூல் விளக்கம்
4. தமிழ் நூல் விளக்கம்
5. தமிழ் நூல் விளக்கம்
6. தமிழ் நூல் விளக்கம்
7. தமிழ் நூல் விளக்கம்
8. தமிழ் நூல் விளக்கம்
9. தமிழ் நூல் விளக்கம்
10. தமிழ் நூல் விளக்கம்

வலுவான தமிழ் பொருள் விளக்கத்தில் உள்ள குறிப்பிட்டுள்ளது

பட்டியல்:

1. தமிழ் பொருள் விளக்கம்
2. தமிழ் பொருள் விளக்கம்
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9. தமிழ் பொருள் விளக்கம்
10. தமிழ் பொருள் விளக்கம்
a dispute among his heirs. His son, Varaguna-Pandion, reigned nine thousand five hundred years. Four sacred amusements took place in his reign—the god shewed the world of Siven, sold firewood, gave a Tirumukam (letter from a superior), bestowed the (golden) board. His son, Rajaraja-Pandion, reigned four thousand seven hundred years. The contest by singing was one sacred amusement. His son, Suguna-Pandion, reigned eight thousand four hundred years. Two sacred amusements took place in his reign—the giving milk to the young pigs, and making the young pigs ministers of state. His son was Rajaraja-Pandion, who reigned ten thousand two hundred years; in whose reign, giving instruction to the little black bird, and conferring paradise on the heron, were two sacred amusements. His son, Suguna-Pandion, reigned five thousand five hundred years. His son, Sitterameru-Pandion, reigned six thousand two hundred years. His son, Suguna-Pandion, six thousand one hundred years. His son, Sittera-viruthu-Pandion, eight thousand three hundred years. His son, Sittera-pushana-Pandion, one thousand and sixty years. His son, Sittera-duwasa-Pandion, four thousand seven hundred years. His son, Sittera-varrama-Pandion, five thousand eight hundred years. His son, Sittera-siva-Pandion, seven thousand four hundred years. His son, Sittera-vikkerama-Pandion, ten thousand two hundred years. His son, Raja-marattanda-Pandion, nine thousand six hundred years. His son, Raja-sudamani-Pandion, eight thousand seven hundred years. His son, Raja-sarttula-Pandion, six thousand eight hundred years. His son, Raja-kulothuma-Pandion, four thousand four hundred years. His son, Piravira-Pandion, three thousand three hundred years. His son, Raja-kunjara-Pandion, five thousand seven hundred years. His son, Raja-payangaran, four thousand four hundred years. His son, Ukiramashena-Pandion, five thousand eight hundred years. His son, Suttura-jeya-Pandion, four thousand five hundred years. His son, Vira-parrkava-Pandion, three thousand four hundred years. His son, Paratapa-marattanda-Pandion, five thousand three hundred years. His son, Vikkerama-Pandion, seven thousand five hundred years. His son, Sanara-kolakola-Pandion, nine thousand one hundred years. His son, Athula-vikkerama-Pandion, five thousand two hundred years. His son, Athala-
பொதுமக்களுக்காக அனுப்பும் பொழுதுபோக்கு செயல்களை ஆவியில் கொண்டுள்ள முறையைப் பற்றி பல்வேறு பொருள்களை விளக்கும். பொழுதுபோக்கு செயல்களின் விளக்கம் பெருமளவும் பொதுமக்களின் வாழ்வில் உள்ளது. பொழுதுபோக்கு செயல்கள் மக்களின் வாழ்வில் உள்ள பல்வேறு வடிவங்களை விளக்கும். பொழுதுபோக்கு செயல்கள் பொதுமக்களின் வாழ்வில் உள்ள பல்வேறு வடிவங்களை விளக்கும். பொழுதுபோக்கு செயல்கள் பொதுமக்களின் வாழ்வில் உள்ள பல்வேறு வடிவங்களை விளக்கும்.
kirit-Pandion, three thousand four hundred years. Until this time, the Pandion race was illustrious and powerful, there having been of the Pandion dynasty fifty-one kings. Their reigns occupied four thousand nineteen hundred years* of the gods. After this, during a period of seventeen thousand eight hundred years of the gods, several illegitimate sons of the Pandion race governed for some time; and for some time there was no king. The whole making years of the gods, four hundred and forty-four thousand, and completing thirty-seven great ages. Madura was founded in the thirty-fourth yuga of the before-mentioned Raivatha-manu's rule, and continued to be celebrated thirty-seven great ages more, making together seventy-one great ages, (being the whole period of the said manu's rule).

SECTION 3.—The Manu's Flood and its Consequences.

Afterwards, the manu's flood having come, the earth was covered everywhere with water. Then the following alone continued by divine providence; that is to say, the shrine of Indra, the shrine of Amman, the golden-lotos tank, the seven seas that were assembled in the sacred amusement of the god, the Snake mountain, the Cow mountain, the Bullock mountain, the Elephant mountain. These being excepted, all things else—men, beasts, birds, trees, and shrubs, were destroyed. Afterwards, as before of old time, the sea retired within its boundary. All the ground, as of old, became a wilderness, and was covered with cathambum trees. The rule of six manus out of Brahma's day was now completed. During this period the god performed forty-eight sacred amusements. Afterwards, during the rule of the seventh manu, Vaivaswatha-manu, appointed by the god Brahma, this place continued like a forest during a lac (or 100,000) of years of the gods.

* Giving 7,200 years as an interregnum.
வாசிக்கு இருந்து, குறிப்புகளை கொண்டுள்ள நுழைவாயில் பொருட்களை எடுத்து வரும் பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகை�ில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகை�ில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகை�ில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகை�ில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகை�ில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகைยில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதையை விளக்கும் வகையில் தொடர்ந்து பாதை�
CHAPTER III.

CONTINUATION OF THE HISTORY DURING THE SECOND DYNASTY OF KINGS.

SECTION 1.—Restoration of the Place, and Crowning of the First King.

Some time after, the sage Agastyar, having approached to the king Kirtipushanen, who was descended from this manu, and of the race of the Moon, said to him, "There were kings of the race of the Moon who ruled in Mathuri-mandalum, a long time, therefore you should rebuild the town called Mathuri-puri. In that town the god Santaresurar has condescended to dwell. He, (the god,) for the sake of the Pandions, and for the benefit of his disciples, performed forty-eight diversions ( आश्रय). Therefore, restoring that town, it is needful to form it into a kingdom." In consequence, both having come with a company of people, they caused the wood to be cut down, and saw the god. There being great joy in consequence, Agastyar crowned the king in presence of the god, and gave into his hands the sceptre. Having taught him all the excellence of the god, and explained to him the fame of the former Pandion race, he said "Live long and happily," and gave him his blessing.

Thus Kirtipushanen reigned twenty-nine thousand one hundred years of the gods. In which, imitating the first king, Kulishagara-Pandion, he made towers, porches, jewels, carriages, for the service of the god. There were two sacred amusements in his reign; when the proper boundaries of Alavai (or Madura) were not known, and the god was consulted, he pointed them out; and on an invasion of the Soren king, the god gave a cane javelin of Siva, (or a beautiful cane javelin,) with which the Soren king was struck, (and his force defeated).

SECTION 2.—Continuation of the Second Dynasty.

His son was Vangisha-shekara-Pandion, who reigned twenty thousand years. In his reign one sacred amusement took place, which was the giving a bench of assembly (for the learned Bramins). His son was Vangiya-sudamani-Pandion,
இருப்பிடம் முறையில் வாழ்க்கைப் போர்க்களில் பிரச்னைகள் கொண்டிருந்து இருக்கும் பிரச்சினைகள் வெளிப்படுகின்றன. என்னும் போது நீக்கும் வருமானத்தை வெளிப்படுத்தல் அகழ்ச்சிகள் குறைவு செய்யவும் பதிலிப்பு பகுதியாக முடிகிறது. இது அவர்களின் தொழில்பாடுகளை உயர்த்தும் வல்லுனர்களின் பாடல்களை வெளிப்படுத்தும் வகையில் இருக்கிறது. இவ்விதமான பிரச்சினைகளுக்கு பதிலளிக்கும் கோட்டாரங்கள் வளர்ச்சி வளர்ச்சிக்கு வளர்ச்சி வெளிப்படுத்தும் வருமானத்தை இயங்குவது இன்றும் முன்னேறியிருப்பதோடு ஒரு முக்கியமான பங்கை வகித்துள்ளது. இவ்விதத் தொடர்புகள் குறைவு செய்யவும் பதிலிப்பு பகுதியாக முடிகிறது.
who reigned fifteen thousand years. In his reign, four sacred amusements occurred; that is—the giving to the poet Terami a packet of gold; causing Narkiranadi to be taken from the tank and placed on the verge; teaching Narkirana the art of grammar; removing the dispute among the bench of Brāmins. His son, Piratabasa-surya-Pandion, reigned thirteen thousand years. His son, Vangisha-dwasa-Pandion, reigned nine thousand five hundred years. His son, Ribumarta-Pandion, reigned twelve thousand years. His son, Sora-vangishantan, reigned ten thousand years. His son, Sera-vangishantan, reigned eight thousand five hundred years. His son, Pandis-vangiaseshan, reigned three thousand nine hundred years. His son, Vangisha-Seromani, reigned eight thousand seven hundred years. His son was Pandisuren, who reigned six thousand eight hundred years. His son, Kula-dewasan, reigned seven thousand eight hundred years. His son, Vangisha-vipushanan, reigned four thousand three hundred years. His son, Sora-sudamani, reigned five thousand two hundred years. His son, Kula-sudamani, reigned three thousand two hundred years. His son, Raja-sudamani, reigned four thousand five hundred years. His son, Dupa-sudamani, reigned three thousand six hundred years. His son, Kulecan, reigned six thousand two hundred years. During this reign, the removing the anger of the sage Idie Kuden was one sacred amusement. His son, Arrimartana-Pandion, reigned four thousand two hundred and fifty years. In his reign, five sacred amusements occurred—the god's fishing with a net; instructing Manika-vasagar (the king's minister) in spiritual knowledge; turning the jackals into horses; making the horses again become jackals; and carrying mud for wages (as a cooly). His son was Jaga-natha-Pandion, who reigned eight thousand nine hundred and ninety years. His son, Vira-bagu-Pandion, reigned seven thousand three hundred and ninety years. His son, Vikirama-bagu-Pandion, reigned five thousand eight hundred and twenty years. His son, Parakirama-bagu-Pandion, reigned four thousand one hundred and twenty years. His son, Suratamaran, reigned three thousand six hundred years. His son, Kungana-Pandion, two thousand one hundred and seventy years. His son, Karpura-Pandion, four thousand eight hundred and ten years. His son, Karuniya-Pandion, six thousand one hundred and ninety years. His son, Purushottama-Pandion, six thousand
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eight hundred and sixty years. His son, Sathura-sathana-Pandion, ruled four thousand two hundred and sixty years. His son was Kun-Pandion, who ruled three thousand four hundred and fifty years. During his reign, curing the fever; hanging the Samanauls on hooks; fetching the Vanni tree, the well and the Lingam; were three sacred amusements.

Down to this time, from the period when the town was restored after the flood, it was called Alavai; and sixteen sacred amusements took place in that period, making, together with those elapsed before, in all sixty-four. From Kirrithi-pushana-Pandion, down to Kun-Pandion, there were twenty-nine Pandion kings; their reigns have occupied two millions and twenty thousand years of the gods. Before that, (while the place was) in a forest-like condition, one hundred thousand years elapsed, making together three hundred and twenty thousand years. The whole of the Pandion kings (including the fifty-one of the former dynasty) are eighty. Besides these, some of the Pandion race ruled four thousand years of the gods.

**Section 3.—Interregnum—Anarchy—Decay of the Kingdom.**

After that, the Pandion race becoming extinct, the children of concubines, and of younger brothers in former ages, (collateral heirs,) fought one against another; and dividing the country into factions, they caused themselves to be crowned in various places of the Pandion kingdom, and ruled each over his own town and the surrounding neighbourhood. No one being permitted to rule in Madura, (from various opposing claims,) each party strove in battle against the other; and their several children continued for some generations to rule in those various places. In consequence of this confusion, their names in order are not known. While matters were thus, in consequence of their being no Pandions in Madura, the works and ornaments of the temples, made by Kirrithi-pushana-Pandion, and by others, went to decay. In these evil times the inhabitants of the place became poor, and few in number. Thus, in various ways, the Pandions becoming destitute of piety towards Suntereshvara, the god Suntereshvara exhibited no regard towards the Pandions. Therefore they also went to decay.
குறிப்பிட்டிய நூற்றாண்டுகளும் வருடங்களும் ஒழுங்கமாகும். காலத்தில் மூன்று நூற்றாண்டுகளும் வருடங்களும் அடையாது. அவ்விதத்தில் குறிப்பிட்டிய நூற்றாண்டுகளும் வருடங்களும் செயற்பாடுகளின் போன்றவை பிரதியியாகும். குறிப்பிட்டிய நூற்றாண்டுகளும் வருடங்களும் பார்வையிட்டிருப்பதைக் குறிப்பிட்டிரும். குறிப்பிட்டிய நூற்றாண்டுகளும் வருடங்களும் செயற்பாடுகளின் போன்றவை பிரதியியாகும். குறிப்பிட்டிய நூற்றாண்டுகளும் வருடங்களும் செயற்பாடுகளின் போன்றவை பிரதியியாகும்.
Down to this time, from the reign of Kirthi-pushana to the present period, was three hundred and twenty-four thousand years of the gods, of the twenty-seventh great age. Before, from the time of Kula-shegara-Pandion down to Athulakirthi, are thirty-seven great ages; making together sixty-four great ages. During this, were elapsed twenty-seven great ages of Vaivasvatha-manu. This was in the sixth (Indian) hour of the second watch (jamam) of the bright-half of the first day of the fifty-first year of the god Brahma; which corresponds with the (beginning of) the Kiretha-yugam of the twenty-eighth great age of Vaivasvatha-manu.

CHAPTER IV.

TRANSITION TO THE HISTORY OF OTHER ANCIENT KINGDOMS.

SECTION 1.—Early events, and Kings of the Race of the Moon.

In that Kiretha-yugam, (before-mentioned, of the twenty-eighth great age of Vaivasvatha-manu,) the great Vishnu performed the four avatars, (called) the Matsya, Kurma, Varaha, Narasingha. In that age justice abounded. This age corresponds with one million seven hundred and twenty-eight thousand years. During these years the arbiters of the world were, Hari-chandren, Musukunten, Pari-yavahan, Hiranyachen, Banashuren, Mabali; these, and others, exercised supreme rule of the world. Afterwards (came) the Tirietha-yugam, corresponding to one million two hundred and ninety-six thousand years of men. During this age the great Vishnu performed the Vamana, Parasnrumen, Desaratha-rama, avatars. Then justice prevailed three parts (out of four). In that age the chief kings who ruled were, Sakarer, Kartaviryen, Regu, Desrather, and others. After this came the Dwapari-yugam, eight hundred and sixty-four thousand years. In this age he (Vishnu) performed the two avatars of Balabathra-rama and of Krishna. In this age the kings who reigned were, Buthan, Parisathen,
வெளியிலுள்ள வகையைப் பெற்றியவற்றில் மூலம் கற்றுக்கொள்ள வேண்டும் - அருகில் இருந்து கற்றுக்கொள்ள வேண்டும் - அருகில் வருவது என்று கற்றுக்கொள்ள வேண்டும் - அதையும் பெற்றுக்கொள்ள வேண்டும். எனவே முதலில் உள்ளது கற்றுக்கொள்ள வேண்டும். இதை என்னும் கற்றுக்கொள்ள வேண்டும் - அருகில் வருவது என்று கற்றுக்கொள்ள வேண்டும் - அதையும் பெற்றுக்கொள்ள வேண்டும். எனவே முதலில் உள்ளது கற்றுக்கொள்ள வேண்டும். இதை என்னும் கற்றுக்கொள்ள வேண்டும் - அருகில் வருவது என்று கற்றுக்கொள்ள வேண்டும் - அதையும் பெற்றுக்கொள்ள வேண்டும். எனவே முதலில் உள்ளது கற்றுக்கொள்ள வேண்டும். இதை என்னும் கற்றுக்கொள்ள வேண்டும் - அருகில் வருவது என்று கற்றுக்கொள்ள வேண்டும் - அதையும் பெற்றுக்கொள்ள வேண்டும். எனவே முதலில் உள்ளது கற்றுக்கொள்ள வேண்டும். இதை என்னும் கற்றுக்கொள்ள வேண்டும் - அருகில் வருவது என்று கற்றுக்கொள்ள வேண்டும் - அதையும் பெற்றுக்கொள்ள வேண்டும். எனவே முதலில் உள்ளது கற்றுக்கொள்ள வேண்டும். இதை என்னும் கற்றுக்கொள்ள வேண்டும் - அருகில் வருவது என்று கற்றுக்கொள்ள வேண்டும் - அதையும் பெற்றுக்கொள்ள வேண்டும். எனவே முதலில் உள்ளது கற்றுக்கொள்ள வேண்டும். இதை என்னும் கற்றுக்கொள்ள வேண்டும் - அருகில் வருவது என்று கற்றுக்கொள்ள வேண்டும் - அதையும் பெற்றுக்கொள்ள வேண்டும். எனவே முதலில் உள்ளது கற்றுக்கொள்ள வேண்டும். இதை என்னும் கற்றுக்கொள்ள வேண்டும் - அருகில் வருவது என்று கற்றுக்கொள்ள வேண்டும் - அதையும் பெற்றுக்கொள்ள வேண்டும். எனவே முதலில் உள்ளது கற்றுக்கொள்ள வேண்டும். இதை என்னும் கற்றுக்கொள்ள வேண்டும் - அருகில் வருவது என்று கற்றுக்கொள்ள வேண்டும் - அதை�ும் பெற்றுக்கொள்ள வேண்டும்.
Nalcau, Pandu, Dhurmar, and others. Then justice prevailed one half. Afterwards the Kali-yugam, of four hundred and thirty-two thousand years. In this age the great Vishnu will perform the Karki-avatharam. The kings who reigned in the beginning of this age were, the great king Parichittu, the son of Abimanyan, (the son of Arjun). His son was Jennameyan. His son was Sataniken. His son was Piratakattiratam. His son was Jekanu. He, falling into the Ganges, floated on the water, and was found (at the town) called Kavusambi. His son was Sittira-ratha. His child was Sittera-senan. His son was Tirasuchu. His son was Paripillaven. His son was Sunayen. His son was Mathavi. His son was Rebunjeyan. His son was Tikuman. His son was Satha-nikan. His son was Tenda-pani. His son was Nimi. His son was Utchanagen. This Utchanagen completed the line of kings of the race of the Moon proceeding from Brahma.

**Section 2.—Contemporary Kings of the Race of the Sun.**

After, (or moreover,) in the Kali-yugam, the kings of the race of the Sun were twenty-six, from Urushannen down to Sumittren. Including these, the Ksheetriya kings were complete; making, in all, forty-two kings. These ruled six hundred and fifty-six years.

**Section 3.—Another Dynasty.**

Afterwards, in the time of Ribunjeyan, his minister, named Muni-ken, incited by the ambition of gaining the kingdom, killed the king and caused his own son, named Perat-thiyothanen, to be crowned. His son was Palakan. His son was Visala-buban. His son was Saniken. His son was Nandiverthana. In all, five kings, who reigned sixty-eight years.

His son was named Sisunapen. His son was Kokarrnen. His son was Jemmamderma. His son was Sattira-ochu. His son was Vithisarem. His son was Asathusathuru. His son was Terpaken. His son was Sathanen. His son was Nandiverthana. His son was Maha-nandren. In all, ten kings, who ruled one hundred and twenty-eight years. Maha-nandren had Nanden born to him by a Soodra woman. He having assembled a great many forces, and having
conquered all kings, ruled the whole world with supreme authority: and associated with himself Samaliyan, and eight other of his sons, and ruled along with them one hundred years. He made the kingdom illustrious.

Afterwards, Kavudilyar, a Brahmin, having killed these nine persons, gave the crown to Santira-kutten, (Chandragupta,) born to Nanden by a Soodra woman. From Vinthu-saren, the son of Nanden, down to Santira-kutten, ten kings reigned one hundred and sixty-seven years. That Santira-kutten's general, named Pushiya-mittren, having killed the king, caused himself to be crowned, and ruled the kingdom. From his son Akinimitren, down to Deva-bubathi, ten kings reigned one hundred and ten years. Altogether, seventy-eight kings ruled one thousand one hundred and seventy-nine years. After that, Vicramarken ruled two thousand years. Making together seventy-nine kings, who ruled three thousand one hundred and seventy-nine years. Afterwards, Salivahanen reigned ninety-six years. After that, Boja-rajah reigned one hundred years.

Section 4.—Indistinct Notices of other Kings.


Afterwards, when the Mavunal were gone, one named Vinthiya-sattiren, one of the Kainguilan race, among the Yemenal, ruled in the town called Kinguili. His son was Puranjiyan; and from him down to Piraviren, other kings ruled some years.

Section 5.—The Rayer Dynasty (of Bijnagur).

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என்று தேடுவோம் அரசு அமைப்பின் இந்து மக்களின் தொடர்பு செயலாக்கங்களை இணைக்கும் இயங்கும் பொருள்களை தேர்வு செய்யும் கூட்டுத்தொகை போன்ற உலகத் தொடர்பு நிலைகளை பாதுகாப்பு மற்றும் மாற்றம் ஆகிய பொருள்களை விளக்கும் திட்டமைகளை பெற்றுள்ளது. இதற்காக தொடர்பு செயலாக்கங்கள் மற்றும் பொருட்கள் இணைக்கப்பட்டு, பொருட் தொடர்புகள் குறிப்பிட்டிருக்கும் வழியில் உலகத் தொடர்பு நிலைகளை பாதுகாப்பு மற்றும் மாற்றம் ஆகிய பொருள்களை விளக்கும் திட்டமைகளை பெற்றுள்ளது. அதன்படி தொடர்பு செயலாக்கங்கள் மற்றும் பொருட்கள் இணைக்கப்பட்டு, பொருட் தொடர்புகள் குறிப்பிட்டிருக்கும் வழியில் உலகத் தொடர்பு நிலைகளை பாதுகாப்பு மற்றும் மாற்றம் ஆகிய பொருள்களை விளக்கும் திட்டமைகளை பெற்றுள்ளது.

Altogether, one hundred and seventy-five kings reigned, reckoning from the commencement of the Kali-yugam, four thousand four hundred and twenty-five years; or from the commencement of the era of Salivahana-sagartam, one thousand two hundred and forty-six years.

Until this time, the kings who ruled the Mathurai-mundalum, (kingdom of Madura,) were for a part of this period of the Pandion race. In some portion of it, some of the before-mentioned kings expelled the Pandions, and ruled themselves. During all this time they (the Pandions) took refuge in other villages.


CHAPTER V.

RETURN TO THE AFFAIRS OF THE KINGDOM OF MADURA.

SECTION 1.—The Mahomedan Invasion.

While things were in this state, in the Kali-yugam, and in the one thousand two hundred and forty-sixth year of the era of Salivagana, and in the two hundred and twenty-seventh year from the destruction of the kingdom of Quilon, in the month of August, of the year called Ruthirathu-kariya, while a king named Vallalverithurungen-Paracrama-Pandion reigned, one named Athi-sultan-mulk and Nemian, coming from Delhi in the north, seized Paracrama-Pandion-dever, and having sent him to Delhi, they took forcible possession of the kingdom.

From the year Rudirathu-kariya to the year Kurathana, being three years, from mount Imaus down to Ramiseram, all things were conducted in the Maho-
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கருவிகள் நிறுவனங்கள் கொண்டு கொள்ளல்லையே கொண்டு வளம் தெரியும் கொள்ளல்லையே கொண்டு வளம் தெரியும் கொள்ளல்லையே கொண்டு வளம் தெரியும் கொள்ளல்லையே கொண்டு வளம் தெரியும் கொள்ளல்லையே கொண்டு வளம் தெரியும் கொள்ளல்லையே கொண்டு வளம் தெரியும் கொள்ளல்லையே கொண்டு வளம் தெரியும் கொள்ளல்லையே கொண்டு வளம் தெரியும் கொள்ளல்லையே கொண்டு வளம் தெரியும் கொள்ளல்லையே கொண்டு வளம் தெரியும் கொள்ளல்லையே கொண்டு வளம் தெரியும் கொள்ளல்லையே கொண்டு வளம் தெரியும் கொள்ளல்லையே கொண்டு வளம் தெரியும் கொள்ளல்லையே கொண்டு வளம் தெரியும் கொள்ளல்லையே கொண்டு வளம் தெரியும் கொள்ளல்லையே கொண்டு வளம் தெரியும் கொள்ளல்லையே கொண்டு வளம் தெரியும் கொள்ளல்லையே கொண்டு வளம் தெரியும் கொள்ளல்லையே கொண்டு வளம் தெரியும் கொள்ளல்லையே கொண்டு வளம் தெரியும் கொள்ளல்லையே கொண்டு வளம் தெரியும் கொள்ளல்லையே கொண்டு வளம் தெரியும் கொள்ளல்லையே கொண்டு வளம் தெரியும் 

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medan manner: men were in dread of shewing themselves to each other; and all things were in strife and disorder.

Afterwards, one called Ullathi-khan, (or Alla-khan, a chief,) having come (to Madura), he ruled the kingdom from the Atcheya to the Pirasorpati year, being six years. Allababuthi-khan Uthama-sikh ruled three years, from the Anguil to the Bava year. Afterwards, his son-in-law, named Sathi, ruled from Iva to Paramathi year; (five years). Afterwards, Russell ruled from Vikerama year to Vilambi, (nine and ten years). Afterwards, Pavundik-mulk ruled from Vikara to Satharuna, (being twelve years). From the year of Salivahana one thousand two hundred and forty-six, during forty-eight years, Russell (the Mahomedan) ruled the kingdom.

SECTION 2.—The Mysore Conquest, &c.

In consequence of the Mahomedan rule, the proper tutelary god of Madura went into the Malayaling country. Then the wall of the temple, the fourteen towers (on it), and streets (inside), were destroyed. The shrine of the god, the (Arta-mandabum, or) small choultry, and the great choultry, escaped.

During these Mahomedan days, in the Visothikirathu year, of the era of Salivahana one thousand two hundred and ninety-three, the general of the king of Mysore, named Kaupanudiaaver, a native of Carwata, having conquered the Mahomedans, took possession of the kingdom. He opened the Siva, and Vishnu temples, which had been locked up, (through the country). He opened the god’s temple at Madura; and obtained a personal view of the god. Things were found precisely as on the day when the temple was shut: the lamp that was lighted on that day, the sandal wood powder, the garland of flowers, and the ornaments usually placed on the morning of festival days, were now found to be exactly as it is usual to find them on the same evening of such festival days. The general seeing this miracle, was glad; struck his eyes, and with great piety made the customary offerings: he gave many villages to the temple, and many jewels, and established ordinances for the regular performance of worship. He, (the general,) with his son Yembanudiaaver, and his son-
புதுக்கோட்டை கிராமத்தில் சுனந்த பலர் விவசாயிகள் குழுமத்திற்கு முன்னே ஒரு வருடத்தில் ஒரு நாள் முதல் ஏற்றவை நிலையாமலும் தொடர்ந்து கொள்ளப்பட்டனர். முதல் முன்னே ஒரு வருடத்தில் ஒரு நாள் முதல் ஏற்றவை நிலையாமலும் தொடர்ந்து கொள்ளப்பட்டனர்.
in-law Porkashudiaver, ruled the kingdom thirty-three years, from Virothikirathu to Sitterabanu year. These two last also gave many jewels to the Siva and Vishnu temples, and ordered the sacred services to be conducted.

Section 3.—Temporary Restoration of the Pandion Race; and, as supposed, Rule of Mysore Governors.

After the Sagartam year one thousand three hundred and twenty-seven had gone by, from Subana to Vibava year, being forty-seven years, Leckina-naicker and Mathana-naicker ruled the kingdom. Beyond this, from the Sagartam year one thousand three hundred and seventy-four, from Sukila to the Nala year, being forty-five years, Leckina-naicker having brought the children of a Pandion king, by his concubine, one Abirami, a dancing-girl of the Kali temple, he crowned them, paid them homage, and delivered over the kingdom to them, they being children of the Pandion; and they reigned—(their names were) Suntara-toravamulli-vanathi-rayer, Kaliyar-somanur, Anjathaperaumal, Muttara-satirunali-mavilli-vanathi-rayer.—Beyond, after the Sagartam year one thousand four-hundred and twenty-two, in the Pingul year and month Vyasi, Narasinaicker having come and worshipped at Ramiseram (temple), he dwelt in the fort of Madura.*—From Auvani of the Pingul year, to Angirasa year, being fifteen years, Tennaicker reigned. Afterwards, Sagartam one thousand four hundred and thirty-seven, from Sirimuka to Dathu year, one called Narasu-pillay reigned four years. Beyond, from Isura to Visu year, Kuru-kuru-timmapa-naicker ruled five years. Beyond, from Sagartam one thousand four hundred and forty-six, from Sittera-vanu to Supana year, Kattiya-camaiya-naicker reigned two years. From Taruna to Sarvasitru year, Chinnapa-naicker reigned four years. From Sarvutari to Nandana year, Iyakari-viyapa-naicker ruled five years. From Visya to Pilava year, Visvanatha-naicker-ayen ruled nine years. In the Soba-kirathu year, the

* The Manuscript is here obscure; but its manner being always extremely concise, we may perhaps infer, or conjecture, that Narasu-naicker, perhaps the son of Mathana-naicker, having prefaced his proceeding with a shew of religion, had interest sufficient to depose the three Pandions; and that this was effected between May and August—that he exalted his son to the government, &c.
crown was in the hand of the Varathamanner race. From Soba-kirathu year, to Kartikeya month of Kurothi year, Dumichu-naicker ruled the kingdom (twenty months). From Margali month of Kurothi year, to Visuvavaasu year, being one year and four months, Visvanatha-naicker ruled. From Parabara to the Pingala year, being twelve years, Vittilpu-raja ruled. From Kalayutti year, to Kartikeya month of Ravutteri year, being three years, Timnappa-naicker, Sevapunaicker, Pattakottai-ravapa-naicker, reigned. From Salivahana-sagartam one thousand two hundred and forty-six, to one thousand four hundred and eighty one, being two hundred and thirty-five years, twenty-seven governors ruled.

SECTION 4.—Beginning of the Kurtakul Dynasty, or of Kings from Bijnagar.

In Margali month of the Ravutthirii year, of Salivahana-sagartam one thousand four hundred and eighty-one, by the permission of the Rayer, Visvanatha-naicker, the son of Kottiya Nagama-naicker, having come to Madura, he ruled the kingdom from Margali of the Kavutteri year, down to Dundimi year, being two years and four months. From Rudirokari year, down to Angili year, being ten years, Krishnapa-naicker, the son of the above Visvanatha-naicker, ruled the kingdom. From Masi month of Angili year, down to Manumata year, being twenty-four years, Visvanatha-naicker and Virapa-naicker, the sons of Krishnapa-naicker, ruled the kingdom. From Margali of Manumata year, to Sittera of Pelava year, being seven years, Krishnapa-naicker, the son of Virapa-naicker ruled the kingdom. His sun went down (he died) on the tenth day of Vyasi, in the Svakirathu year. Kustoori-rungapa having been crowned, died eight days afterward, in the Santiyana-mundabum, on the opposite bank (of the river Vygai), where he was residing. After that, from the month of Vyasi, down to the sixth day of Masi of Dundimi year, Moottii-virapa-naicker-ayyath ruled twenty-one years, and died. From the seventh day of Masi of Dundimi year, the younger brother of Moottii-virapa-naicker, named Trimul-naicker, was crowned in the presence of the god, and having received the sceptre, he ruled illustriously,

* Unknown. The extreme brevity of the MS. renders this place, as indeed the whole of this section, very obscure.
He gave many valuable ornaments to the god. He caused a new Mandabam to be made, and the Teppa-kollum to be dug. He made a gilded lion seat, (or throne,) an ivory car, and a seat of black marble for the god. He also caused a throne of jewels to be made, as well as some repairs to the seven temples. In order to maintain the perpetual offerings to the god, he endowed (the temple) with an extent of country producing a revenue of forty-four thousand pieces of gold. He also gave up some villages expressly to maintain the various persons (pandarams, dancing girls, artificers, &c.) connected with the temple. He gave some of his own villages for the purpose of establishing the (cepēpēlēsēqē) ceremony of putting the god and goddess to bed, and rocking them in a cradle, at midnight. He established the observation of the sacred days with pomp. He made also a splendid car for Alugar (Vishnu) in the April procession; and all other places he rendered very illustrious. Besides, on going to see the god, he gave a thousand pieces of gold for the purpose of anointing the god and preparing it food. In this way, from the seventh day of Masi of Dundimi year, down to the fourth day of Masi of Velambi year, being thirty-six years, he ruled the kingdom; and on the fifth day of Masi was deified, (that is, he died). Afterwards, from the month of Panguni of Velambi year, down to Vyasi of Vikari year, being three months, Mootti-virapa-naicker ruled the kingdom. From Ani of Vikara year, down to Ani of Dundimi year, being twenty-four years, Sokanatha-naicker, the son of Mootti-virapa-naicker, ruled the kingdom; and on the fourth day of Ani he was deified. His son, Ranga-kishna-mutti-virapa-naicker, ruled the kingdom from the seventeenth day of July of Rudirot-kari year to Brimha-ruther year, being eight years, and was deified. His son, Visia-runga-muttu-sokanatha-naicker, being an infant, his grandmother, Mangamal, kept the child in her lap, and ruled herself for some time. In that period she gave many Agrarams, (Bramin villages or streets,) choultries, and roads, to the god, and to the Bramins; and thus ruled twelve years. After she was deified, Visia-runga-muttu-sokanatha-naicker ruled twenty-eight years. He was deified in the Siva-rarti (night sacred to Siven) of Masi of the Virothikerathu year. From the first of
Masi of Virothi year, to Vyasi of Sittatiri year, Minatchi, the wife of the above Visia-runga-muttu, being crowned, ruled the kingdom nine years together with Vencata-rayer-perumal-naicker.

Section 5.—Change of Government, and ascendency of the Mysore Rajah.

On the thirtieth Vyasi of Sittatiri year, and in the year one thousand six hundred and sixty-five of the era of Salivahana-sagartam, on Tuesday evening, Bengara-trimala-naicker's son, Visia-cumara-muttu-trimala-naicker, and Vairaven, the chief of the Saitopathi's troops, left Madura, in consequence of having heard that Baddi-khan had taken Dindigal. At that time Minatchi, and Suntresauren, and Perumal, (tutelary deities,) were taken to Vanara-vira-mathuri, and the Bramins, and other persons belonging to the temples, went there. The Saitopathi gave whatever was necessary for the maintenance of the worship, and food to the temple followers; and thus the whole were supported by him from the fifth Ani in Sittateri year, to Ani of Dundami year, being two years and three months. While matters were thus, Battha-singa-maha-rajah, (of Mysore,) came with sixty thousand cavalry, and surrounded Trichinopoly; having slain Baddi-khan, and having dispersed all the Mussulmans, he placed Morari-rayer as chief of that fortress. After issuing an order that the Siva and Vishnu temples should be conducted according to Mamul, (ancient custom,) he returned to the north. Now as Morari-rayer was a just chief, he dispatched Apachi-rayer, with two thousand cavalry, who having come to Madura, and seen the temple, and reflecting, "We cannot dwell in a town which is destitute of a god," went immediately to Vana-vira-mathuri, where he saw the Bramins and temple followers, and obtained a sight of the god. He gave security to the Saitopathi; and they came to Madura two (Indian) hours (or forty minutes) after sun-set, on Saturday evening, the seventeenth day of August of Dumniki year, and made the god condescend to dwell in the temple. Apachi-rayer afterwards caused the villages and lands, that had been given by the Carnata kings, to be restored.
CHAPTER VI.

FROM THE VISIT OF THE NIZAM TO THE SOUTH, TO THE OCCUPATION OF THE PLACE BY THE BRITISH.

SECTION 1.—The Mahomedan Rule.

In the Rudirot-kari year, Salivahana-sagartam one thousand six hundred and seventy, the Mahomedan Nizam came from the north and captured Trichinopoly and Madura. Having placed in them Maphus-khan-nabob-Saheb, and Mahomed-ali-khan-Saheb, he went again to the north. From the Rudirot year to Karticeya twenty-fifth, of Angila year, being, in all, ten years and six months, the government was conducted after the Mahomedan manner.

While matters were thus, in the time of Abdul-hakimat-khan, the cousin of Myanen, named Ala-mukhan, came with two thousand cavalry, by way of the Tondaim's country, to Madura, and took the fort; and ruled during one year: after which, on returning to Trichinopoly, he placed Myanen in charge of Madura, and went into the country of Chanda-khan, and waging war against him, was slain. Again Mahomed-ali-khan, the Nabob, taking the country of Chanda-khan, with himself also, put him to death. During these transactions, Myanen sold the fort of Madura to the Mysore rajah, and went to Tirumukur. Afterwards, Angiras year on the thirtieth of Piruttasi, Cook-Saheb entered the fort in connection with the Mysoreans. On hearing the intelligence of the taking the fort of Madura by the Mysoreans, Velliycn-survi-karen, the general of the Saitopathi, and Tandavaraya-pilly, the minister of Wudia-dever, came and besieged Madura with a great army. From the thirtieth of Piruttasi, to Karticeya the twentieth, Cook-Saheb remained in the fort, and then by treaty of peace (or capitulation) he gave up the fort to the Saitopathi, and went away towards Dindigul. From Rudirot-kari year, to Angiras year sixteenth Karticeya, things were thus in a troubled state; and on the seventeenth Karticeya, Velliya-survi-karen, the general of the Saitopathi and Tandavaraya-pillay, the general of Wudia-dever, entered into the fort of Madura, opened the temples, and making offerings and sacrifices; and as Cook-Saheb had killed many cows and cut down many cocoanut trees within the fort, and consumed the flesh of
the one and fruit of the other, the town was desolate, without order; they purified the seven temples, and considering it improper for the kingdom to be without a ruler, they sent to Velliacurchy, for Bengara, Tirumali-naick-ayyer, and Cumara-visi-cumara Mutu-tirumali-naick-ayyer, and installed them on the throne, on Monday the fourteenth of Margali of Angirasa year, before the Vishnu temple; gave them the sceptre, and delivered to them the palace. Afterwards, from fourth of Margali of Angisara year, to thirtyeth Vyasi of Strimugum year, or sixteen months, while they reigned, three persons, named Myanen, Munteyeyya, Nabi-khan, were in the fort. These drove out the two kings, sent them to Velliacurchy; and taking the fort and country of Madura, while ruling as heretofore, the temple, the country, the whole land, was devastated; they ruined the merchants and tradesmen, destroyed the trees and tanks, and thus troubled the place; during which time, Cook-Saheb, under patronage of the Mysoreans, and Vellienn Server-karen being in league, came and surrounded the fort: they encamped at Pani-yur-anupad, during six months, with great perseverance; and killing Myanen and taking the fort, retained it in possession from the beginning of Ani month of Stri-moogum year, to Bavu year the eleventh of Masi. From the twelfth of Masi, one thousand Feringhies, with twenty guns, set out from Deva-nam-patnam, under the conduct of Maphus-khan, and came directly by a difficult bye-road, and took the fort of Madura: making Tirumukur, where Myanen formerly was, their fort, (or camp,) and fighting there, they pillaged the temple of valuables and idols, and came to Madura. Afterwards, going to Tirunelvelley (Tinneveelly) and returning to Madura, while on the march northward towards Trichinopoly, the Collaries of the country set upon them in the Natam woody-pass, in the road to Alyghur pagoda, and recapturing the idols of Tirumukur, they brought them back again to the temple. Afterwards, while Perk-at-alla, a dependant of Maphus-khan, was ruling in Madura, a lame Mussulman, named Fakir, having come, put his umbrella (by way of contempt) on the top of the stone pillar, near the Rayar's tower, of the temple; and then manifested an intention to build on the top of the tower, by taking thither bricks and chunam, and building two courses: on which, the priests, officers of the temple, and town's-people, assembled and made many representations and endeavours to induce him to come down; but without effect, as the power was in the hand of the
Mussulmans. Then, from Iva year the third of Tai month, the image on the south-east corner of the royal choultry, being the destroying Bhadra-kali, opened its left eye from two Indian hours (or forty minutes) after sun-rise, and closed it again on the morning of the fifth day. The people from every quarter hearing of this wonder, came crowding as on a feast-day, and were astonished. Afterwards, from the first of Chittera month of Isvara year, Feringhis from Deva-nagoppatnam in the north, with people belonging to them, under Maindan-khan-Saheb, having gone to Tinnevelly and returned, invested the fort of Madura; from the first of Chittera to Apany month, the fort was closed. Berk-at-ulla, who had been in the fort until Pirattag month, by capitulation gave up the place, when Khan-Saheb, and Muttarughu-pillay, the son of Minatchy-nathi-pillay, from Trichinopoly, came into the fort, and inspecting it, standing at the entrance or portico of the temple, and saying, “This is a very distinguished abode of the gods,” they remarked that it was needful to conduct it in the Carnatic manner. Accordingly so ordering matters, they had the temple lustrated, and the Fakir, with his umbrella, was removed from the tower of the Pagoda. They appointed a revenue of twelve thousand Cully-puns for the yearly service of the temple; and while they ruled the country, a war arose between the Feringhis of Pondichery, and those of Devanaga-patnam, and when the Pondichery people had proceeded so far as to lay siege to the fort of Trichinopoly, Khan-Saheb, and Muttarughu-pillay, went from hence (Madura) to Trichinopoly, and warring with the Pondichery Feringhis, and taking all their country, they went and visited the captain commanding Devanaga-patnam, who gave them many honors and presents; and they came back to this place in Vyasi month of Bramathi year; and from that month till Puruttsa month of Tarana year, while they were ruling, the white people of Madras, under Colonel Preston, the Nabob-Saheb, Maphuz-khan, the Saito-pathi, Wudia-deven, the Tondiman, and some Polygars came, laid siege to the fort, and fighting, (taking the fort): they hung Khan-Saheb, delivered over the country to Abiral-khan-Saheb, and gave five hundred rupees for the lustration of the temple and the constant offering at the festivals; and they caused other matters to be conducted according to the ancient
rule. From that time, year of Salivahana-sagartam one thousand seven hundred and twenty-two, corresponding nearly with Ruthiri year, Ani month, the Nabob-Saheb ruled the kingdom. From the beginning of Dundima year, [the country became the property of the Honorable Company.
NOTES.

CHAPTER I.—SECTION 1.

THE Author of the foregoing Manuscript has left no traces as to his name or order; but the first line indicates his being a Sāiva Brahmān; as is abundantly confirmed by the whole production. Not the least singular circumstance among the Hindus, is the existing rivalry between the Sāivas and Vaiśnavas, each contending for the superior dignity of the god they professedly worship. It is believed that the early mythology, especially of the north, is considered the most correct, in representing Nārāyana sleeping for ages on the thousand-headed serpent; and then, by a change not explained, floating on the waters of chaos on an ata (or banyan) tree leaf, in the shape of an infant, out of whose navel grew a lotos, in which Brahma, the creator, was born. Others, as the lawgiver Menu,* make Brahma to be born of a golden egg. All allow Brahma to be creator; but still as subordinate to a superior—the Brahm of the Vedas, the Nārāyana, or Vishnu, of the Vaiśnavas, and the Ishvara, a name of Siva, of the Manuscript. The unity of the Supreme Being is here taught; and the functions of creating, preserving, and destroying, usually and popularly ascribed, respectively to Brahma, Vishnu, and Siva, are here ascribed to that Being, it may be presumed, as the first cause; seeing that the work instrumentally of creation is immediately afterwards ascribed to Brahma, while preservation and destruction are tacitly reserved to Siva.

The Editor has met with a different mode of numerating the smaller divisions of time to the one here mentioned; a circumstance, however, of trifling consequence. The division of the four great ages, so far as the years of mortals are concerned, correspond with the statements of M. Le Gentil, (Mem. tom. 2, p. 176.) and the Rev. A. Roger, chaplain to the Dutch factory at Pūlicat; (Porte Ouverte, p. 179) with the addition of the years of the Kali-yugam, omitted by them: so far as the Editor’s observation extends, such is the uniform account given in the Peninsula. It differs however from those of Mr. Halhed, (Code of Gentoo laws, preface, p. 35,) of M. Bernier, (Voy. tom. 2, p. 160.) and of Colonel Dow. (His. Hin. vol. 1, p. 2.) It differs from Menu as to the years of the gods in the first age: Menu says 4,000, the Manuscript 4,800. This difference must, however, be understood as made up in the other three ages, since both accord in the total of 12,000 years of the gods for one great age, and in the statement as to the bright and dark half of Brahma’s day, each half containing one

* See Institutes of Menu, chap. 1, sec. 8, 9.
thousand great periods of the gods. In the period assigned by Menu to each Manvantara, and by the Manuscript to Brahma's flood, there is an immense difference; but since the Surya Siddhanta reckons one hundred great periods as the life of Brahma, perhaps the Manuscript is in fault; and we should read "Brahma's life," for "Brahma's flood." The labor of reconciling such a fabulous chronology, either with astronomical cycles, or with fact and common sense, the Editor need not undertake, seeing it has been done already, to a sufficient and satisfactory degree, by Sir W. Jones and S. Davis, esq., in the second volume of the Asiatic Researches.

Both of those learned men agree that the date assigned to the creation is an astronomical period, calculated backwards to the time when all the planetary bodies, with nodes and apsides, must have been found in conjunction in the first degree of Mesha or Aries. This point, it may be observed, is an arbitrary one fixed by astronomers: and the equally arbitrary date assigned to the creation, amounts to a confession of ignorance as to the real period. In like manner they calculate forward until a similar conjunction of planetary bodies and moveable points in the heavens will occur; and both these periods added together make up 4,320,000,000 years; corresponding to one thousand great ages, or one bright-half of Brahma's day. This period in Sanscrit is termed Culpa. The Manvantara, or reign of each Manu, and the four lesser ages, Satya, Treta, Dwapara, and Kali, are not astronomical, but purely mythological and fabulous periods, being a sub-division after the greater astronomical periods had been adjusted; "but the Maha, or greater yuga," in the words of Mr. Davis, "is sufficiently evident, as being an anomalistic period of the Sun and Moon, at the end of which the latter, with her apogee and ascending node, is found, together with the "Sun, in the first (degree) of Aries; the planets also deviating from that point only as much "as is their latitude and the difference between their mean and true anomaly." The following extract, given by Mr. Davis from the first section of the Surya Siddhanta, is important, both as concurring with our Manuscript in numbers, and as giving, in brief, the substance of the astronomico-chronological system.

"Time, of the denomination Murti, is estimated by respirations; six respirations "make a Vicala, sixty Vicalas a Danda, sixty Dandas a Nacshatra day, and thirty Nacshatra "days a Nacshatra month. The Satyan month is that contained between thirty successive "risings of Surya, and varies in its length according to the Lagna Bhuja. Thirty Tithis "comprise the Chandra month. The Saura month is that in which the Sun describes one "sign of the Zodiac, and his passage through the twelve signs is one year, and one of those "years is a Deva day, or day of the gods. When it is day at Asura it is night with the "gods, and when it is day with the gods it is night at Asura. Sixty of the Dева days "multiplied by six give the Dева year, and twelve hundred of the Dева years form the "aggregate of the four yugas. To determine the Saura years contained in this aggregate, "write down the following numbers, 4, 3, 2, which multiply by 10,000; the product 4,320,
"000 is the aggregate or Maha yuga, including the Sandhi and Sandhyans." This is divided into four yugas, by reason of the different proportions of virtue prevailing on earth, in the following manner:—Divide the aggregate 4,320,000 by 10, and multiply the quotient by four for the Satya yug, by three for the Treta, by two for the Dwapar, and by one for the Cali yug. Divide either of the yugas by six for its Sandhi and Sandhyansa. Seventy-one yugas make a Manvantara; and at the close of each Manvantara there is a Sandhi equal to the Satya yug, during which there is an universal deluge. Fourteen Manvantaras, including the Sandhi, compose a Calpa, and at the commencement of each Calpa there is Sandhi equal to the Satya yug, or 1,728,000 Saura years.

A Calpa is therefore equal to 1000 Maha yugs. One Calpa is a day with Brahma, and his night is of the same length; and the period of his life is 100 of his years. One half of the term of Brahma's life, or fifty years, is expired, and of the remainder the first Calpa is begun; and six Manvantaras, including the Sandhi, are expired. The seventh Manvantara, into which we are now advanced, is named Vaisvanara. Of this Manvantara twenty-seven Maha yugs are elapsed, and we are now in the Satya yug of the twenty-eighth, which Satya yug consists of 1,728,000 Saura years. The whole amount of years, expired from the beginning of the Calpa to the present time, may hence be computed; but from the number of years so found, must be made a deduction of one hundred times four hundred and seventy-four divine years, or of that product multiplied by three hundred and sixty for human years, that being the term of Brahma's employment in the creation; after which the planetary motions commenced.

It is somewhat satisfactory to the Editor to find the numbers in the Manuscript confirmed by the Surya Siddhanta, a very ancient and admitted authority, being supposed to be a divine revelation. It may hence be decided that, such as it is, this is the true Indian system; and, by consequence, that Halhed, Dow, and Bernier, are wrong.

* Sandhi and Sandhyans, the morning and evening twilight. The proper words, I believe, are Sandhya and Sandhyas.

<table>
<thead>
<tr>
<th>Yuga</th>
<th>Years</th>
</tr>
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<tbody>
<tr>
<td>Cali</td>
<td>432000</td>
</tr>
<tr>
<td></td>
<td>× 10 = 4320000</td>
</tr>
<tr>
<td>Dwapar</td>
<td>432000</td>
</tr>
<tr>
<td></td>
<td>× 2 = 864000</td>
</tr>
<tr>
<td>Treta</td>
<td>432000</td>
</tr>
<tr>
<td></td>
<td>× 3 = 1296000</td>
</tr>
<tr>
<td>Satya</td>
<td>432000</td>
</tr>
<tr>
<td></td>
<td>× 4 = 1728000</td>
</tr>
<tr>
<td>Aggregate or Maha yug</td>
<td>1728000</td>
</tr>
</tbody>
</table>

| Manvantara | 384720000 |
| With a Sandhi equal to the Satya yug | 1728000 |
|           | 384480000 |
|           | 14        |

| Calpa   | 4318273000 |
| With a Sandhi equal to the Satya yug | 1728000 |
|        | 4319900000 |

Whole duration of Calpa
CHAPTER I.—SECTION 2.

The account here given is the fabulous and popular one, sufficiently absurd, but not admitted, it appears, by astronomers: thus Bhaskaracharya, according to Mr. Davis, (As. Res. vol. 2, 8vo. p. 250.) argues "that it is more reasonable to suppose the earth to be self-balanced in infinite space, than that it should be supported by a series of animals, with nothing assignable for the last of them to rest upon." Popular belief is, however, a very different thing; according with the Manuscript; which moreover, in a manner very confused, makes Athi-seshan support the seven inferior worlds, without any clear inference derivable as to the mode of supporting the other six worlds; unless it means that the earth supports them. The names of the earth and six superior worlds agree with Mr. Halhed's account, (Pref. p. 46.) differing only in orthography. The names of the other inferior worlds he does not specify. In the Sadur Agradi, a dictionary of Shen Tamil, the names of the seven superior worlds are, Balogam, Puvalogum, Savalogam, Samalogam, Tabologam, Magalogam, Satthiyalogam; and of the inferior worlds, Athalam, Vitkalam, Suthalam, Tarathalam, Irasathalam, Maha-thalam, and Pathalam. If the Editor may venture an opinion, which he does not elsewhere remember to have met with, he would suggest that the original inventors of these terms had in view the planetary worlds. Yet, certainly, both the written and popular views regard the inferior worlds as places of punishment, and the superior ones as ascending in the scale of sanctity and happiness.

CHAPTER I.—SECTION 3.

What is Maha-meru? and where is it! Generally, it is considered to be a mountain; and the Indian Caucasus, Imaut, or Apamgata, is supposed to be the identical mountain, or range of mountains, in question. The Editor has more than once been led to suspect that originally it denoted the Sun; but this hypothesis confessedly will not agree with the Manuscript or popular notions. Granting it to be a mountain, we may find occasion in the sequel for the necessity of reconciling it with mount Ararat. The Editor would fain rescue, by his own hypothesis, the learned Hindus from the absurdity of their seven dipas and seven seas of various contents; but fears the impossibility of doing so. The Sadur Agradi gives the following names of the dipas: "Naval, Irati, Kusi, Kiravunjam, Pandagarum, Tengu, Kamuku," and adds, "that they take these names from productions most common in them." The same work ranges the seas in different order: that is, "Salt-water, fresh-water, milk, tyar, ghee, sugar-cane juice, honey." Mr. Halhed received from the Pandits who assisted him in drawing up the code of Gentoo laws, the following statement: "There are seven deeps, "viz.—Jumbo, Pulkoo (Pilatsha), Shoolmeloo (Janmal), Kooshud (Kasu), Keroonchud "(Kirounja), Shakud (Saka), Pooskerud (Puhkara). The explanation of deep, is this:— "Deep signifies land; and on every side of each deep is sumoeder, or main ocean; and the "length and breadth of this deep, which is called Jumboo, is one hundred thousand of joojun, "(yojana of ten miles each,) or four hundred thousand cose; and the length and breadth of "the second deep is twice as much as that of this deep; and that of the third deep, four times
"as much; and that of the fourth, eight times as much; and that of the fifth, sixteen times as much; and that of the sixth, thirty-two times as much; and that of the seventh, sixty-four times as much." Thus it appears that Hindu chronology and geography both deal very much by wholesale, and in good round numbers. The reader will pardon the transient reflection in passing as to the magnificent groves of sugar-cane, and the flowery meads and hosts of bees which must exist somewhere, in some one or more of the equally magnificent dipas.

The latter part of section third, intimates an ignorance of the form of the earth not more surprising than what Tacitus relates of the notions of the ancient Germans, or various writers mention of the modern Chinese; and the account may receive an apology in being set beside the statement of Arrian, who, according to Dr. Robertson, (Hist. Dis. 4to. p. 60.) "places an island not far from the mouth of the Ganges, which he describes as situated under the rising Sun, and the last region of the East inhabited." Mr. Davis however (As. Res. vol. 2. p. 259.) tells us, that "the astronomical Pandits consider the earth as spherical." The pity is, that these Pandits have shut up knowledge from the ignorant, who might receive instruction from those learned men, which they reject when proceeding from others. The most important consequences might follow, were the Hindu population at large really convinced, that to consider the earth as spherical is the true state of the question.

CHAPTER I.—SECTION 4.

There would appear to be some error as to order in the list of manus, since Raisata, who is here placed fifth in order, is shortly after called the sixth. In the Institutes of Menu, (chap. 1. sec. 61, 62.) the names and order of the first seven are the following:—"From this "menu, named Sway ambhava, (or Sprung from the Self-existing,) came six descendants, "other menus, (or perfectly understanding the Scripture,) each giving birth to a race of his "own, all exalted in dignity, eminent in power; Svarochisha, Autami, Tamasa, Ravisata "likewise, and Cacashasha, beaming with glory, and Vaivaswata, child of the Sun." Ravisata here also stands fifth in order, and Cacashasha (or Suchasha) sixth, placed as the fourteenth in the MS.

This section otherwise harmonizes with the statements of Sir W. Jones. The six great ages being added, complete the one hundred assigned to the Calpa, or bright-half of Brahma's day; and are to be supposed to be made up by the sandhya and sandhyanyasa, or morning and evening twilight, a deluge intervening between each manu's reign. Thus Sir W. Jones says, "The aggregate of their four ages, they call a divine age, and believe that, in "every thousand of such ages, or in every day of Brahma, fourteen menus are successively "invested by him with the sovereignty of the earth: each menu, they suppose, transmits his "empire to his sons and grandsons during a period of seventy-one divine ages; and such a "period they name a Manwantaara; but, since fourteen multiplied by seventy-one are not "quite a thousand, we must conclude that six divine ages are allowed for intervals between "the Manwantaaras, or for the twilight of Brahma's day. Thirty such days, or Calpas,
"constitute, in their opinion, a month of Brahma; twelve such months, one of his years; "and an hundred such years, his age; of which age they assert, that fifty years have elapsed.
"We are now then, according to the Hindus, in the first day or Calpa of the first month of "the fifty-first year of Brahma's age, and in the twenty-eighth divine age of the seventh "Manvantara, of which divine age the three first human ages have passed, and four "thousand eight hundred and eighty-eight of the fourth.
"In the present day of Brahma the first menu was surnamed Swayambhuva, or Son of "the Self-existent; and it is he by whom the institutes of religious and civil duties are sup- "posed to have been delivered. In his time the Deity descended at a sacrifice, and, by his "wife Satarupa, he had two distinguished sons, and three daughters. This pair were "created for the multiplication of the human species, after that new creation of the world "which the Brahmans call Padmacalpiya, or the Lotos-creation.
"If it were worth while to calculate the age of Menus's institutes, according to the Bra- "hams, we must multiply four million three hundred and twenty thousand by six times "seventy-one, and add to the product the number of years already past in the seventh "Manvantara. Of the five menus who succeeded him, I have seen little more than the "names; but the Hindu writings are very diffuse on the life and posterity of the seventh "menu, surnamed Vaivasvata, or Child of the Sun: he is supposed to have had ten sons, "of whom the eldest was Ishtucau; and to have been accompanied by seven rishis, or "holy persons, whose names were, Casype, Atri, Vasishtha, Viseamitra, Gautama, Ja- "madagni, and Bharadvaja; an account which explains the opening of the fourth chapter "of the Gita: 'This immutable system of devotion,' says Krishna, 'I revealed to Vaivas- "vat, (or the Sun); Vaivasvat declared it to his son Menus; Menus explained it to Ishtucau: "thus the chief rishi's know this sublime doctrine delivered from one to another.'"
It may be noted, in passing, that Sir W. Jones supposes the seventh menu, or Vaivasvat, to be the Noah of Scripture, chiefly because of the somewhat minutely recorded circum-
stances of the deluge occurring at the beginning of his rule, or close of the former ones; to which order we shall presently find the Manuscript maintaining faithful adherence.

CHAPTER I.—SECTION 5.

This section carries our attention up to the first manu of the present day of Brahma. "Swayambhuva, or Son of the Self-existent," is, by Sir W. Jones, conjectured to be no other than the Adam of Scripture, and with many concurring grounds of probability. We are, "it must be observed, in the order of the Manuscript, confined in this section to the antedilu-
vian world; nor do we pass from it until a very considerable number of fabulous circum-
stances have been recorded. The transition to the postdiluvian world, will be noticed in due time. Of the names here stated, nothing further is known to the Translator. Irniyar is indeed ranked among the munis as a Maha-muni by the Sadwr Agradi; but it does not appear certain whether the same individual be intended, or otherwise.
CHAPTER 1.—SECTION 6.

Baratha, the successor of Dushmanta, lived in the Treta-yuga of the present great age; but he seems to be alluded to only to account for the modern name: and thus, Jembu-dipa is identified with Hindustan proper; but, since other countries are specified, the allusion to a bow may be presumed to refer to the shape of the Peninsula, abstaining, at the same time, from overstraining the simile. From this geographical section all chronological nicety may be safely considered as excluded; and the author probably intended to describe things as existing at or about the time of Baratha, or middle of the Treta-yuga. Mount Imaut, or Emaus, obtains in maps of ancient geography as applicable to the Indian Caucasus, or Himalaya mountains. An extent of ninety thousand miles from their base, even to the southernmost point of the Peninsula, shows that mathematical precision is not consulted by Hindus, and that a large number is usually put for that which is unknown. Of the towns mentioned, Ajodhiya is Oude; Mathura, the northern Muttra; Kasi is Benares; Kanchi is Conjeevaram; Dwara, the ancient capital of Krishna, still bearing the same name. Of the rivers, the Bagarathi and Saraswathi still retain the same designations; the Gauhati is perhaps the Godavery, which by the natives is supposed to be a branch of the Ganges; Narmathi is the Neeruddu; Yamuni, the Jumna; Krishnaveni, the Kistna; Tanagathiri, the Tamoodra, near Bellary; Vagavathi, the Vaigy at Madura; and Tambaravani, the river at Palamootlah. Of the countries mentioned, Cazmer (Cashmere), Camboye, Nepal, Carnadaca, are plain; Calinga was an ancient kingdom near the Godavery river; Maharashtra is the Mahratta country; Dravida is the southern Tamil country; Mahara is probably Malwa; and Marada, the southern Marawa district; Soladesam is the Carnatic proper, of which Kanchi was the capital; Pandiya-desam is the Madura kingdom; Sera-desam, the Travancore and Malayalam country. In the early ages, these three last were often at war with each other. Vanga is supposed to be the province of Bengal; Magar, the Arakan country; Yavana, Arabia, or an Arab colony. This last name is open to some enquiry. In his valuable aid to the learner, entitled "Teloogoo Selections," the secretary of the Literary Society of Madras, J. C. Morris, esq., expressly says, "Yavana (Yavana) is a name given to Arban." The Editor would be glad to see this term elucidated. Sir W. Jones observes, "The Yavanas are by some supposed to have been Ionians or Greeks;" and he shortly after adds, "nor have we any reason to believe that a race of Grecian princes ever established a kingdom in either of those countries." Still, when Sir W. Jones has occasion to employ the term, he speaks of the Yavanas as descendants of Javan, and Greeks; and other writers have followed his example, or he theirs.

In a note to the introduction of the Teloogoo Grammar, by A. D. Campbell, esq.* taken

* Introduction, p. 5.—This talented gentleman has kindly stated to me his impression, that by the fifty-six countries the Hindus intend to denote the whole, to them, known world. On reference to the Sudar Agraci, I find the names of the countries stated with some variation as to order; and also name, such as Malugas for Sera-desam. The MB. also is not itself complete in the list of names. The countries, according to the Sudar Agraci, are, Angam, Arumam, Avasahi, Antirama, Madam, Yavacas, Outiyam, Karom, Kalingam, Konadam, Konidam, Konam, Kaimaram, Kaimaram, Kamooam, Kirtidam, Kurman, Kusokam, Kondolam, Kura, Kotham, Kucharam, Kukayam, Keralam, Kunungam, Kullam, Koolam, Sakam, Saimam, Sidham, Singhalam, Sintha, Sanaam, Suraanam, Soloam, Dravidam, Tulam.
from the Asiatic Researches, is an extract from the Vayu Purana, describing the course of the Ganges as flowing through the countries of the "Palindas, Curavas in Curo (Kuru-desam); about Tanchiar, Matisyas (Macha-desam), Angas, Bangas, Calingas," &c. The Lado-desam is usually considered by natives to be a mountainous region, without stating precisely where. The Editor has also heard of the Ladapashi, (or language), as having been once spoken, but now unknown. He regrets his present inability further to elucidate these names of countries. A map of India, the ancient native names only affixed, would be interesting; could it be satisfactorily prepared.

Tengonam, Nidatham, Nepalim, Panchalam, Papporam, Poloram, Pandiyam, Pakshham, Podam, Mugatham, Macham, Moraham, Makiyam, Malavam, Angustiram, Vongam, Vongalam, Visharam. This order is guided by the letters of the Tamil alphabet.

The occurrence of Sinam, (China,) as well as Nepal and Singhala, (Ceylon,) would appear to intimate that the list is extended to countries bordering on India; and would seem to confirm the probability of Arabia being denoted by the term Yanama. It may be noted, that the Sadur Agrodi is a compilation made about a hundred years since by the Jesuit missionary Beschi, surnamed by the natives Vibramamuni.

CHAPTER II.—SECTION 1.

In entering on the special concerns of the Pandion kingdom, we must carry with us the remembrance that amidst mythological fable and fiction by possibility some real names of persons, and some leading facts, obscured by invention or tradition, may be preserved. It may be merely noticed, that Raivata-manu is here termed the sixth manu: moreover, as the flood at the close of his rule will be found hereinafter stated, and as Vaivaswatha, the seventh, is most probably Noah, it follows, that we are for some time detained by the Manuscript in the antediluvian world; consequently, that fable and fiction may be expected. After what has been stated, the reader will form his own ideas of the wholesale chronology which he will meet with. The Editor believes that the placing these circumstances before the Manu's flood is as great a fable as any other, it being most likely, if any foundation in tradition on the subject ever existed—from which these materials were early borrowed and imbodied in the Stalla Purana—that such tradition related to times of comparatively modern date, and long postdiluvian.

It now only remains to introduce the Abstract of the Stalla Purana, containing the whole foundation of a belief which has led, in the night of by-gone time, to costly structures and magnificent endowments. In reading these sportive tales of the Bramins, wherein they often seem to be trying how far the credulity of the ignorant may be carried, the reader will be left to his own reflections; and will doubtless often have occasion to wonder that such things should imbodi the religion of an otherwise ingenious and numerous people. The Notes, from the second section of this chapter, will be resumed afterwards; and any thing which may be supposed relevant to the subject will then be stated.
MADURA STALLA PURĀNA.

(ABSTRACTED.)
THE FIRST TIRUVILLIADEL,

(OR SACRED AMUSEMENT).

The god removed the crime of Indren, king of the Celestials.

Indren was engaged in attending to the celestial dancers of his paradise, when his guru, or spiritual preceptor, Vrihaspati, came to see him; and in consequence of Indren being so engaged, he did not pay proper attention to the guru, nor rise to salute him: hurt by which neglect, Vrihaspati pronounced a curse on him, to the effect of wishing "That he might lose all his prosperity," and went away. Having no longer his former preceptor, Indren took a three-headed giant, or asuren, for his preceptor; but learning that he was making a yugam, or sacrifice, to destroy the gods, Indren killed him, whereby he incurred the sin of Bramha-gatthi, or crime of killing a Bramin. The father of the giant made a yugam, from which Veduraswami came forth, whom the father sent to kill Indren: the latter struck the giant, but finding that he could not kill him, hid himself in a lotos flower. He then went to Brahma and enquired why he could not kill the asuren; and was told that his weapon was become powerless; but was directed to a place where an old Bramin had long been performing penance, and was told to take his shoulder-bone, which would suffice for the object in view: the old Bramin of his own accord surrendered his life, and Indren, taking his shoulder-bone, by its aid killed the asuren; whereby the sin of Bramha-gatthi was doubled; and, in consequence of its burden, Indren again concealed himself in a lotos flower.

The celestials were now left without their king, and in order to arrive at that dignity, Nacalen, an earthly monarch, performed a hundred yugams, by which he became entitled to take the place of Indren. Accordingly he sent word to Indrani, perpetual consort of the king of heaven, that he was coming, directing her to prepare to receive him. On this message being communicated she went in consternation to the guru, Vrihaspati, to ask his advice, who directed her to sanction the coming of Nacalen in the palanquin of Indren, according to custom borne by the seven rishis.
While *Nacalen* was thus going, owing to his hurry, he exclaimed to the *rishis*, "*Sarpa-sarpa!*" which means both *quick* and *a serpent*. The *rishis* being displeased put down the palanquin, and pronounced on him as a curse, "That he should become a serpent;" in which shape he fell down again to the earth. A council being held of *Vrihaspati*, *Agastyar*, and other sages, it was recommended that *Indren*, in order to the removal of his sin, should go down to the earth, visit the sacred places, and bathe in the rivers. This he did, without finding relief till he came to a certain forest of *tili* trees, where suddenly he found his burden removed. Being surprised at this, he commanded search to be made around, when a *lingam*, the emblem of *Siva*, was found under a *tili* tree, to which he made *pujei*; and so great was his joy that even his speech became confused. As it was a forest, there were no flowers with which to make garlands; but on looking, he saw a tank with *lotos* flowers, of which he made garlands; and from this use of its flowers the tank obtained the name of *Pottamarei*, or the *Golden-lotos*.

SECOND TIRUVILLIADEL.

The god took away the curse pronounced by *Durvasa-rishi* on the white Elephant of *Indren*.

*Durvasa-rishi* was once worshipping the said image in the *Tili-vanam*, when he took one of the *lotos* flowers and, after presenting it to the god, carried it with him to *Indren's* paradise, who was then riding on his white elephant, and going to encounter the giants. He respectfully gave it to *Indren*, who laid it on the head of the elephant between its tusks; but the animal threw it down, and trampled it under foot. For doing so *Durvasa* pronounced on it a curse, to the effect "That it should become a wild elephant of the woods;" but as the animal implored mercy, the period was limited to a hundred years. In consequence, while the elephant was in the *tili* forest, it one day poured water over the *lingam*, which, on enquiry, learning the nature of the case, told the elephant to place an *Indra-lingam* at *Airavatham*. Having done so, a messenger came to recall it to *Indren's* abode; and the proposition being declined on the plea of worshipping at this place, another messenger was sent; in
obedience to which recall, the elephant went and again became the vahan, or vehicle, of Indren.

THIRD TIRUVILLIADEL.

Discovery of the god to mortals; Building the town of Madura; and Reign of the first king.

In the time of Kulasegara-Pandion, who ruled in Maṇavur, a merchant, named Tanen-sheyen, in the course of his journeys on commercial business was benighted in a forest of cadamba trees; and being unable to proceed further took up his abode at the foot of one of them. He was surprised at the sight of an unusual splendor; and, going to look, was favored by the god with the view, because he had been very virtuous in a former birth. As it was Monday, the gods were performing homage and anointing the image, as though it had been the night of Śiva. The merchant bathed in the tank and worshipped: when the gods had disappeared, he saw the stone image only; and next day went and told the king aforesaid what he had seen. The god also appeared to the king the following night by a vision, in the form of a religious ascetic, and commanded him to build a temple in the aforesaid wilderness. The king finding the vision and the statement of the merchant to accord, went to the place and had the forest cleared. Being uncertain how to build the temple and town, the god again appeared and gave instructions; in obedience to which, workmen were employed, and a temple was built with seven enclosures, having a king’s street, Brāmins’ streets, and also streets for the other three castes, and for the temple servants; also choultries, mandabams, tanks, and the like. The whole being splendidly finished, with a palace also for the king on the north-east quarter, an embarrassment arose as to how these numerous buildings could all be purified preparatory to residence at once, so as to ensure an entrance on a fortunate day; this difficulty the god Śiva was pleased to remove by causing Ganga, abiding in the hair on his head, to pour forth copious streams on the whole place: and the god was pleased to give it the name of Mathurai, (or pleasant,) and he then disappeared. The king placed guards at the four cardinal points of the city, who were all four of
them deities. Afterwards a son was born to him, named Maliya-thusen, who on the king's death succeeded to the throne.

FOURTH TIRUVILLIADEL.

Incarnation of Minatchi, the goddess of the temple.

Maliyathusa-Pandion, although he had many wives, the chief of them being Kanjana-mali, daughter of the Sora king, yet had no child. In consequence he offered ninety-nine aswamedha sacrifices, when Indren, becoming alarmed, (since another sacrifice would entitle the king to Indren's throne,) appeared to him and said, "Why do you give yourself this trouble? perform the appointed sacrifice for obtaining a child before the temple of the god Siva, and you will have your wish granted." While the king was making this sacrifice, a female of three years old, covered with ornaments, was born from the flame of the sacrifice. The king took up the child, and gave it into the hands of his queen Kanjana-mali. On her applying this infant to her breast immediately milk for its nourishment first manifested itself. While bringing up the child it was found that she had three breasts, on which the foster-parents being afflicted, the voice of the god was heard from heaven, bidding them give the child the same education as for a man, and adding, that when her appointed husband should come then one of the breasts would disappear: when she was grown up they had her formally installed on the throne, and then Maliya-thusen died.

Having performed, in becoming manner, the funereal rites for her foster-parent, and worshipped in the temple, she afterwards ruled the kingdom in a proper manner.

FIFTH TIRUVILLIADEL.

Marriage of Minatchi with Siva, by the name of Sunteresvara.

When the above woman, Tadatha-kai, (or Invincible,) was ruling, her foster-mother represented to her the propriety of marriage, to which she replied, that she would
assemble an army and go to fight with neighbouring kings, in order to discover among
them her destined husband. Accordingly her minister, named Sumathi, assembled
a very large army, with which she went and conquered all the neighbouring kings.
She next conquered Indren, and then proceeded to attack Kailasa, (the abode of Siva,)
in front of which she was met by Nareda, (the messenger of the gods,) whom she forced
to retreat. He went and reported the same to Siva, who, smiling a little, arose and
went forth. As soon as he appeared, the before-mentioned sign occurred, at which
the amazon, being ashamed, dropped her weapons, and the minister said, "This is to
be your husband." The god told her to return to Madura where he dwelt, and on
Monday he would come and marry her; desiring all preparations to be made. All
was arranged accordingly; and the gods, superior and inferior, came, bringing
presents. She was seated beside the god on the marriage-throne, when Vishnu
joined their hands, and afterwards the marriage ceremony was performed, amidst
the praises and adorations of the rishis and others present.

The god then had a new stone image made for the pagoda, as became a king; and
afterwards ruled over Madura by the name of Suntera-Pandion.

SIXTH TIRUVILLIADEL.

The god danced in a silver temple at the request of certain rishis.

After the marriage, the gods, rishis, and others who were assembled, were about to
be feasted, preparatory to which they all bathed in the Pottamarci-tank, when cer-
tain of the rishis said, "Unless we see the god dance we will not eat." The god
replied,"How can you expect to see one dance, whose form is that of the seven supe-
rior and seven inferior worlds, and whose members are the places most famous for
their shrines and temples? but, as this place is chief of all, since you wish it, you
shall see me dance." Accordingly the god danced in a silver temple, while the gods,
rishis, and the numerous other attendants, joined in chorus and chanted his praises.
SEVENTH TIRUVILLIADEL.

The insatiable dwarf Kundotheren.

After the marriage feast was ended, the officers of the kitchen came and said to the goddess, "Out of the vast quantity of food which you have prepared scarcely one part out of a thousand has been consumed: what are we to do with the rest?" The goddess went to enquire of her husband, who said, "It is true, that being a queen, you have prepared so much food, but there are several of my retinue as yet unfed." Whereupon calling a dwarf, named Kundotheren, he directed food to be given; saying, that when he should be satisfied, others would follow. He then put within him Vadamuogni (fabled to govern the sea). A large pit was dug to receive the various eatables. This dwarf was emaciated with hunger and fasting; and consumed mountains of prepared food so rapidly, that the eye could not follow him. All being gone, he consumed the unprepared materials for food, and still complained of hunger. On this the goddess enquired of her husband what was to be done, saying, "It is thus that you fulfil your character of the final destroyer of all things." At this the god smiled with complacency, only complaining that so many of his hungry followers were still left without food.

EIGHTH TIRUVILLIADEL.

Ganga, at the command of the god, produced the river Vaigai.

As the hunger of the dwarf was yet unappeased, the god commanded the Earth (a goddess) to supply him. Accordingly four holes or pits appeared, out of which food spontaneously arose; and the dwarf eat till his body was swoln. He then complained of thirst; and having drawn all the water contained in the wells and tanks, he still complained of thirst. On this the god commanded the goddess Ganga (in his hair) to supply water. She replied, "You once called me before, and I will come again if you only grant the privilege that whosoever bathes in my waters shall be purified from sin:" which being conceded, she brought a most plentiful supply of water in the shape of the river Vaigai, and the dwarf took it all up very easily. And now, both hunger and thirst being satisfied, he returned to his duty in the retinue of the god.
NINTH TIRUVILLIADEL.

The god brought the seven seas together into one place.

Among the rishis who came to salute the god was Gauthama, who went to pay his respects to Kanji-mali, queen dowager: she asked him which was the most excellent penance? He replied, "there were three: one consisting in silently contemplating the deity, one in repeating prayers, and one in going about and bathing in all the sacred rivers; of which three, the last was the most excellent: but that since it was attended with much trouble to visit all the rivers, and since all the rivers run into the sea, if she bathed in the sea, the effect would be the same." On this she announced to her adopted daughter her intention of bathing in the sea, and the daughter, unwilling to part with her foster-mother, told her own husband; who said, "To bathe in one sea is a trifle; I will bring all the seven seas together to one place, and she may bathe there." Accordingly, much to the astonishment of the people, the seven seas (of ghee, honey, milk, &c.) came rushing together into one tank, still retaining their respective colors, and appearing distinct, or unmingled.

TENTH TIRUVILLIADEL.

Recalling Maliya-thusen from the dead, and translation of Kanji-mali.

On the banks of the said tank the god made a flower garden, and when there one day, said to his wife, "Why does not your foster-mother bathe?" On this being reported the elder lady enquired of learned men the most meritorious mode of bathing; who replied, "It must be either by taking hold of the hand of a husband, or of a child, or of a cow's tail." On this reply being given she became greatly afflicted, having neither husband, nor child. Her foster-daughter reported this grief to the god, who, by an act of volition, brought back Maliya-thusa-Pandion from the paradise of Indren, and the shade, on coming, presented his respects to the god. Kanji-mali hearing of the arrival of her former husband, came adorned with jewels, and both bathed in the tank; after which they saw the god, and a heavenly chariot appeared, in which both husband and wife were together carried above the worlds and the paradise of Indren, safe into the heaven of Siva.
ELEVENTH TIRUVILLIADDRESS.

The incarnation of Subraminyen in the form of Ukrama-Pandion.

One day the aforesaid Tadatha-kai came to her husband and said, “You have assembled the seven seas, and have procured the beatification of my reputed parents; but now it occurs to me that it is not fit after your reign that the Pandion race should become extinct through defect of posterity.” The god, whose height and depth Brahma and Vishnu could not discover, reflecting that he had caused his wife (Parvati) to become incarnate in the person of Tadatha-kai, and had now himself reigned a long time as Sunteresvaren, considered it was not right to leave the Pandion race without offspring; and by a simple volition he produced in due time the birth of his son Subraminyen, in the form of a child bearing the resemblance of Siva: which event occurred on Monday, in the Tiruvathirai-nacchatram, when the planet Jupiter was in the most fortunate station, of a good house, (astrological term); while the four vedas were chanted, and musical instruments sounded, and the demi-gods showered down flowers. On hearing the news, all kings and people came and made congratulations on the event, gave presents to the town, and, according to the Vedas, cast the child’s nativity (horoscope); gave the child the name of Ukrama-Pandion, and the child was afterwards instructed in all suitable accomplishments by Vehara-bagavan, (Vrihaspati,) the preceptor of the gods. When the son came to years of discretion, the father, hearing the fame of his great acquirements and excellent temper, told his ministers it was time to have him installed, or anointed as king, to which counsel they agreed, and were very joyful.

TWELFTH TIRUVILLIADDRESS.

The god Sunteresvaren gives his Son in marriage, and furnishes him with three weapons.

The father besides advised with his ministers on procuring his son a suitable wife of equal nobility; and Kantimathi, the daughter of a king named Soma-shogaren, of the race of the Sun, who ruled in the town of Manavur, was fixed upon. The same night the god appeared in vision to Soma-shogaren, and commanded him to give his daughter in marriage to the son of the king ruling in Madura. Soma-shogaren the next day,
astonished and delighted, set out for Madura with his daughter and a great retinue; and was met on the road by the ministers of Sunareswaram that were going towards Manavur, who demanded his daughter in marriage for the son of their king; to which he joyfully agreed; and, after coming to Madura, the ceremony was performed with great splendor;* while the Sora and Sera kings, gods, demi-gods, and innumerable others, were in attendance, with all usual accompaniments: and great presents, extensive dower, and largesses were bestowed. After the marriage ceremony the father gave the son, the spear, the discus, the ball; and said, "Indren, Maha-meru, and the sea, are your foes: with the spear, you shall overcome the sea; with the ball, you shall conquer Maha-meru; and with the discus, subdue Indren. He then charged the ministers to take care of his son as the apple of their eye; and enjoined his son to follow the advice of his ministers, and to break no old custom. He then gave the new-married pair his blessing; and mounting, with Tadatha-kai, an aerial car, while his attendants became changed into the form of the celestials of Kailasa, he ascended to his own paradise. The son ruled according to the law of Manu afterwards.

THIRTEENTH TIRUVILLADEL.

Varunen is compelled to retire by the casting of the spear (or javelin).

Ukrama-Pandion made a great sacrifice of ninety-six aswamedha-yugams, at which Indren becoming jealous, since his rule was endangered, went to the king of the sea, Varunen, and told him to destroy that country. Accordingly the sea suddenly came with great noise in the middle of the night to the gates of Madura, when the king, Ukrama-Pandion, was awakened by Siva, in the guise of a religious ascetic, informing him of the circumstance, and attendant dangers; the king, being astonished and without presence of mind, was urged by the vision to lose no time, but employ the vel, as he had been directed; and accordingly he went and cast the spear (or javelin) at the sea, which immediately lost its force, and retired, because Varunen

* Of this the Manuscript gives a minute description.
recognized the weapon of his superior. The king then went to the temple, and adoring the god, promised that as far as the sea had come, so much land would he give to the temple: and thus he righteously protected (or governed) the kingdom.

FOURTEENTH TIRUVILLIADEL.

_Ukrama-Pandion strikes off Indren's crown._

While _Ukrama-Pandion_ reigned, it happened, by the evil influence of the nine planets, that there was no rain; and great consequent drought occurred in the _Pandion_, _Sora_, and _Sera_ kingdoms. On which deficiency, these three kings went and consulted the sage _Agastyar_, residing on the great mountain called _Potheya_, (or _Potheigeec_) who told them of the evil influence of the planets, and advised them to go and worship _Suntareswaren_ on a Monday. Accordingly, the three kings came to _Madura_, and performed the prescribed fasting and ceremonies on Monday in the temple, when, by the favor of _Siva_, they were carried to _Svarga-logam_ (the paradise of _Indren_). The _Sora_ and _Sera_ kings took their seats at his footstool, and asking for rain, were favorably answered and dismissed. But the _Pandion_ took his seat on the same level with _Indren_, and made no request. _Indren_, displeased, with a semblance of favor, put round his neck a very heavy necklace-collar, such as five men could not lift, thinking its weight would crush his uncivil guest; but as the _Pandion_ wore it without any emotion, _Indren_ was astonished; and dismissed him, only saying, “You shall be called the bearer of the necklace.” On the _Pandion’s_ return, he found that in his country only there was no rain; in consequence of which he went to _Mahameru_, and put some of the clouds round its summit in chains, and brought them to water his kingdom. _Indren_ incensed at this violation of his proper power, declared war, and took the field at the head of large forces. There was much fighting on both sides, and many were slain, until _Ukrama-Pandion_ with his discus struck off _Indren’s_ crown. _Indren_, astonished, found he was not combating with a mere mortal, and sent ambassadors, promising to bestow rain. _Ukrama_ would not believe him: in consequence _Indren_ sent a man of the _Velasha_ caste to become security for rain, (hence called _arabdaspodaravggi_, or waiters for rain). The king then
released the clouds from confinement. Afterwards, by Indra's command, there was abundance of rain, with consequent fertility: and Ukrama-Pandion ruled the kingdom with justice and liberality.

FIFTEENTH TIRUVILLIADDEL.

Ukrama-Pandion struck mount Meru, and thence obtained wealth.

Ukrama-Pandion was attentive to the instructions of Agastyar in the religious observance of Monday; and by that means his wife, Kantimathi, brought him a son, whom he named Vira-Pandion. At this time the country was distressed by drought, and the god, on being besought, appeared in a dream, and said, "Go to Maha-meru, strike it with the ball: there are riches inside; take them, and make charitable donations, and rain will come." Rising in the morning, and going to pay his devotions to the god, the king set out with a great retinue; thus leaving his own country and going to salute the Soren king: passing thence by Dundaga-nada, the Telings, Carnadaca, and Tondaga countries; crossing mountains and rivers; passing Malava, Virada, and Matthiya countries; going as far as Casi (Benares); crossing the Ganges, and a desert untrodden by human foot-steps, which is inhabited by yalis, lions, &c., he arrived at Kumeri, which extends one thousand leagues (of ten miles each); passing by which, and also Barathi, eight times larger still, he arrived at the birth place of Parvati, (or mountain-born;) named Mount Imaut. Next crossing Kimpurada province, as also Arri-varadum and the Nisithi mountains, and arriving at Ilasu-vritha country, surrounded by the river Jemba, he obtained a view of Maha-meru, which is the support of the earth, having one thousand and eight peaks, which is also the pillar of the gods, and which besides was once a bow in the bands of Siva.* As that was a sacred

* It is said that Siva, in a war with the giants, took Maha-meru for a bow; yielding a mythological analogy to the war of Saturn with the Titans; or of Jupiter with other giants, when, as sung by a poet of whom these fables reminded us,—

Affectane forust regnum cumulce gigantes,
Altaque congestas struxisse ad sidera montes.
Tum pater omnipotens missum prefigit Olympum
Fulmine, et excussit subjecto Pelio Ossum.
land, he halted his retinue at a distance, made by himself a circuit of the mountain, and, standing on the South, addressed its king, saying, "O Meru! surrounded by all planets, constellations, and demi-gods—O mountain king! attend!" Then, taking the ball in his hand, he struck the mountain with anger: the mountain reeled; the peaks trembled; and the king of the mountain, with one head and four umbrella-bearing arms, came forth ashamed; confessed a dereliction of attention and of duty for that one day from the service of Siva, and asked what was his business? The reply was, "Riches are wanted." All that he desired was given him by opening a mine; and the cleft was closed with his own royal seal. He brought the load of precious metals on elephants to Madura. And as he there gave largely to the Bramins, the Saivas, the temples, &c., rain came down as formerly, so that the country was again fertile. He flourished forty thousand years of the gods; after which, crowning Vira-Pandion, and delivering to him the kingdom, Ukrama-Pandion resumed the unchangeable form of Siva; (that is, he died).

SIXTEENTH TIRUVILLIADEL.

The god explained the sense of the Vedas.

After the destruction of all things by the deluge, when the Vedas were produced by the (आदिवात्स) word of God, the rishis and Bramins were embarrassed to know their meaning. Hence they applied to Harru-pakthi, (worshipper of Siva,) who directed them to go to Madura, and learn from Suntaresvaren. Accordingly, after coming thither and bathing in the golden-lotus tank, they were met by the god, who told them that to worship the self-existing lingam, (or stone image,) was the sum and substance of the Vedas. He then explained the issuing of the twenty-eight books *

* The Saivas enumerate this number of Sastras as peculiarly belonging to their sect. It will be remembered that Siva is said to have five heads: and these books are indirectly preferred to the Vedas; which, moreover, according to other authorities, came from the four mouths of Brahma. But, to be candid, there is not a more impudent satire on the whole Hindu system to be found, than the one contained in this Tiruvilliadel. The reader as he goes on will, however, have occasion to perceive that the object of the entire Purana is, to extol Siva above other gods, and the Madura image and temple, above all other temples and images.
of the Siva sect, from the centre mouth of Siva; and the Rig, Sama, Yajur, and Atharvana Vedas, from the other four mouths. Moreover, stating that the sense of the Vedas was difficult to be made out, and of no very great consequence, he told them the real secret was the duty of worshipping the lingam, a secret unknown to Brahma or Vishnu: and charging on them due performance of his instructions, he gave them his blessing. The Rishis and Bramins then sung praises to the god for condescending, by so brief a process, to instruct them in the true sense of the Vedas.

SEVENTEENTH TIRUVILLIADEL.

The god provided jewels for the crown.

While Vira-Pandion ruled, he had many inferior wives who had children, but the legitimate queen was without offspring; until, by performing penance to the god, the queen was delivered of a son, concerning whom all the customary astrological ceremonies were performed. Afterwards the king, going to hunt, was slain by a tiger; when the eldest of the concubines, thinking this to be the favorable time, stole the crown and royal jewels. After the grief of the ministers for the death of the king had somewhat subsided, on looking for the crown in its usual place, they found it gone, and considering this to be the stratagem of an enemy, they were embarrassed how to proceed. The god Suntereswaram then came as a chetty (or merchant) and offered nine very valuable jewels for sale, explaining that they were once the body of Vala-asuren. This giant, by performing penance to Siva, had acquired power to conquer the inferior deities; and one day Indren offering to give him a gift, he jeered the king of demi-gods, as a conquered person offering gifts to the conqueror, and himself offered a gift to Indren; who then besought him to burn himself, in the shape of a cow, in a sacrifice which Indren was making. He did so; when, according to a former promise of Siva, different parts of the cow's body became inestimable jewels, of different kinds and colors. The properties of these jewels were explained by the chetty; who gave them into the hands of the ministers; said, "Thank the god Siva;" and disappeared. They took the jewels, had a crown made, and with it crowned the young king, naming him Abishegam (anoint-
ed). He recovered also the jewels which had been lost; and joyfully reigned over the kingdom.

EIGHTEENTH TIRUVILLIADEL.

Varunen sending the sea to try the god's power; the latter called four clouds to absorb the sea.

While Abishega-Pandion was performing pujêi, in the Chittera month, the camphor incense employed spread a great perfume. The god Indren was also desirous of performing homage; but was prevented by the Pandion's previous service. On returning Indren was met by Varunen, who enquired the reason of his looking sorrowful: and on being informed of the vexatious disappointment, the god of the sea again asked, "Is then this lingam so great a god?" To which question Indren replied, "That as it had removed his former sin, and taken the curse from his white elephant, it was a great god." Varunen asked, "Can it cure the pain in my bowels?" The other answered, "To do that would be an easy thing." Varunen feeling doubtful sent a large accumulation of seas to try the god's power, which greatly alarmed the people of the kingdom. But the god commanded some clouds to descend from his head, which absorbed the seas; and the people, now discerning that this was a sacred amusement of the god, rendered him praises.

NINETEENTH TIRUVILLIADEL.

Varunen sending much rain, the god protected the place by a covering of clouds.

Varunen, being disappointed and angry, ordered seven clouds to go and pour down their contents for the destruction of Madura. Accordingly these clouds came, with threatening gloom, lightnings, and thunders, and produced a deluge by sending rain with drops as large as pumpkins. The god, seeing these things, ordered the before-mentioned four clouds to interpose; which they accordingly did; and, by spreading a covering above the town and beneath Varunen's clouds, prevented any more rain from
falling. Varunen, now discerning the intervention of the god, went and bathed in the
golden lotus tank, when his inward pain immediately ceased; on which he besought
pardon of the god for his aforesaid misdemeanours, and thanking the god for the
removal of his pain, he returned to his own city. From that time forward Madura
acquired the title of "The assemblage of the four clouds."

TWENTIETH TIRUVILLIADEL.

Sunteresurer condescended to assume the form of a religious ascetic.

It pleased the god to come to Madura in the form of a Sittarer, with all the usual
accompaniments of that order. He walked through the royal and Bramin streets, and
performed various wonders. He brought distant mountains near, and removed near
ones far off. He made old females to become young children, and children to become
old women. He changed the sexes; he made the barren fruitful; the hump-backed,
the deaf, the dumb, the blind, the lame, he severally healed. He turned four metals
into gold; he made the rich become poor; and made enemies to be friends. He caused
the yetti (poisonous shrub) to produce mangoes; and brought a flood in the river
Vygei. He turned fresh water into salt water, and made salt water fresh. He threw
a pilgrim's staff into the air, threaded a cotton through it, and then, resting his head
on the cotton thread, performed the attitude of penance, (heels upward,) the staff
remaining in the air. He took clouds into his hands, and well wringing them,
appeared to drink the water they contained. He caused things seen in the night (such
as the stars) to be seen in the day, and things visible in the day to be seen at night.
He taught the Vedas to things which could not understand them. He turned coconu
trees into palmyra trees, and then the reverse; changed the species of other trees; and
brought celestial things down to earth. While thus occupying the attention of the
people, so that they neglected their employments, the Pandion, hearing of the
circumstance, sent his ministers to call the performer of these wonders: they did so
respectfully; but the Sittarer said, "What are kings to me?" and refused to go.
The king on hearing of his refusal only replied, "What have the great (in a religious
sense) to do with us?" and remained quiet.
TWENTY-FIRST TIRUVILLIADEL.

The Sittarer gave sugar-cane to the stone-elephant.

But still feeling a curiosity to see the Sittarer, the king went, accompanied by his retinue, as though he would visit the temple, and there he met with the performer. In reply to enquiries from the king, the Sittarer said, that he went about as he pleased, though more accustomed to be in Kasi; that he had displayed various feats in Sittambaram (Chillumbrum) and other places, and here (at Madura) especially; that he wanted nothing from the king; for though such men as might perform a few feats would receive offered royal rewards, yet he who could perform all things desired nothing. At this time a villager brought a sugar-cane, and the king, expressing doubt, said, pointing to a stone elephant sculptured on the tower of the temple, “If you can make that elephant eat this sugar-cane, then I shall admit that you can do all things, and must be our god Sunteresuren.” On this request being made, the Sittarer glanced a side look at the elephant, which immediately gave signs of life; took the proffered sugar-cane from the hands of the king, eat it, and not being content with that, took the collar of pearls from the king’s neck, and put it into his mouth. While the peons were busy in attempting to scare the elephant, the king fell at the feet of the Sittarer, worshipping him; who then looked again at the elephant, which immediately restored the string of pearls to the king. The Pandion then received many gifts from the Sittarer; and after causing his son, Vicrama-Pandidon, to be crowned, thereby receiving charge of the kingdom, he (Abishega-Pandidon) attained to the lotos-feet of the god; (that is, he died).

TWENTY-SECOND TIRUVILLIADEL.

The god killed the elephant, which was born from the fire of a sacrifice made by the Samunals (or Jainas).

While Vicrama-Pandidon reigned he drove away all heterodox sects; confirmed the established religion; built a temple for the Sittarer; and thus ruled with justice and virtue. But a Soren king, who ruled in Kanchi-puri, (Conjeveram,) and was of
the Samunals faith, being resentful and treacherous, and envious at the prosperity of the Pandion kingdom, assembled together eight thousand of the sect of the Samunals from Anjanam and other lofty mountains; and commanded them to make a sacrifice with a view to effect the destruction of the Pandion king. Accordingly they made a sacrifice, the limits of which for the attendance of people extended over three Kadams, (or thirty miles,) and the sacrificial pit itself occupied ten miles. Into this pit they poured veppu oil and gingerly oil, fruits of various kinds, and flesh of animals; and from the fire a monstrous black elephant was produced, which the king commanded to go and to destroy Madura. The elephant accordingly proceeded with great noise and rage, and the Samunals followed. The Pandion hearing of its approach supplicated the god, who said, "Never mind, build me a choulty and I will kill the elephant." Accordingly a choulty, having sixteen pillars, was built; and the god came to it in the guise of a hunter. When the elephant approached, he directed against it a rocket, of the kind called Narasimmaasteram, which struck the elephant in the head and killed it; on which occurring the Samunals were dispersed by the troops of the Pandion; and such was the haste of the fugitives, that their peacock-fans, their sleeping mats and drinking vessels, were broken in pieces. The spot became famous: one named Pracalataten, by worshipping the rocket that was left sticking in the elephant mountain, obtained a celestial gift; and one, named Romasen, by worshipping, and forming a tank bearing his own name, also received a like gift. The elephant mountain remains to this time, and Narasimma-svami resides there.

The Pandion, praising the hunter god, and receiving from him many gifts, returned to Madura: had a son born to him, named Rajasekara-Pandion; and prosperously continued his rule.

* That is, the fans used by the Bawdas for sweeping insects out of their path, and for preventing any winged insects from entering their mouth, through care not to kill any living thing. The Purana attempts to crack a good joke at the expense of the Samunals faith. We here find the first intimation of that enmity between the Sainas and Samunals which ended in the destruction of the latter at Madura, as will be seen in the sequel.
TWENTY-THIRD TIRUVILLIADEL.

The god, on account of Gaouri, became an old man, a young man, and a child.

While Vicrama-Pandion was thus ruling, there was a Bramin, named Virupatchi, his wife’s name being Subavrithai, who were childless; in consequence they worshipped the seven celestial females, (fabled to be in paradise, corresponding with the seven rishis,) and obtained thereby the gift of a daughter. At five years old the child, named Gaouri,* asked to be taught a prayer for the speedy change of her mortal form; and the Bramin, being surprised at her early good sense, taught her the Parvati-mantiram. While the father was waiting for a suitable husband, she passed the eighth year of her age without being betrothed, (which the Bramins consider to be a disgrace): and one day, a Vaishnava Bramin coming to beg alms, the father perceiving him to be learned in the Vedas, bestowed the daughter on him in marriage, with the usual ceremony of gift, and without saying any thing on the subject to any one. The neighbours, on learning the circumstance, at first blamed him; but on further examination found no other fault than that the husband was a Vaishnava; and approved the marriage. When the Vaishnava Bramin brought his wife to his own village, and to his parents, they disapproved of his marrying a Saiva woman; and the woman, seeing nothing but Vaishnavas around her, without any Bramins rubbed with ashes and wearing beads, sighed for her own people. One day the parents shut her up alone, and without calling her, went away to a distant marriage feast. In this interval an aged Saiva Bramin, in appearance, came to her and asked for food; and, on being admitted into the house and food being given by the woman, since he was too infirm to feed himself she assisted him to eat, when he suddenly changed to a young man, richly habited; and on surprise being expressed by the Bramini, as also fear with reference to the return of the husband’s parents, the young man suddenly became a child. The parents having returned, and finding her with a young Saiva child, turned both out of doors; and while she was in the street, sorrowing deeply for her misfortunes, she meditated the Parvati-mantiram; on

* A name of Parvati.
which the child instantly disappeared, and the god himself approached towards her, seated on his bullock vahan, (or car,) and taking her up with him, while the clouds rained flowers, and the town's people were astonished, he carried her through the air to Madura.

TWENTY-FOURTH TIRUVILLIADEL.

The dancing god altered his attitude, in the silver temple, at the request of the king.

After Vicrama-Pandidion had crowned his son, Rajasekara-Pandidion, and given him the kingdom, there came a learned man from Karikal, the Soren king, and said, "Our king knows the sixty-four Sastras, but you do not know the Baratha-Sastram," (art of dancing). To which objection the Pandion replied, "Having learned the other sixty-three, I consider it indecorous to learn the other, seeing that the god himself condescended to dance in the silver temple." Notwithstanding, disliking the reproach, he set about learning the art, and finding it very difficult, he went one day to the silver temple where the god was standing on one leg,* and requested that the god would change the position of his feet by standing on the other leg; adding, while he struck his sword into the ground, that if this was not done, he would fall on his sword, and kill himself. On this kingly request being made, the god put down the lifted leg and raised the other one, thus changing the leg on which he stood, at which the Pandion bathed in the sea of joy, (was greatly rejoiced,) and entreated, that this changing of the leg might be made publicly to appear to the people; which request the god condescendingly granted.

TWENTY-FIFTH TIRUVILLIADEL.

The god relieved an innocent person who feared the avenger of blood.

After Rajasekara-Pandidion had given up the kingdom to his son Kulothunga-Pandidion, the latter married many wives, and had a great many children; among the

* As the sculptured figures of Siva are elsewhere often represented, in allusion to the sixth Tiruvilliadel.
eldest of which children, was Ananta-guna-Pandion, who was taught all needful accomplishments. About this time, a Bramin coming with his wife from Tiruvatur, left her, being seated under a tree, in order to go and fetch water; and while he was away, an arrow which had long hung suspended in the tree, in consequence of the latter being shaken by the wind, descended, and penetrated the body of the woman, who instantly died. At the same time a hunter came to repose, near at hand, under the shade of another tree. The Bramin on returning, astonished to find his wife dead, looking round and discovering the hunter, charged him with the crime of murder; and took him along with him, together with the body of his wife, to the presence of the king. The hunter, on investigation, maintained his innocence, but by consent of the king’s ministers was put to severe torture, and all the people admitted that his countenance was not that of a murderer. The king ordered him to be put in irons, and giving the Bramin a present, bid him go and bury his wife. At night the god appeared to the king and said, “Go along with the Bramin to such a chetty’s house, where there is a wedding, and the doubt will be explained.” The king, in disguise, accompanied the Bramin to the place indicated, and while in the chetty’s house, by Siva’s favor, they overheard the conversation of two of Yama’s angels. One said, “Our master has ordered us to kill this bridegroom, for whose death there is no apparent instrumental means.” The other said, “Tush, don’t you know how by the fall of the arrow from the tree we took the life of the Bramin woman, and carried it to our master; so now, while the marriage procession returns, I will loose the bullocks from their ropes, and then do you, seated on the horns, finish the business.” The king asked the Bramin what he thought of this? who said, “If the event correspond, I shall then hold the hunter to be innocent.” Soon after, as the marriage procession came, the great noise which was made alarmed the bullocks, one of which broke its rope, and running furiously at the bridegroom, gored him, and caused his death; so that the marriage joyfulness was turned into funereal accompaniments, and triumph into mourning. On this development the king and Bramin returned; and the king, setting the hunter at liberty, apologising for punishing him wrongfully, and giving the Bramin presents, said, “Go, seek another wife, and submit to unavoidable evils.”
TWENTY-SIXTH TIRUVILLIADEL.

The removing of the great crime.

While Kulothunga-Pandion reigned, there was a Bramin celebrated for his patience, whose wife was not virtuous, and his son was excessively vicious. The evil thought occurred to him of defiling his father’s couch; and his mother, losing all self-restraint, tolerated the atrocity. The Bramin, conjecturing the state of things, waited in the expectation of a full discovery; and the son, knowing such to be the case, cut off his father’s head; then taking all the household property, he set off, together with his mother, to go to another place. While on the way, in a forest, they were attacked by robbers, who took away the woman and the property, and left him alone in the forest; where he became wretched to an extreme degree, both in mind and body, by a judgment from Brahma. One day when Suntereswarer and Minatchi were gone out of the temple, in the guise of hunters, they agreed that the enormity of the crime could only be removed by themselves; and on the culprit meeting them, he was instructed to feed cows with grass, and to bathe daily in a certain tank. By following this direction he gradually resumed the appearance and nature of a Bramin, according to his birth; and finally attained to the highest bliss. The Pandion hearing of the grace of his deity celebrated his praises; and the tank acquired the title of “Crime removing” to the present time.

TWENTY-SEVENTH TIRUVILLIADEL.

The god punished the guilty disciple, by destroying four members, and killing him.

While Kulothunga-Pandion ruled, there came a learned man to the place, skilful in science. In consequence of his celebrity, a young man sought permission to become his disciple, and being accepted, became at last equal to his master. The evil thought entered his mind of killing his aged preceptor and carrying off the latter’s wife. While the preceptor was absent he made some efforts, but was repulsed by the wife, she being a chaste one. In consequence he determined on violent proceedings, and the god, knowing his evil designs, resolved to punish him. Accordingly, assuming the shape of the aged preceptor, he came and challenged the disciple to
fight; which the latter joyfully accepted, as promising an easy conquest and success in his designs. Accordingly both combatants met the next day, fully armed, and a contest began, which lasted for ten days, to the great surprise of the town's people. At length the aged combatant cut out the younger one's tongue, cut out his eyes, and cut off his head, and then disappeared. The people crying out "Where is the aged conqueror?" ran to his house, and were informed by his wife that he was gone to the temple. On finding him there, they asked how he could have passed unseen through their midst? When he replied, it was not he who had fought, but Suntereswaren. The king hearing of these circumstances gave valuable presents to the man and his wife; and after crowning his son Anantaguna-Pandion, he went to the presence of the god; (that is, he died.)

TWENTY-EIGHTH TIRUVILLIADEL.

The destroying of the striped serpent sent by the Samunals.

While Anantaguna-Pandion was reigning, the beads, ashes, and other tokens of the Saiva religion, were everywhere visible, by reason of his patronage. The Samunals, being moved with envy, made a great sacrifice, out of the fire of which an asuren, in the form of a striated serpent, proceeded, which they sent to devour and destroy the inhabitants of Madura. On its approach the king besought Siva, who gave him permission to kill it; and on its coming to the western gate the Pandion dispatched several arrows, which the serpent broke to pieces; but at length one arrow, shaped in the form of a crescent, penetrated the serpent, which vomited a great deal of poison, by the pestilential effects of which many people of the town died. On this evil occurring, the Pandion besought the god Siva to sprinkle a few drops of ambrosial-water from his hair on the place, which request being granted, the pestilence disappeared; and the king reigned prosperously over his people.

TWENTY-NINTH TIRUVILLIADEL.

The god's bullock vehicle conquers the cow sent by the Samunals.

When the Samunals found that Anantaguna-Pandion had killed the serpent, they
were very angry, and consulting together said, “If we send a cow, they will be afraid to kill that.” Wherefore making a sacrifice, an asuren in the shape of a cow came forth, which they sent, saying, “Go and destroy Madura.” Thereupon it proceeded, raising the dust, and in great rage; which the Pandion hearing of, went and besought the god, asking what he should do. The god, addressing Nandi the bullock vehicle, said, “Go and conquer the cow.” On which the bullock set out, richly caparisoned, and with great impetuosity; and on meeting the cow assaulted it with his horns, but the cow, becoming bewildered, was changed into a mountain; and the bullock, enlarging its size, became also a mountain alongside. But it afterwards, in a slender form, returned to the god; and was received with applause, in which Parvati joined. Soon after, Rama-Svami (Rama-Chandren) came with Sugriven, Hanuman, and his forces, to these mountains, on his progress towards Lanka. The sage Agastyar then came to him, and explained to him the legend of these mountains; whereon he went to Madura and worshipped the god. On his return from the conquest of Ravana, bringing his consort Sita with him, he again passed by this way, and after paying honors to the god went back to Ayodhya; and after a time returned with his consort to Vaicontha. Meantime, Anantaguna-Pandion having, by the favor of the god, received a son, named Kulopushana-Pandion, he had his son crowned; and he himself died.

THIRTIETH TIRUVILLIADEL.

The god came with a great army, on account of Savuntera Samunten, general of the Pandion.

The general, named Savuntera Samunten, was a great devotee of the god; and while carefully conducting the affairs of the kingdom, the king of a tribe of hunters, who was named Sethu-rayen, threatened the kingdom with an invasion. On which occurrence the Pandion said to his general, “Take money from the treasury, and raise some more troops.” He did so: but instead of raising troops presented all the money to the god; expending it in temple ornaments, feasting the Bramins, and supporting the followers of Siva; and from time to time put off his master with excuses, falsely
pretending to write letters to neighbouring countries for aid. After a month the king became impatient, and said, "To-morrow all the troops should be here, how is it that I see none arrived?" Urged by the necessity of the case, the general went and made known the matter to the god, who replied, "I will come to-morrow with plenty of troops." The general told the king that aid was at hand; and on the morrow a great army appeared. The general then said to the king, "Such a division comes from such a country; such a one from another;" and so on. The king asked, "Who is that seated on horseback in the midst of all?" The general said, "I do not know." But this was the god, mounted on his bullock, it being transformed to the appearance of a horse. The king now put himself at the head of his own troops; and while going forth they were met by a messenger bringing news that the king of the hunters, having gone to hunt in the forest, had been slain by a tiger. On this intelligence being received, the king gave orders for the different divisions to retire to different places. This order was so rapidly obeyed by the army of Siva's followers, that the king greatly wondered; and discovering that it was a sacred amusement of the god, he rendered homage to his general, and lived without anxiety.

THIRTY-FIRST TIRUVILLIADEL.

_The god gave an exhaustless purse to the Pandion._

While the Bramins were away in other provinces there was a deficiency of sacrifices, and by consequence no rain; but the king distributed money liberally among the poor who were sufferers, until there was at length no more money. On which deficiency occurring, the king went and applied to the god; but receiving no answer he became troubled, and remained fasting and prostrate all night in the temple. During the night the god appeared in the form of a religious devotee, and said, "You have neglected the Bramins, so that they have ceased to offer sacrifices, which is the cause of a want of rain; but for the future you must take care to honor the Bramins; and if you want money, take this purse, from which you may draw as much as you please." The Pandion, on receiving the gift, placed it on his throne,
and honoring it as the god's donation, drew from it large supplies of money without exhausting the contents. With this money he ornamented the temple; gave large presents to the Bramins; and had sacrifices duly performed. After which there was abundance of rain, distress was removed, and public affairs were prosperous.

THIRTY-SECOND TIRUVILLIADEL.

The god came and sold bracelets to women of the merchant caste.

The wives of rishis, to the amount of eight thousand, were condemned to be born at Madura, owing to the curse of their husbands for a previous fault, in which Siva was concerned. He at that time collected a large quantity of bracelets from them, which he now came to sell in the streets of Madura; and all the women crowded to get a pair of these arm-rings, which however immediately fell off again, as they had done on a former occasion. Hence this traffic was discovered to be a sacred amusement of the god.

THIRTY-THIRD TIRUVILLIADEL.

The god taught the eight great meditations.

When Siva was seated under the shade of a banyan tree, in Kailasa, instructing the rishis, the six nurses of the six-headed son of Siva (Karticeya, or Subraminiyen) came and implored to be taught the eight forms of prayer. Siva told them to reverence Parvati, and then they would learn the prayers well. But while he was teaching them they did not pay proper attention, in consequence of which the god, becoming angry, denounced, as a malediction, "That they should become large stones under banyan trees, (ficus religiosa,) near Madura, for a thousand years." On this they fell down before him and besought his mercy. He replied, "After a thousand years I will come to Madura and restore you to your proper shape." Accordingly they suffered the punishment denounced; and after the thousand years were past, the god came
in the shape of a religious devotee, restored the petrifactions to the human form, and taught them the eight great meditations, or prayers; after which they prospered.

THIRTY-FOURTH TIRUVILLIADEL.

The god opened the north gate, and showed the temple to the Soren king, closing the gate afterwards with the bullock-seal.

A Soren king, who in consequence of clearing the forest for building the capital of Kanchi (Conjeeveram) obtained the name of Kadu-vettiya-soren, being a devotee of Siva, and reading with pleasure the account of the sacred amusements, and other religious books of the Siva class, felt a great desire to see the temple at Madura; but not knowing how to accomplish this object, (from existing hostility,) he pondered a long time over it. At length the god, in the form of a religious ascetic, appeared to him in a dream, and bid him go and visit Madura without any fear. On awaking, the king was both astonished and rejoiced. In obedience to the injunction he set out on horseback, unaccompanied, and after passing hills and forests, came to the north bank of the river Vygai, which river was then very full and impassable. While halting on the north bank the god appeared in the night, put on the Soren king's forehead the Saiva mark, and carrying him over the river, opened the north gate and showed him every part of the temple. On returning, and dismissing the king, the god put on the gate a seal having the impression of the bullock, (the vahan of Siva,) and left all carefully closed. In the morning when the guards came they were astonished to find the seal changed during the night; and on going to the other gates found that there the seals which had been applied were not altered. A report being made to the Pandion king, he came to examine into the circumstance; and with a view to discover how this wonder had been accomplished, he gave himself to fasting and prayer, with prostration on the ground in the temple. The god appeared to him in vision, and explained to the king that he himself had admitted the Soren king, and sealed the gate with the bullock-seal. The king made this miracle known every where, and after living some time happily, he associated with himself his son, named
Rajendra-Pandion, causing him to be crowned; and he himself then obtained a place of note in the Swarga-logam, (or heaven of Indra): that is, he died.

THIRTY-FIFTH TIRUVILLIADEL.

The god preserved the Pandion's army by the miraculous appearance of a booth for giving away water.

The before-mentioned Soren king was allowed to come occasionally to visit the temple; and some mutual regulations of peace and good faith were made by the two kings. The Soren king designed to give his daughter in marriage to the Pandion, which the younger brother of the latter, named Raji-Mamam, understanding, went to Kanchi and surreptitiously by craft effected that marriage for himself. In consequence the Soren king gave indulgence to the idea of fixing his son-in-law on the Pandion's throne; and to this end sent, with his son-in-law, his own uncle and a large army. When the army had arrived within two yojana (or twenty miles) of Madura, the king, learning the object of the invasion, went to the temple, and said, "This Soren king, your devotee, with whom good faith was plighted, is now coming to dethrone me: what ought I to do?" While he thus prayed a celestial voice was heard saying, "Go out to-morrow with all your army, and I will give you the victory." The next morning the king accordingly left the fort, with an army which resembled a continuous river running into the sea. The two armies joined battle, and there was a severe combat for the space of fifteen Indian (or five English) hours. The people of both armies were fainting for thirst, when in the midst of the Pandion's troops a water-booth became visible, and the god within, in the shape of a Brahm, caused Ganga in his crown of hair to pour forth her streams, which he received in his hands, and however numerous were the people that came for water they were all instantly supplied. Thus the Pandion's troops were enabled with renewed strength to carry on a vigorous combat, ending in the capture both of the Soren general and of the king's younger brother. Both of these the Pandion king carried before the god, and presenting them, asked what was to be done? The reply was, "You are just
and merciful, do according to what is in your mind.” On receiving this oracle, the king gave the Soren the escort of a few troops, and sent him back disgraced to Kanchi. To his own brother, he appropriated some portion of that brother’s former revenues; and afterwards ruled the kingdom, even as a mother governs her family.

THIRTY-SIXTH TIRUVILLIADEL.

The performance of alchemy by the god.

In a town on the stream of the Vyogai, called Puvana-nagar, the god, named Puvana-naicker, appeared with much splendor under a fortunate conjunction of all the planets. A female dancer in the presence of this god, named Punanial, who was devoted to Siva, and had other distinguished qualifications, was very anxious that an image of the god should be made of gold, and thought much how to accomplish this wish. She meditated on Siva, who before had given an exhaustless purse to the Pandion; and one day the god appeared to her under the form of a religious ascetic. On making various inquiries, he learned what her wishes were as to the image, and directed her to bring all the metal vessels which she possessed. On her doing so, he bid her at night melt them all in the fire, assuring her that gold would come forth. She desired him to attend and direct the process, but he excused himself, saying he was the Sittarer of Madura; on which avowal the woman discovered that this was an amusement of Suntaresvarer. Following his instructions, gold came forth from the melting pots, with which an image was made, that was afterwards consecrated by the Bramins, and thereby made the residence of the god. This god is of a form adapted to this fourth age of the world. The woman lived long, and at last attained superior happiness in another world.

* Which for ambiguity would rival any one ever pronounced at Delphos.
THIRTY-SEVENTH TIRUVILLIADEL.

On the Soren king making war, both he and the Pandion fell into the Tamaripu tank, from which the Pandion was rescued.

After Raja-purantara-Pandion had obtained beatification, his son was named Rajesa-Pandion, whose son was Raja-kembira-Pandion; his son was Pandia-vamasa-deva-Pandion; his son was Purantara-sitten; and his son was Pandia-vamasa-pathagen; concerning whom nothing particular is recorded. The son of the latter was Suntaresvara-patha-sekara-Pandion, who while reigning manifested great regard for the Saivas, established an army, built pagoda-towers and choultries, and gave jewels to the god. At this time the Soren king, who was styled "Commander of a thousand horse," knowing the feebleness of the Pandion's army, set out on an invasion. The Pandion was informed of the circumstance; and was afterwards promised victory by a celestial voice. The Pandion set out with his troops, which, though few, by favor of the god appeared as though they were a great multitude; and the god on horseback, in the guise of a hunter, advanced with the vel (a kind of spear) in his hand, and said to the Soren, "You are styled commander of a thousand horse, now I am commander of an immense multitude of cavalry; find me out some equal for combat." On this challenge being given the Soren fled; but the god having disappeared, he turned, and losing fear, again advanced on Madura. The Pandion in turn became afraid and fled, but as there were numerous tanks filled with the tamarai flowers, concealing the water, to the west of the fort, the Pandion and his troops fell into these; and the Soren and his troops in pursuit also fell into the tanks. From this awkward situation the Pandion and his people were delivered by the favor of Siva; and the Soren with his people perished. The Pandion then took the spoils of the vanquished; returned to his city in triumph; and prospered for a long time.

THIRTY-EIGHTH TIRUVILLIADEL.

The god gave a stock of paddy to a Vallalen.

There was a Vallalen, named Nallen, whose wife was very devout, and often insisted
much on the propriety and reasonableness of feeding the followers of the god. But both were in considerable straits and difficulties, even for their own support. After suffering hunger for some days, the man said, “We shall never have sufficient for our own livelihood and preservation, unless we feed the servants of the god.” At his suggestion both himself and wife went to the temple, where, with affection, they performed the usual ceremonies; and among other things ventured to say, “It is better that we should be released from the burden of this body than remain thus.” On which prayer being offered, a celestial voice was heard, saying, “I have placed in your cottage a heap of rice, which you will find to be inexhaustible. Take from it what is necessary to your own support, and give what you please to my servants.” They accordingly returned home; and seeing the rice, continued very bountifully to feed the Bramins, the temple servants, and other needy people; using also as much as they required for themselves: thus they lived on the earth long and happily; and afterwards joined the pure beings in the world of Siva.

THIRTY-NINTH TIRUVILLIADEL.

The god, coming as the maternal uncle of a merchant, settled a dispute.

At Madura, in the oil-monger’s street, there lived a merchant, named Tanapathi, and his wife’s name was Sucili. They were prosperous, but childless; and consequently he brought up the son of his younger sister as his own son. At length, considering that to be without a child would be injurious to him, both in this world and the next, he delivered over all his property to his foster-child, and himself with his wife set out on a pilgrimage to Casi (or Benares). But his relations forcibly deprived the child of the property, and its mother taking it to the temple there implored the compassion of Suntaresvaren, as the common father of mankind. While sleeping in the temple, the god appeared in a dream, and assured her that he would come and effect a restoration of the property, and directed her to appeal to the king. She accordingly went to the relatives, and told them to come before the council; but they mocked her, beat her, and turned her out of doors. She went about the streets saying, “Is there no justice, no king, no god?” When one like Tanapathi (the merchant) came, took the child
up in his lap, and inquired where were the different jewels and ornaments usually worn by the children of the wealthy; to which the reply was, that the relations had taken them away. On this the apparent merchant effected an appeal to the king's council; but the relatives denied that this could possibly be Tanapathi. However, on their specifying the marks of a personal kind by which he might be identified, it was found by the council that he was not an impostor. In consequence the relations became afraid of punishment; and, by various pleas, excused themselves from further appearance. Hence the council formally decreed to restore all the property to the child; and when the decree was complete, the merchant disappeared. They now, with astonishment, recognized the interposition of the god, and informed the king, who restored all the goods as decreed. Besides, he did many good actions, and gave presents to the temple. Sunteresvara-patha-sekara-Pandion thus ruled some time, and after causing his son, Vara-guna-Pandion, to be crowned, he fell at the feet of the god; and enjoyed that beatification which knows no change.

FORTIETH TIRUVILLIADEL.

The cure of Vara-guna-Pandion, and shewing him the world of Siva.

While Vara-guna-Pandion was ruling in Madura, even as Indren rules in the heavenly world, he one day went out to hunt lions, tigers, &c. and returning home triumphantly on horseback, rode over and killed a poor Bramin, who was lying asleep in the road through fatigue after a long journey. The king came to his palace unconscious of what had occurred; but on some Bramins bringing the dead body to the gate of the palace, and stating how the circumstance had happened, the king was afraid; gave them money, and bid them do whatever was necessary as to funereal obsequies. On these being performed, they learned that the king was afflicted with the Brahma-ashti, an incurable disease; to cure which resort was had to feeding the Bramins, bathing, giving grass to cows, and the like things, usually had recourse to, but without effect, for the disorder rather increased. Thus the glory of the king became obscured, even as when the serpent Rahu lays hold of the
moon in an eclipse. The *Bramins* consulted the *Vedas* as desired by the king; but said, "The *Brahma-ashti* is incurable, what can we do?" At length, recollecting that every step of progress towards a sight of the *Madura* god is equal in merit to an *Aswamedha-yagam*, (or sacrifice of a horse,) a sight of the god was determined on, at which time a celestial voice was heard, saying, "O king, fear not! when you are pursuing the *Soren* king you shall come to a place where I am worshipped, named *Tiruvidei-maruthur*, on the river *Caveri*; there you shall lose your disease." While the king was rejoicing in this assurance, he heard of an invasion from the *Soren* king; and going out to meet him, the *Soren* was worsted, and fled. The *Pandion* pursued him till he came to the place mentioned; and then, while standing under the porch of the temple, discovered that the disease had left him. He entered, and on paying homage to the deity of the place, heard a celestial voice, saying, "O king, the disease which seized you waits in the porch of the eastern gate, do not return by that way, but go out of a western gate, and return to *Madura*." The king rendered homage; and by aid of his people made a western porch, with a tower: and bestowing many other presents, returned with his retinue to *Madura*.

While there, he felt a strong desire to see the world of *Siva*, in consequence of the many things said about it in the *Vedas*. Hence he besought the god, saying, "Shew me the world where you with your followers dwell." While he was praying the god graciously replied, "I will cause you to see it, even in this place;" and accordingly he said to *Nandi*, glowing with myriads of rays of *Siva’s* world, "Shew to *Vara-guna-Pandion* the world of *Siva*." The sacred bullock in consequence presented to the *Pandion’s* view a sight of that world, whereby he saw the tanks of nectar; the lotos flowers like gold; the jewel-like forts, towers, walls and streets; the celestial bands and attendants; with *Brahma, Vishnu, Ruttiren*; beatified immortals, and his own ancestors; besides which, *Nandi* shewed and explained to him many things; and among them the throne of the god and goddess: the effect of all which was to fill the king with joy; he rendered praises unutterable by any tongue; and fell down in adoration. The god knowing of this homage gave many tokens of special favor, which the *Pandion* received, and enjoyed happiness. From this time forwards *Madura* became reputed to be "both this world, and the world of *Siva*.\"
FORTY-FIRST TIRUVILLIADEL.

The god sold wood, and overcame the minstrel, named Yemanathen, in song.

While Vara-guna-Pandion was reigning there came a minstrel from the north, who exhibited his art before the king, and received rewards. But becoming over-elated with success, the king sent for a bard, named Pattiren, and inquired of him whether he could venture to compete with the other so as to overcome him? The minstrel replied, "That he would use his best efforts and do what he could," hoping to overcome. A trial of skill was accordingly appointed. But Pattiren on going forth, and witnessing the effects of the other's music on all classes, quite desponded. He therefore went to the temple of Sunteresvaren, and made known the state of the case, with favorable acceptance. The god changed himself into the form of a very emaciated old man, and entered the town, in appearance a common cooly, with a lute or guitar slung on his shoulders and a bundle of fire-wood on his head, which latter he hawked about several streets, and then came and deposited it in the outer verandah of Yemanathen's house. He then strung his lute, and tried a few verses, which drew the attention of all within hearing. The minstrel inside hastily inquired, "Who is that playing?" and was told it was a cooly who sold fire-wood. He came out to see, and inquired, "Who art thou?" To which question the god replied, "I am a slave of Pattiren the bard, and among many who listen to his inimitable song—I am one, who have heard, and by practice repeat what I can." "So—" said the minstrel, "well, chant yet once again." On this the god strung his lyre, and with an air of the greatest indifference, as if doing a very common thing, drew forth such strains that all persons left off work, and forgot what they were about; while even inanimate things seemed endowed with life, and the trees bowed their tops as if conscious of the minstrelsy. On its close, the minstrel Yemanathen said, "These are not such strains as I am accustomed to employ; but altogether superhuman or divine." Then reflecting, "if a slave of Pattiren can do this, what must Pattiren himself be?" he took measures for a hasty departure, and, with as little encumbrance as possible, set out in the night, to avoid the proposed trial of skill. The god now appeared in a dream to Pattiren, and said, "Your adversary has been defeated by me in the guise of a cooly selling wood, and is gone away." The next morning the king sent peons to call Yemanathen, who not finding him, returned
and reported his departure; in consequence the king sent for Pattiren, who told him what the god had revealed to him. The king forthwith had him placed on an elephant, making a triumphal entry into the town; and loaded him with honors, saying, “Sunte-
resvaren called himself your slave, then we are all your slaves; and except singing before the god you shall be required henceforth in no other way to display your art.” Pattiren returned to his house, and lived happily along with his family.

FORTY-SECOND TIRUVILLIADEL.

The god gave to his votary, Pattiren, a mandate, addressed to the Sera king, requiring money.

According to the order of Vara-guna-Pandion, the minstrel Pattiren ceased to play in the presence of the king, and only did so in the temple before the god. While so engaged, Pattiren received certain gold fanams, vestments, and valuables, by the knowledge of the god and himself alone. Such being the case, the god appeared to him one night in a dream and said, “The king’s property is locked up in a chest, should these things be missed, they will come and inquire from me who has taken them? I will therefore give you my mandate to the Sera king, who is devoted to myself.” Accordingly Pattiren received royal letters, drawn out in due form and manner, and set out; passing woods and mountains, till he reached the Maliya-
lam country, and came to Tiruvanchi, the capital, where he reposed in a booth erected for the purpose of giving away water. The god appeared to the king in the night and said, “I am the Madura deity: one, who like yourself is my votary, waits with my mandate; give him what money he wants, and send him away.” The king awoke joyful, made the matter known to his ministers, and sent out messengers every where to inquire where was Pattiren, the bearer of the mandate; who was at length found in the water-booth. Thither the king came: received the letter, read it, and put it upon his head. The purport was: “We, Siven, send our servant to thee, who art also our servant. As thou delightest to pour forth wealth upon poets, give to this one what he wants, and dismiss him.” The next day the king went forth in royal procession; Pattiren being placed first, mounted on a spirited elephant,
together with the Tirumukum (or letter); and the king, with all the accompaniments of royalty, following after. In this way an entry of the city was made; after which they went to the palace, and Pattiren was placed on the throne; when the king ordered the royal treasury to be opened, and said, "This wealth is not mine, but yours, take what you please." Pattiren thus received considerable wealth, including jewels; and returning home, diffused charitable donations among his relations, and among other bards. He thus lived without care, and continued to discharge his service to the god in the temple.

FORTY-THIRD TIRUVILLIADEL.

The god gave to the minstrel Pattiren, a golden board to sit upon.

The minstrel Pattiren was regularly accustomed, subsequent to receiving the Tirumukum, to attend to his duty in the temple three times a day, and always stood immediately behind the stone image of the bullock, (which always is in front of Siva temples,) whence he chanted the praises of the deity. It occurred to the god, in the course of his sacred diversions, to prove to every one the steady devotedness of Pattiren, notwithstanding every possible impediment. To this end he sent a thick and dark rain, in the midst of which lightnings flashed, and thunders were heard; and the rain itself was as if the sea were taken up and poured down in torrents. Pattiren, undismayed, and considering this rain to be as when the gods sprinkle flowers on the earth, went through it at the regular time, and taking his station behind the bullock image, applied his vina, or lute, to his left shoulder, tuned the strings, and chanted as usual; nor did he cease, though the strings became wet and relaxed by the rain, and though he suffered in his own person from the water beneath, and rain from above. At length the god, compassing his votary, extended a golden board, richly jewelled, and a celestial voice was heard saying, "Take this board, and chant from it." Pattiren received the command with reverence, and getting up on the board, stood on it, and continued his strains of sweet and modulated melody until the rain had departed and the stars appeared. He then retired to his dwelling, carrying the board with him.
When the circumstance became known to Vara-guna-Pandion, he went to the minstrel, and said, "You are Sunteresvarer;" and, tendering to him homage, gave him money, houses, and lands. While Pattiren was attending to his accustomed occupation, the Pandion for some time continued to enjoy every happiness; and then, by the favor of Siva, was taken from earth to his own presence.

FORTY-FOURTH TIRUVILLIADEL.

The god, in the guise of a musician, decided a contest in singing between two female performers, in the presence of the king.

After Vara-guna-Pandion was beheaded, his son, Rajaraja-Pandion, reigned. His favorite wife was accomplished in singing; but she bore an inward pique against the wife of the minstrel Pattiren, owing to conscious inferiority. Contriving how she might disgrace the latter, she persuaded the king to send for foreign performers, of the class trained to music for temple-service. Among those who came (by sea) from the country called Ira, she selected one, whom she regarded with confidence as adapted to her object. Dismissing this one for a time with presents, she sent for Pattiren's wife, and said to her, somewhat tauntingly, "Will you venture to compete with the singer from Ira?" The other, with humility, replied, "I will do my best." On which the king's wife said, "Well, go now, and come to-morrow." The next day, through her influence, the king and his council assembled; in order to judge of the performance. In their presence the Ira performer proposed to Pattiren's wife some insinuating questions, which the other discerning, replied by a few satirical compliments; but declined any dispute by words. On the challenge by music being accepted, and agreement made that the vanquished was to become the slave of the victor, they proceeded to the trial of skill. First the Ira performer sang and played, in a very agreeable manner; and Pattiren's wife followed, also affording great delight to the audience, and being of the two superior; but the king was under secret influence, and reflecting on the proverb, "To say as the king says is the way of the world," he affected to find some difficulty in forming a precise judgment, though with a leaning favorable towards the foreigner; and required another
trial of skill the following day. On the dismissal of the assembly, the musician's wife went to the temple, imploring the god to guard her against undue influence, and to give her the victory; which a celestial voice assured her should be the case. The next day the god himself came to the assembly, in the guise of a rustic travelling minstrel. The trial of skill again took place, wonderful on both sides, but the king, still having the proverb in his mind, and being disposed to give a decision contrary to his real judgment, came to a resolve to hazard the false judgment, trusting to the complacency of his courtiers to confirm it by their suffrages. The god, who from the outset had marked the proud bearing of the foreigner, and the humble piety of his votary, now interposed, and as the sentence, "The foreigner's song is best," was rising to the king's lips, caused him to forget it, and made him say, "This one has conquered," alluding to the musician's wife; a decision which the assembly forthwith, and joyfully, confirmed. The king, seeing the alacrity of the assembly, and the Ira performer delivered over as a slave, was for a moment perplexed; but speedily said, "This is no other than one of the diversions of the god himself;" and, on this ground, honors were tendered to the wife of the musician by a public procession through the town, all the poets and minstrels following in the train: after which she returned to her own abode.

While Rajaraja-Pandion ruled, he had a son born to him, who was named Suguna-Pandion.

FORTY-FIFTH TIRUVILLIADEL.

The god nourished certain motherless young pigs, and endowed them partially with the human form.

On the south bank of the river Vaigai, at some distance from Madura, there was an ancient place called Guru-viruntha-durai, where Indren, with other immortals, and Vihara-bagavan, (Vrihaspati,) had done penance. The great Vishnu also performed penance there; and a temple arose to him under the name of Sittira-teravaluver. In that town there was a Vallalen, named Sucalen, and his wife was called Sucili. They had twelve children, who, neglecting their father's and mother's
instructions, joined themselves with hunters, imitated their cruel practices, and ran about in the woods. One day they came to a retreat where a holy man was going through retired austerities, at whom they laughed, and taking up stones and sand threw these upon him. Being thus disturbed in his devotions, he said, "You shall be born as young pigs, and afterwards be without a mother." The urchins, trembling and afraid, fell at his feet and implored mercy; by reason of which his anger was appeased, and he said, "The Mathurai-naicker shall come and nourish you, make you ministers of state, and afterwards give you beatitude." Thus it happened, for the boys died in the woods, and their spirits entered into twelve young pigs while yet unborn. After their birth, it happened that the king of Madura went out on a large hunting party, with a great retinue, and came to this forest. A fierce encounter followed; which, as a result, left the young pigs without father or mother; while the king's minister was also slain. The bodies of the two pigs in time became a hillock, where many rishis performed penance. Several disciples of the sage Agastyar asked him how this occurred? when, in reply, he stated the foregoing circumstances; and added, "that as the young animals were wandering about without food, and in danger of perishing, the god, who is the common mother of all living souls, took compassion on them, went out to the forest, and taking up the young animals, gave them milk in the form of a mother; by which they obtained strength and grew, endued with great wisdom and learning, having the human form only with the exception of pig's faces." The goddess, wondering at such an appearance, asked the god, "Did you nourish these beings?" To which the god replied, "How was it possible that I could refuse compassion: is there any one who can save such as have committed great sins except myself? Hence I nourished them with milk, and endued them with learning and wisdom as you see." The goddess made no observations, but was much astonished.

FORTY-SIXTH TIRUVILLIADEL.

The god made the twelve young pigs ministers of state to the Pandion king.

In consequence of the god having nourished the young pigs they grew up, while
remaining at the before-mentioned hillock, endued with a splendor of learning like
the brilliancy of the sun when it rises. The god now appeared in a dream to the
Pandion king, and said, "Near to the pig-mount there are twelve rare animals, take
them and make them ministers of state." The king, being joyful, announced this
intelligence to his ministers, and by their means called the ministers-elect to his
presence. When they were come, the king preferred them over the heads of the
former ministers: and the new employés, by their great skill and sagacity, procured
the king ample revenues, and made the kingdom illustrious; while they were also
liberal in gifts and deeds of charity. After thus flourishing a while they were
called to the presence of Siva, and made partakers of his happiness.

FORTY-SEVENTH TIRUVILLIADEL.

The god gave instruction to the little black bird (or king crow).

While Suguna-Pandion, the son of Rajaraja-Pandion, was reigning, it happened
that a certain person, who in a former birth had been very virtuous, on account of
some small sin was born in the shape of the bird named caran-curuvi. In consequence
of its attacking crows and other birds it had suffered severe wounds, and was seated on
the branch of a flower-bearing tree in a forlorn state. A certain pilgrim Bramin, holy
internally and externally, journeying with an umbrella in his hand towards a sacred
bathing place, came and stood under the shade of this tree, when some persons who
were near asked, "Which of all sacred places is the most sacred?" To which he replied, "It is difficult to find a place where the temple, the tank, and the deity, are
equally illustrious; but this union of virtue is found at Madura, which is named, "This
world, and Siva's world." Hence, if any one worships there, the god will give whatever
benefit is desired; and there is no place more sacred." The bird heard this statement,
and believing it, proceeded with all speed to Madura; where it continued for three
days to bathe in the golden-lotos tank, to worship the goddess Minachi, and to render
homage of the mind to Siva's image. The goddess inquired into the case of this
novel worshipper, which the god explained; and then taught the bird the mantiram
(or charm) by which he had conquered Yama.* The bird now, letting go its "little sense," acquired knowledge, and also power, by repeating the triliteral charm,† so that it conquered all birds, not even excepting Garuden (the vehicle of Vishnu) itself: hence it acquired its name of Valliyen (or strong one). The bird again besought the god to give the like power to all of its species; which request was granted. Hence the song these birds now repeat is the charm which was taught them by the god. After some time the instructed bird was received into Kailasa (the paradise of Siva). Thus they who worship Siva are never unfortunate, like those who do not: a truth made manifest by the experience of the caran-curuvi.

FORTY-EIGHTH TIRUVILLIADEL.

_The god gave paradise to the heron, and ordained that the lotos tank should produce no living creature._

There was a heron accustomed to live on the fish of some large lotos-filled tanks, near the south bank of the river Vaigai; but from want of rain the tanks became dry, and the bird flew to another place, where was a tank named Achcho, in which rishis were accustomed to bathe. While they were bathing small fishes fell down from their hair, and this circumstance indicating great abundance, the heron was at first inclined to feast on them; but, on further thought, it reflected, "This is a holy place, it will be sinful to feed on these fishes." When the rishis had ended their bathing and worship, the heron heard them read from books to their disciples of the fame and excellence of Madura, and in consequence it resolved on going thither. Having arrived, the heron continued for one patsham (or fifteen days) to bathe in the tank; at the end

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* The allusion is said to be to the case of Marcandeya, who is Siranjivi (or immortal). When Yama came to tie his life with a cord, and drag it away, the young Bramins cleaved to the image of Siva, and Yama drew both along; at which the god, being indignant, burst from the lingam, kicked Yama with his feet, overcame him by the words in question, and gave to Marcandeya sixteen lives, pronouncing that these sixteen lives should amount to immortality.

† Said to be derived from the Sanscrit words for nectar, friendship, victory; in Tamil, amartham, mittheram, jeyam.
of which a fish of its own accord leaped out on the bank, and strong instinct urged
the heron to devour its prey; but it recollected that the place was holy, and
considered that severe punishment would follow: it therefore abstained; and Siva
now visibly appeared, asking what gift it desired? The heron said, "Let me lay
aside this body, and be received into your paradise." The god asked, "Is there any
thing else?" when the heron said, "In order that all my species may be kept from
danger, let there be no fishes, frogs, or any thing that lives in water, produced in
this tank." This request also was granted; and hence to this day the Pottamarei
produces no living thing.

FORTY-NINTH TIRUVILLIADEL.

The god shewed the boundaries of the town after the place had been destroyed by
a flood.

The son of Suguna-Pandion was Sittera-viruthen, his son was Sittera-pushanen,
his son was Sittera-davasen, his son was Sittera-varumen, his son was Sittera-senen,
his son was Sittera-vicramen, his son was Raja-marrtanden, his son was Raja-sudamani,
his son was Raja-sarrrulen, his son was Raja-kolothhamen, his son was Ayodhana-piravinen,
his son was Raja-kunjaren, his son was Para-raja-bayangaren, his
son was Ugra-shenen, his son was Satthuru-jeyen, his son was Vira-baskaren, his son
was Pirataba-martanden, his son was Vicrama-kanjugen, his son was Sonar-kollakalen,
his son was Athula-vicramen, his son was Athula-kirrthi. Thus, in regular
descent from father to son, there were twenty-two kings who succeeded each other.
While Athula-kirrthi-Pandion was reigning, he caused his son, Krrthi-pushana-
Pandion, to be crowned; and he himself went to the world of Siva. While Krrthi-
pushanen was reigning, the flood came; when the seven seas, bursting their bounds,
rushed foaming together, so as to destroy all things; the following only being
excepted, that is to say—the shrine of Indren; the shrine of the goddess; the golden
lotos tank; the bullock mountain, formed by the tiruvilliadel of the god; the elephant
mountain; the snake mountain; the cow mountain; and the pig mountain. Afterwards, by the favor of Siva, the waters disappeared, and Brahma caused all beings

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and things as before to reappear: when also the Sora, Sera, and Pandion kings were restored.

Vamasha-segara-Pandion, of the race of the Moon, was swaying the sceptre in some villages not far from the situation of the god, when as the number of mankind increased, the king besought the god to shew the boundaries of a town which might receive these as inhabitants. In consequence the god came forth from the ancient lingam, in the form of a religious ascetic, with his usual ornaments, and with serpents for jewels, and stood before the Pandion. To the serpent bound round the wrist of his front hand he said, “Shew to the Pandion the boundaries of his town.” The serpent, worshipping the god, said, “Let this town bear my name.” Which request being granted, it fixed its head at the east, and evolving its tail, brought it round to its mouth; thus showing to the king the boundaries; and then again returned to the wrist of the god. The king now built a town, having four principal gates or entrances. And to the town was given the name of Aluvayi, (or venom-mouth). The king built a temple, with all usual accompaniments, as also the king’s streets and streets for the people; and ruled like Kula-segara-Pandion, who first cleared the forest of Cadambu trees.

FIPTIETH TIRUVILLIADEL.

The god conquered the Soren king, who came to make war against the Pandion, which was done by arrows having the name of Sunteresvaren written on them.

While Vamasha-segara-Pandion was reigning, the very warlike king of the rival country, who was named Vicrama Soren, desirous of invading the Pandion kingdom, collected not only his own forces, but also the auxiliaries of three northern kings, named, Awwapathi (ruler of horses), Gejwapathi (ruler of elephants), and Narapathi (ruler of men); and hostilely entered the Pandion country. When the Pandion heard of his having commenced hostilities, and committed various acts of violence, he went to the presence of the god, and said, “Vicrama Soren is come to assault me with great power: I have no forces at all equal to cope with him; what shall I do?” While thus suppling, the god replied, by an unimbodied aërial voice, saying, “Go, fight, I will
give you the victory." The Pandion being encouraged and glad, collected his troops; and issuing out of the boundary wall of Tirualwayi (Madura), met the forces of the opponent, where they had been ravaging the country, and engaging them, maintained a warm combat. When many men on both sides had fallen, the god, in the guise of a hunter, and with the appearance of a general on horseback, approached to the Soren ranks, and discharged arrows from a bow: each arrow taking effect, overthrew and destroyed, a crore of chariots, a crore of elephants, a crore of horses, a crore of infantry. The Soren learning this circumstance, and doubting its import, ordered one of the arrows to be brought; on inspecting which, and seeing the name of Suntereswaram written on it, he observed, "Since the god fights on the side of the Pandion, victory to us will be impossible;" and thereupon began a retreat. But the other northern kings arrested and restrained his flight; and exposing themselves to the arrows of the god, they, together with all their troops, fell, and the bodies became a prey to the budas, the evil spirits, vultures, dogs, and jackals; and the Soren only escaped. The hunter-god gently smiled on the Pandion, and then disappeared. The king returned in triumph, seated on an elephant, and going to the temple, there presented a bow and arrows studded with the nine* jewels; and afterwards prosperously ruled over the kingdom.

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FIFTY-FIRST TIRUVILLIADEL.

The god gave a bench to the college of Bramins; and mingling with them, contributed to the improvement of the Tamil language.

While Vamasha-segara-Pandion was ruling, the god Brahma, who in Casi had previously made ten aswamedha sacrifices, was intending to bathe in the Ganges, with Gayatri, Savitri, and Saraswathi (his consort); but Saraswathi being occupied in attending to the strains of a Gandharva, (celestial musician,) delayed her coming, and Brahma bathed without her; which creating a pique in the mind of Saraswathi,

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* These are, Komathagam (cat's-eye); Niham (sapphire); Pavalam (coral); Pushparagam (topaz); Maragatham (emerald); Muniham (ruby); Mutthu (pearl); Vaiduriyam (crystal); Vairam (diamond).
she reproached her husband; who recriminated, and pronounced his fiat that she should undergo on earth many human births. *Sarasvathi*, alarmed, said, "I am the support of your life, and shall I thus be extinguished?" *Brahma*, somewhat softened, said, "The fifty-one* letters which compose your body shall at once become forty-eight learned poets; and as for the three remaining differing and principal letters, *Sunteresvarer* shall be born together with you, and shall be your aid. In consequence the forty-eight letters were born from different persons in various places at the same time; and, as they grew up, they learned many books; studied the eighteen languages; and stringing beads of poesy, as votaries of *Siva*, they wandered in many countries, and overcame all the bards they met with; till at length the whole forty-eight persons met together on the banks of the *Tembiravani* river, (at Tinnevelly,) and felt a common desire to go and display their art before the *Pandion*: while on the road to *Madura*, they were met by *Sunteresvarer*, in the appearance of a poet, who asked them, "Who, and whence are you?" They replied, "We are poets, who are subjects of a strong desire to go to *Aluwayi*, and see the god there. You appear to us as if you were *Sunteresvarer*; bring us with you, and reveal yourself to us." He replied "Very good;" and, taking them with him, shewed them the shrines of *Sunteresvarer* and *Minatchi*; and then disappeared. The poets now discovered that the god had really been their conductor; and wondering, rendered him praises. The *Pandion* heard of them; and, reflecting within himself that these appeared to be poets of no ordinary class, he determined on building a choultry expressly for their accommodation; which was done in the enclosure of the temple, on the northwest quarter. Many envious poets, of inferior powers, came to dispute with the forty-eight, seating themselves on the same level; at which the forty-eight, being annoyed, went into the temple, and besought the god, that as formerly he had given a bench without being asked to a sorry minstrel, so that on being thus asked he would give them, who were poets, a bench to be elevated above the ground, on which none but themselves might be seated; or such only be elevated to a seat on the

* Among other conceits, the natives dispose the letters of the alphabet over the various members of a human form, considered to be that of *Sarasvathi*, (the goddess of learning, poetry, and eloquence,) and by repeating these letters, made into arbitrary words, they say that the intellectual faculties are refined and invigorated.
poetical bench as were their own equals in song. The god himself appeared as a poet, and gave them a silver bench, resembling the appearance of the moon, and just one cubit long and one cubit broad, (but which had the marvellous quality of extending its length, so as to accommodate only such as were entitled to this honor,) and said, "This will be sufficient to accommodate you all; and should one of you be wanting, it will diminish in proportion." The poets took the bench, and offering incense, fixed it in its place; and when Kiren, Kavilen, Paranen, and others, ascended, it was found to give them all a place; which they discovered with great joy, and then continued their learned labors. Afterwards, when other poets had come, and had been put to shame, the forty-eight began to dispute among themselves, in consequence of which discussion, the god came as a poet, and ascending the bench, which afforded him a place, he set their jarring sentiments in order, and explained the different meanings of their verses so as to re-produce concord; and thus, while the god formed the forty-ninth, and they were all for a long time harmonious, it came to pass that Vamesha-segara-Pandion crowned his son Vamesha-sudamani; and delivering the kingdom over to him, the father approached the feet of the god; (that is, he died).

FIFTY-SECOND TIRUVILLIADEL.

The god gave to Terami a purse of gold.

While one named Terami was occupied in his usual office of preparing flowers, and putting them on the image of the god, it so happened that the king, Sudamani, went one day to one of his flower gardens, and a particular thought occurred to him while there, respecting which he resolved on a poetical contest; and hence he tied a sum of gold in a packet, and hung it suspended to the bench of the poets, saying, "Whosoever of you shall succeed by a chant in telling me the thought that is in my mind, he shall be rewarded with this packet of gold." They all attempted, but failed. Terami hearing of this circumstance, paid homage to the god, and said, "I have long been performing this duty of preparing and robing you with flowers, without establishing myself in life: I am poor, and cannot afford to pay the expenses of marriage; enable me to win this purse of gold." The god condescended to his
request, and put a chant into his hands, which he carried to the collegiate bench; when the poets all said, "We find no fault with the versification; if it suit the thought in the king's mind, and he approve, you can then take the reward." The king admitted that the chant contained his thought, and ordered the reward to be given. While Terami was just about cutting the string, Narkiren, from Kailastri, said, "Hold! there is a fault in this chant, take it back." Terami, saddened at the disappointment, went to the shrine of the god, and said, "I am ignorant myself of versification, but they say you have given me a defective chant." The god, being moved, came forth, clothed with all the habiliments of a poet, and coming up to the bench, inquired who found fault with his stanzas? Narkiren replied, "I do." "What fault?" "It is not in the versification, but in the subject." On this objection being proffered, a discussion arose; and on Narkiren manifesting obstinacy, the god opened a little the eye on his forehead, perceptible only to Narkiren; who being infatuated, said, "If even Indren were to open his thousand eyes, I would not yield:" whereon the god entirely opened his fiery eye, (which burns what it fixes on); and Narkiren, perceiving the commencement of combustion, ran away as fast as possible and plunged himself in the golden lotos tank, which removes all kind of sin, and there remained to cool at leisure.

FIFTY-THIRD TIRUVILLIADEL.

The god rescued Narkiren from the tank.

While Narkiren was thus remaining in the tank, his associates were much afflicted, and went in a body to the presence of the god, whom they implored to have mercy on the presumptuous critic. Moved by their supplications, the god, together with the goddess, was pleased to appear on the edge of the tank; and beholding Narkiren with a favorable eye, his body again became cool; and he came out of the tank, confessing his fault in having intimated a blasphemy against the goddess dwelling in the Siva temple at Kailastri, (there named Nyana-Pungothai,) and chanted a strain, to the effect, that the goddess of Kailastri and the goddess of Kailasa were one and the same: he added another chant of seven harmonies, and was dismissed, being fully pardoned. The packet of gold was given to Terami, and other gifts were added by the king, named Sembaga-mara-Pandion, who continued a prosperous reign.
FIFTY-FOURTH TIRUVILLIADEL.

The god, by means of Agastyar, taught Narkiren purity of grammar.

Narkiren, reflecting that his cure was obtained in the lotos tank, bathed in it afterwards three times every day, paying each time his homage to the god. The goddess one day suggested to her lord, that as this was a great devotee, it would be expedient to teach him the rules of elegant composition, of which he was yet ignorant; and that this might be done by means of the father of the Tamil language, the sage Agastyar, (whom the god at a former period had desired not to come from the southern mountain, called Potheiya, to Kailasa, in the north, because by doing so the inclination of the earth's surface would be altered and its balance destroyed; but to remain in the south, whither the god would come to be married, in which place Agastyar might safely be present). The god consented to the suggestion of Minatchi; and calling Agastyar, bid him instruct Narkiren. In consequence of this instruction, Narkiren became very skilful; corrected his own rough spontaneous effusions, and those of others, making them elegant compositions; and taught his fellow-poets the like rules; by which means the Tamil language became well modelled. It occurred to the goddess afterwards to ask her lord, why he chose to instruct Narkiren by means of Agastyar, and not immediately himself, seeing he knew all the rules of grammar so well? The god replied, "That as there would have been an incongruity in his teaching a person who had once so grievously, though ignorantly, offended, he had preferred effecting the result through the medium of Agastyar." The goddess on receiving this information was satisfied.

FIFTY-FIFTH TIRUVILLIADEL.

When the bench of learned Bramins were disagreed concerning the merits of different books, the god, by means of a dumb child, settled the difference.

The forty-eight members of the college of Bramins had each one composed a book, and each one vaunting the merits of his own composition, a dispute arose among them as to superiority. To settle this dispute, they went to the presence of
the god and implored his intervention. He replied, "There is the son of a very rich merchant, of handsome form, yet dumb; he shall settle your differences." The learned men again submitted to the god, how one who was dumb could possibly effect what was required. The god replied, "That when a chant was perfect, the hairs on the dumb man's head and arms should stand erect; and when a chant had merit, he should merely move his head with an expression of approval. The dumb person was accordingly taken to the college, where the authors severally recited their compositions. In some, the language was good; and in others, the subject was good; and to these the dumb man assented by nodding his head. But the compositions of Kavilen, Paranen, and Narkiren, were indicated to be perfect, both in language and in matter. Thus the doubts and difficulties of the college were adjusted; and the members went on harmoniously together.

FIFTY-SIXTH TIRUVILLIADEL.

The Pandion having treated Idei-kaden with neglect, the god was pleased to remove and dwell at Vada-Mathurai.

After Sembaga-mara-Pandion, who was a great devotee of Siva, had departed to dwell in his presence, there followed a succession of fifteen kings,* down to Kulesan, who was so learned, that a place was accorded to him on the college bench of Bramins; and poetical composition continued to be held in great esteem. One named Idei-kaden, knowing these circumstances, composed some works greatly celebrating the king, which he recited before him. But the king took little notice, and gave no sign of approbation, and no reward. Stung with this neglect, the poet went to the presence of the god, and there besought him to avenge the injury. The god favorably heard the request, and by an illusory act of will, caused the image of himself and the goddess to disappear, and be removed, together with the college and Idei-kaden, to Vada-Mathurai, on the south bank of the Vaigai river. The next morning when the guardians of the temple went to open the doors of the shrines, to

* Their names are specified in the Manuscript, which see.
their dismay, they found no images there; which circumstance they went and reported to the king, together with their fears about the future prosperity of the place. The king, greatly disconcerted, came down from his throne, cast himself in the dust, and made piteous lamentation; when messengers came to announce to him that the god and goddess had been pleased to appear at Vada-Mathurai, a circumstance never before known. The king on receiving this intelligence set out, without state, not even walking, but passing over the intervening distance by rolling over his body on the ground (\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\n\nFIFTY-SEVENTH TIRUVILLIADEL.

The god came with a net as a fisherman, and removed the sentence denounced on Parvati.

While Suntereswaren was instructing the goddess in the meaning of the Vedas, she paid little attention, at which he, being angry, denounced on her as a punishment, that she should be born of the fishermen's tribe. The goddess humbling herself, and asking a mitigation of punishment, the god promised himself to come and take her for his wife. She was found at the foot of a Pinna tree, (Calophyllum Inophyllum,) in the shape of a young infant, by the head of the tribe of Parawas, (or fishermen,)
who, having been long childless, took the child to his wife; and both were attached to it, and reared it with care. Afterwards, when the child was grown up, the head of the tribe promised her in marriage to any one who should catch a very troublesome fish, which broke the people's boats and destroyed the fishermen.

This fish was Nandi, the god's vehicle. When the god had denounced punishment against the goddess, the two children, Subraminyyen and Venaigen, (Ganesa,) said, "It is because of our father's books that this has happened;" hence Subraminyyen snatched the book from his father's hand, and Venaigen took up those on the floor, and both together cast the books into the sea. The god, angry at Nandi, the porter, for admitting the children, sentenced him to become a shark in the ocean; and condemned Venaigen to the penalty of dumbness; but denounced nothing against Subraminyyen, because of the gift he had previously received, that is, that the curse pronounced against him should always recoil on the pronounce.

In consequence of the reward offered from the head of the fishermen's tribe, the god came in the guise of a fisherman, saying that he came from Madura. On the first throw of the net the shark was caught and brought to land; and the head of the tribe publicly, before the people assembled, gave his daughter to the fisherman in marriage. The god now reassumed his form, and received the homage of the head man, saying, "I took pity on you, since you had been so long childless; and now, after remaining a certain time on earth, you shall be received into my paradise." The goddess proved able to understand the sense of the Vedas; and the god besides instructed sixty thousand disciples. Afterwards the god and goddess, mounted on the bullock Nandi, (restored to its own shape,) were graciously pleased to return and dwell at Madura.

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FIFTY-EIGHTH TIRUVILLIADEL.

The god gave instruction to a person belonging to Vathavur.

At Vathavur, a town on the banks of the Vaigai, a Bramin had a son who displayed marks of superior talent; and Arri-martana, the king of Madura, hearing of him, sent for him; placed him in the list of his ministers, and at length at the head of them. In this capacity he conducted the affairs of the kingdom with great
ability. But his own mind was alienated from worldly things; he considered them to be vain, and the love of them to be like the unhallowed attachment of an adulterous woman. It happened one day, while he was in the presence of the king, that the officers of the king's cavalry came and represented the great existing need of a remount, as there was no cavalry effective in case of need. The king directed his chief minister to take from the treasury what money was needful, and go to Peranturi, a sea-port, where horses were brought in ships for sale. The minister accordingly took the money; had it placed upon camels; and, on setting out, first went to pay homage in the temple. When there, he besought the god to shew him the means whereby he might appropriate this money to the use and splendor of his temple and servants; and after he had so prayed, one like a Pandaram came and put the sacred ashes on his forehead, at which distinction he felt joyful, and proceeded with the usual accompaniments of his rank as the king's chief minister. As he was going along he meditated on the importance of obtaining some competent guru, (or spiritual preceptor). The god had anticipated his desire by transforming himself into the appearance of a Brahmin, seated at the foot of a Kurinthai tree, surrounded by disciples; to whom he was occupied in explaining the Vedas, Puranas, and other books. The minister on seeing him considered his wish to be accomplished; and after bathing, visiting the temple, and paying homage to its god, he went and sat down near the Brahmin, who placed one foot on the head of the minister, and gave him instruction. The minister uttered some verses in praise of the preceptor, so perfect in their kind, that he received the epithet of Manika-vasagar, (or jewel of a composer). The minister was so delighted that he pointed out to the Brahmin the dilapidated state of the temple, and proposed to expend the money which he had brought in repairing and decorating it. The guru said, "Do according to your own mind;" and then disappeared, together with all his attendants. The minister was disconsolate, and with great lamentations threatened to destroy himself. In the end, he occupied himself in building, and expended all the money on the temple. He then bid his followers return to Madura, and tell the king, that horses could not now be obtained; but that ships would arrive, and horses would be brought in the month of August. The people returned privately, but said nothing to the king, through fear. A letter came from the king to the minister, who was still at Peranturi, inquiring:
about the horses, at which the minister was greatly alarmed; when a celestial
voice was heard, consoling him, praising him for his piety, and assuring him that
horses should be brought. He wrote to the king to this latter purport, and in the
night the god appeared in a dream and bid him return to Madura without anxiety,
for that horses should be brought thither. The minister accordingly returned; and
when in the presence of the king, assured him that horses would come on the
morrow; on which assurance being given, the king graciously dismissed him. When
at home, he was surrounded by his friends and relatives, with many expostulations
on his conduct; but he simply replied, "It is nothing to me, I am become the
servant of Siva: let them kill me with the sword, burn me in the fire, or do what
they please, it matters not; I shall endure the trial with fortitude."

FIFTY-NINTH TIRUVILLIADEL.

The god turned jackals into horses on behalf of Manika-vasagar, who had been
instructed by the Guru-murti.

On the morrow, the king sent for the minister to inquire about the horses; when
he assured the king that they would come within three days; but being numerous, it
would be needful to mark out lines for them, to dig wells for supplying them with
water, and to ornament the town. The king gave instructions to this effect; but on
the third day, no horses appearing, he sent peons, directing them to seize the rogue
Vathavuren, punish him, and put him in prison. When they came, the minister
placed himself in the attitude of a worshipper; that is, prostrate on the ground, with
his arms extended, and hands joined above his head; and, meditating on Siva, he
bore the torture inflicted, which the peons increased in consequence of his patience.
They next put him all night in an offensive prison to him like a flower garden.
The next morning he listened to the instruments used in conducting the temple
worship; and, addressing the god, called on him to witness and relieve the sufferings
of his votary. The god, moved by this supplication, ordered Nandi, and others of
his attendants, to go and turn jackals of the forest into horses, and bring them to the
Pandion. The order was obeyed in time to save the minister from capital punish-
ment. An amazing concourse of horses appeared, and the god himself came at the head of the other riders. When the king asked the grooms, "Who was the chief of them?" they pointed to the god; and the king, forgetting himself, made him a respectful salutation; at which, a moment after, he felt ashamed. The chief then proceeded to explain the qualities of the horses; among which were, that they would leap the town walls, pass through windows, and if kept* in any one's house would ensure prosperity. Their different kinds were stated, with the uses to which they severally were most applicable. While the description was being given, the horses raised a dust which ascended through the atmosphere to Suerga-logam. The chief proceeded to state the different countries whence the different kinds of animals came, and the import and advantages of different colors among them; winding up the whole detail, as it had been begun, by stating, that these were purchased with the king's money, through the agency of his excellent minister Vathauuren. The chief then delivered one horse into the king's own hand; and had all the rest given up, excepting only the one on which he himself was seated, being Nandi in disguise: he then made his respects to the king, and, with all his subordinates, disappeared. The king commanded his minister to be released and honored. The god returned to the Madura temple, and related his diversion to the goddess, who was much astonished.

SIXTIETH TIRUVILLIADEL.

The god turned the horses into jackals, and being displeased at the subsequent treatment of Manika-vasagen, made the river Vaigai overflow.

The minister, on being released, came to his dwelling, attended by musical instruments and the like accompaniments, and there was waited upon by all classes. When these were gone, he retired to a private place, and, addressing the god, said, "It is true that horses have been brought to the satisfaction of the Pandion; but that I may have no more trouble of this sort, change my mortal form." The day was now

* This is stated to be a popular notion concerning the jackal.
departed, and the moon and stars appeared; when the god, by an exertion of his power, again changed the horses, who were tied in rows, into their own form of jackals. These now said one to another, "We, who delight in the sound of funereal instruments and wailings of mourners, have been all day made to bear burdens, and have been flogged with whips; we find not here the crabs nor shell-fish on which we are wont to feast, but gram and grass, which we desire not; it is better to break our cords, and retire to our native woods, where we shall have none of these annoyances." They accordingly broke their fastenings, and proceeding to prey on the entrails of some dead horses of the old stud, they raised a great cry, which brought the keepers; on whose approach, some of the jackals clambered over the walls, some passed through the windows, and some out through the drains; while a few, being old and infirm, remained trembling at the approach of the keepers. There was now a barking of dogs, and cry of awakened birds: the whole town became disturbed; and every where jackals were visible; which, by the morning, had escaped to the forest. The day following, the head keeper of the lines went to the king and reported what had occurred. The Pandion sent for the minister, and being very angry with him, ordered him to bring back the money which he had received; and delivered him over to peons till he should do so. The peons carried him into the open field, exposed him to the sun, and placed a stone on his head and a heavy one in each hand to keep him down,* until he should restore the money. The god, being displeased at the treatment of his votary, threw a glance on the river Vaigai, which, understanding the signal given, came rushing down with great force, and rising over its banks, entered the streets and houses of the town. The people, being alarmed, collected their children and valuables, and debated what they should do; while the water rose, first to the waist, and afterwards as high as the shoulders; they then ascended upper houses, and the water rose as high; when they uttered piteous lamentations, saying, "Is this for the injustice of the king? or is it a sacred amusement of the god? we know not. A thousand Kundotherens could not swallow up this inundation. What shall we do?" In the mean while the peons who were torturing Manika-vasagen, finding that their wives and children were in danger of

* This is said to be a customary mode in villages of obtaining money from a refractory debtor.
being drowned, left him, and went to their rescue. He, being released, proceeded to the temple; and being unmoved, continued his meditation of the god, without sustaining any harm.

SIXTY-FIRST TIRUVILLIADEE.

*The god came to carry mud as a cooly, and the sacred body was struck with a cane.*

The king hearing of the distress caused by the inundation, sent for his ministers, and commanded them to use means in order to stay the water of the river. This command the ministers received with reverence, and set about its fulfilment, by assembling all the householders and people of the town, and appointing to each person so much of the bank of the river to be raised into a dike. There was one poor old woman, named *Vanthi*, without relatives or family, who lived by making a sort of flour cakes, and by offering *ghee* to the god, which she afterwards sold. Being infirm and unable to labor, and having no means of obtaining help, she appealed to the god in her extremity, and besought his assistance. Shortly after, a cooly, clothed in a very dirty garment, with the appearance of being half famished, came, inquiring if any one was willing to employ him; at which the old woman was glad, and engaged to pay him for his work by her flour cakes. He entreated her forthwith to give him some of the imperfectly prepared materials; and eating this, received some more cakes properly prepared, which he tied up in his girdle, and then went to work. But instead of doing the appointed portion, he roved about, and did a little work here and there for other people, receiving cakes from them, and then slept for a time under a tree. After receiving more cakes, he again went to work, but did little, and hindered others by his practical jokes; among which, one was the falling with his burden of mud into the river, and scrambling out again, after the spectators had thought him in danger of being drowned. His behaviour at length attracted the notice of the ministers who were superintending the work; and, inquiring into his indolence, they found that while the water of the river was everywhere else overcome, it continued to pour in only at his appointed portion. His appearance being very beautiful, and like that of a king's son rather than a cooly, the ministers reported the case to the king, adding,
that from his appearance they were afraid to flog him, as they would do others. The
king himself went out to inspect the work; and coming to the idle cooly, demanded
who he was? but received no answer. Offended at this deportment, the king raised a
rattan, or cane, which he held in his hand, and struck him with it over the shoulder;
on which the apparent cooly deposited the load of mud on his head, basket and all,
and disappeared; while by means of this single basket full of earth the dike became
completed at once. The blow which was struck was felt by all the inmates of the
king's palace, both human beings and animals: not only so, but it was felt by the
sun, the moon, the planets, and stars; even Brahma in his paradise was disturbed,
and Vishnu was awakened from his slumbers. The king stood astonished; and now
the god, seated on his bullock vehicle, appeared in the air, while a celestial voice was
heard, to this purport, "That the king had done wrong in illusing Manika-vasagen,
who had employed the money he had received for the service of the god, of whom
he was a distinguished follower; that the king should call Manika-vasagen, ask his
pardon, and dismiss him satisfied." All this the king promised to do, and performed.
Manika-vasagen gave the king his forgiveness, and announced his intention of going
to reside at Chittambaram. The king evinced a desire of accompanying him, which
the minister imperatively forbid. The latter then retired to the forest of Tili trees
near Chittambaram, and remained there performing austere devotion; arriving also at
the full knowledge of the worldly (सूक्ष्म) and spiritual (शास्त्र) systems.
He also overcame in argument the Baudhas, (बौद्ध) who dwelt there in considerable
numbers. At length his life was merged in the celestial splendor.*

* The adventures of Manika-vasagen form the subject of the Vathura-Purana, which is very diffuse;
and found both in prose and poetry. It is stated in this Purana, that Manika, when tortured, was
stretched on the burning sand of the Vaigai; as also, that the manner of his death was a melting
away and disappearing in the smoke of the Karparum, or incense, which he was offering. The whole
tale is in great repute with the natives of the Seiva class, and much admired. Several years ago the
Editor remembers the story of the cooly being told to him by an otherwise intelligent and sensible
man, who could not restrain his gushing tears at the mention of the blow which the god received. He
professed to be a सूक्ष्म, or philosopher; but so strong is the feeling of superstition, even though
founded on tales no better than these. The Editor has been forcibly reminded, by a certain analogy,
of the exclamation reported by Eusebius of one Dionysius, an astronomer, on a preternatural eclipse
occurring, which is, "Either the end of the world is approaching, or else the God of nature suffers." Various
apparent allusions, or analogies, to circumstances recorded in Scripture history, may by
possibility be gathered up in another place.
SIXTY-SECOND TIRUVILLIADEL.

The god came in the shape of Sampanten, and cured Kuna-Pandion of his fever.

From Jaga-natha-Pandion, down to Kuna-Pandion, there were nine other kings, as narrated in the manuscript, (p. 23: which see). Kuna-Pandion, being warlike and powerful, went and conquered both the Sera and the Soren kings, and took possession of their countries. But they, humbling themselves, redeemed their countries: the first, by large numbers of elephants, horses, and other gifts; and the latter, by giving his daughter, named Mangiya-carisi, to the Pandion to wife. One of the Soren king's subjects, named Kulichari, gave large gifts to the Pandion in lieu of the usual marriage portion; and the king, being pleased with his conduct, took him to be his minister.

It so happened that, as the king was deformed, he was persuaded to embrace the Samunal faith; and the Bramins were in consequence distressed; their religion was depreciated; and the bare head, rolled up mat, drinking vessel suspended from the wrist by a cord, peacock-fans, and other emblems of the Jainas, their disgusting poverty, and the more disgusting recitations of their books, were everywhere perceptible. Notwithstanding, the queen and minister secretly preserved the Saiva faith; and not daring to put the Vibuthi, (or ashes,) on their foreheads, they put it on the crown of their heads. They also went by stealth to worship in the Saiva temple: when there one day, a Pandaram, of the Saiva sect, approached and saluted them; who, in reply to inquiries, said he came from Chittambaram, and that a prodigy had recently appeared there in the person of the son of a Bramin, who, when only three years of age, had displayed extraordinary precocity, and had since confounded persons of maturer years; adding, that he had spoken about coming to Madura. On receiving this intelligence, the queen and the minister wrote on a palm leaf a short epistle, inviting the Bramin to come, and sent it by the Pandaram. When the young man was about to set forward, his elders and friends came round him to represent the great danger of one so young going among a hostile sect; adding also, that it was a bad time. He replied, that he cared not about good or bad times or days, the Supreme Being protecting him; and setting out on his journey, when he came near to Madura, he blew the trumpet usually indicating conquest. Some of the Samunal
sect encountering him, asked, scornfully, "How one so young could assume such airs of superiority or defiance?" but he went tranquilly on till he came to Madura; and then took up his abode in the house of a Brahmin. While there the adverse party, by means of their ceremonies, sent a flame to destroy him; but as he continued unhurt, they came and set fire to the house in which he sojourned. On learning that this was the work of the Samunals, he said, "Let the flame go and seize the king who protects these miscreants." In consequence of this malediction, Kuna-Pandion was seized with a burning fever, from which he sought relief in vain. His queen and minister now took the opportunity of recommending the young Saiva to his notice; but the king objected on the ground of impropriety, owing to a difference of faith, which objection was, in the end, overruled. The Samunals however interposed; and though they could not prevent the king from seeking a cure; yet, to interpose as much difficulty as possible, they proposed, that they themselves should try to cure the king on one side of his body, while the Saiva did the same with the other side; to which arrangement consent was given. The Samunals now tried their utmost efforts; but the king, instead of being benefitted, only became worse. It next came to the Saiva's turn, who exhibited some of the sacred ashes; on which the Samunals exclaimed that this was unfair, as the ashes might conceal some medicine. The Brahmin then said, "Let me have some of the ashes from the kitchen of the god's temple brought to me;" and on this request being granted, he proceeded to rub one side of the king's body entirely with these ashes, and left that side cured. The king begged him to cure the other side also; and since the adverse party could not oppose, the young Brahmin cured the other side also in like manner. At the same time the hump on the king's shoulders became reduced; and in place of Kuna-Pandion, (hump-backed,) he acquired the name of Savuntiren (beautiful). Gratefully acknowledging his obligations to Sampanten, he embraced the Saiva faith, received instruction, and became a holy man.

SIXTY-THIRD TIRUVILLIADÉL.

The impalement of the Samunals.

After the cure of the king, his wife and minister, and Sampanten, went to the temple
of Siva, and rendering him praise, besought his permission that the Samunals and their faith might be destroyed. The god replied to Sampanten, "What you have done is well pleasing to me; and therefore to what you agree, I agree." (playing on the name Sampanten, or agreement).

The Samunals were much chagrined and envenomed by what had occurred; and agreed upon an ordeal by fire, as the means of bringing about a change. But as they were about proceeding to the king on this errand, they met with great opposition from their wives. These represented the reverse already sustained; and stated, that in their dreams of the past night, they had seen a cow (emblematic of the Hindu faith) pushing with its horns in every direction; they had also seen bodies pierced through, and beasts and birds feeding on the dead carcasses; while the town appeared full of persons with ashes on their foreheads (denoting the Siva religion). These remonstrances were however unavailing. Like devoted men, they were angry with their wives; and these latter, finding they could not prevail, became incensed in turn, and pronounced on them a curse, wishing that they might perish. The learned Samunals proceeded to the king; represented that he had done them injustice; and requested that themselves, and the young Saiva, might be directed to write each one a chant on palm leaves, all of which should be subjected to the trial of fire; and the production that should remain un Consumed, should be considered as belonging to the true faith. To this proposal all parties assented; and on a set day they proceeded to some little distance, when the homa (or sacrifice by fire) was prepared. The Samunals depended on their employment of the Agni-kattu (or charm against fire); nevertheless, their writings were all consumed, amounting to eight thousand; and that of Sampanten alone remained uninjured. This ordeal did not give them satisfaction; and they proposed that the books should be written again, and the whole cast into the river Vygai, when that one which should ascend against the stream should be declared to belong to the true faith. This challenge was also accepted; but the condition was now attached, that whichever of the parties should be conquered, should abjure his or their respective faith, and embrace the opposite one, or else be impaled alive. The trial was fixed for the following day, and a public procession having gone forth to the banks of the river Vygai, the ordeal by water proceeded; when every book of the Samunals was carried down with the stream, and that of the Saiva alone ascended.
The trial being decisive, he now appealed to them, exhorting them not to perish, but to embrace the Saiva faith. The eight thousand learned men who had written the palm leaves refused; and with obstinate prejudice put themselves on the impaling stakes. But the unlearned multitude, being afraid, snatched up the ashes emblematic of the Saiva faith, and rubbed them on their foreheads; and others, not being able to get ashes, smeared themselves with the unburnt cow-dung itself to escape death.

Afterwards, the king, with Sampanten, went westward ten miles in search of the book which had ascended the stream, until they came to a place where the god was seated, in the form of an aged Bramin, of whom they asked, "If any thing particular had occurred?" who replied, "We know not." But on some stanzas being sung in his praise, he put some ashes on the forehead of Sampanten, and indicated the place where the book was to be found. The king built on that spot a pagoda, together with a town called Tиру-vedagam, (the place of the sacred-writing,) and adoring Siva, remained there some time; by which means he cleared himself of the crime of having joined with the samunals; and then returned with Sampanta-murti to Madura. He there brought the Saiva sect into open day. And subsequently, when Sampanten wished to go and visit other Siva temples, he, out of great regard, accompanied him to some distance, and then returned. Since the time when his fever was cured, he had changed the name Kunas-Pandion to Savunera-Pandion (i.e. hump-back, to beautiful). He ruled according to the law of Menu; built temples with choultries; and instituted festivals to the Madura god; and in harmonious co-operation with his wife Mangiya-carisi, and his minister Kulichari, ruled prosperously for a length of time.

SIXTY-FOURTH TIRUVILLIADEL.

The god called a Vanni tree, a lingam, and a well, from Tirupurambiyan to bear witness to a marriage.

In a town on the sea-coast in the Soren kingdom, there was a merchant, who was very wealthy, but had no child. He, with his wife, performed many religious services, and at length were favored with only the gift of a female infant. The merchant at
the birth of his daughter, intimated his intention that she should be married to the son of his elder sister, who was then at Madura. Shortly after the merchant died; and his wife was burned together with the dead body of her husband, leaving the child an orphan. After the usual lamentations were passed, the relatives sent to call the merchant's nephew, and mentioned his uncle's intentions as to the marriage: but he preferred that the marriage ceremonies should take place at Madura, among his relations; and, after some time, set out on his return thither, taking with him, the young woman, her attendants, and property. On the road they came to the town named Tirupurambiyam, where the young man bathed in the tank; and the food of the party was cooked under a vanni tree, (prosopis spicigera). After their meal the young man slept, with his head resting on the step of the temple for a pillow. In this situation a serpent came and bit him, so that he died. While other relatives wept, and fell on the body of the deceased, according to custom, the young woman sat apart sorrowful. It so fell out that Sampanten (of the foregoing tale) was then visiting this temple: on hearing the outcry, he went near, and inquired what was the matter. The young woman fell at his feet; and, with all the high appellations employed to the holiest of men, stated the circumstances, and the occurrence that had taken place. He noticed in a particular manner the becoming deportment of the betrothed; and interesting himself in the case, thought on the god, and chanted certain verses in his praise. As a consequence, the young man that was dead, became revivified, opened his eyes, and arose, unconscious to himself of anything more than having arisen from sleep. The person instrumental in this result strongly recommended the two persons to marry at that very place. But the young woman objected the distance from kindred, and want of witnesses. Sampanten said, that the vanni tree, the lingam, and the well, would be sufficient witnesses; and the marriage ceremony was performed.

After their arrival at Madura, the woman brought forth a son, who was accustomed to play with two children which the same husband had received by a former wife, still living. Some disagreement took place between the children, which brought on a quarrel between the mothers; and the elder wife employed disrespectful language regarding the younger, asking, among other things, "Where were the witnesses to her marriage?" These being mentioned, the elder jeered her by asking,
"If such witnesses would come and give testimony?" The younger wife, feeling herself hurt, went and bathed in the golden lotos tank, and besought the god; when a celestial voice was heard, saying, "I will bring the witnesses to this place, go and call your kindred." She accordingly went, and brought the elder wife, together with many other friends, to the temple, where in the Isani choultry, the god presented to their view the vanmi tree, the lingam, and the well. The elder wife, being confounded, only nodded her head, in token of inability to object; and the other relatives, who saw this token of favor extended towards the younger wife, rendered her many honors.

The husband, on learning these circumstances, greatly blamed the elder wife, and repudiated her; but, at the intercession of the younger wife, who pleaded the honor she had received through the malice of her opponent, the husband took back the elder wife, and restored her privileges. These witnesses remain to the present day.
STRUCTURE OF THE PURANA.

The opening scene is laid in Kailasa, the paradise of Siva. Here, while rishis are conversing together, an inquiry is made as to the holiest and most celebrated of stations on earth where their god is worshipped. Suthu-rishi, one among them, in reply, states, "That once on a time, when he was at Casi, he heard the sage Agastyar relate accounts concerning a very eminent Sivastallam; calculated to produce the impression that it was chief of all others." The curiosity of the holy immortals being awakened by this statement, they earnestly request Suthu to repeat over to them what he had heard from the mouth of Agastyar. Suthu complies with this request; and commencing with the first Tiruvilladel, goes on, without any further allusion to the present company, down to the last; when he adds, that thus far the sage Agastyar had narrated the diversions of the god; stating, that besides these, there were innumerable others, to him unknown. Suthu further tells the immortals, that the sages who listened to Agastyar were so delighted, that they left Casi to go and visit Madura, where, after bathing in the tank, and obtaining a sight of the original lingam, they received gifts from the god; and afterwards Agastyar, with each of the others, established inferior images, calling these respectively by their own names; and then went to their Tapasuvanas, or places of retirement, austerities, and meditations, according to the usage of such sages.

Thus far, it is added, is the account of the sixty-four sacred amusements; and he who hears the narration will obtain all manner of happiness.

It may be noted, that the boldness of the opening portion is not perhaps well sustained throughout; and the close is very brief. There being very little doubt that the body of the Purana was first written, and the machinery of the beginning and end fitted on to it, the Editor has thought he can do no violence to the judgment or taste of his readers by presenting them with an analysis of the structure, after the abstract of the principal portion, or body of the Purana.
NOTES.

CHAPTER II.—SECTION 1. (resumed.)

There can be perhaps little danger of mistake in considering the circumstances stated in the first section as merely fabulous. We may, however, revert to it for the sake of offering one or two passing observations. The name Pandion was familiar to the Greeks. There were two kings of Athens so named, by one of whom the Pandion was established, it being a festival, stated to have some reference to the Moon, as the Dionysia had to the Sun. The second Pandion lost his kingdom, and had four sons, (the eldest of whom recovered what his father had lost,) and these sons were termed Pandionidae. Now Pandu, of the race of the Moon, who, according to the Barabham, (or Mahabharata,) ruled at Hastinapuri, in the north of India, (near the site of modern Delhi,) had five sons, termed Pandavaas, from him; of whom the eldest, named Yudishthir, lost his kingdom as narrated by playing at dice with his relative Dur-yodha; and Arjuna, the next eldest, was very materially instrumental in its recovery. They had also a sister, named Droputi, in whose treatment by Dur-yodha, we discern some resemblance to the sufferings of Philomela, daughter of the first Athenian Pandion, caused by Tereus, her sister's husband. These circumstances, agreeing moreover tolerably well in chronological date, afford some coincidences between Grecian and Indian history, which may, nevertheless, relate to similar, but distinct circumstances; as indeed the Editor would preferably conjecture. Whether the incidents giving rise to the great epic poem of the Mahabharata, were derived from Grecian, or purely Indian history, is perhaps a circumstance of no great moment. But it appears open to inquiry, whether the epithet, Pandion, was derived to a dynasty of southern kings, of the race of the Moon, by means of Arjuna, the second of the Pandavaas, who is stated, both by the Barabham and the supplementary manuscript in this volume, to have visited Madura, and to have married the king's daughter. In such case, the title, as given by the manuscript under present annotation to Kulasegara the first king, may be applied by courtesy of the author, and by historical license. It will however be presently seen, in opposition to such a conjecture, that Arjuna and Kulasegara,  

* The above was written without knowing, or rather remembering, that Sir W. Jones (whose universal genius nothing has escaped,) had noticed the attention in the following terms: "If an etymology were to suppose, that the Athenians had embellished their poetical history of Pandion's expulsion, and the restoration of Egeus, with the Asiatic tale of the Pandus and Yudishthir, neither of which words they could have articulated, I should not hastily deride his conjecture: certain it is, that Pandemonial is called by the Greeks the country of Pandion." (Third discourse on the Hinduea, Works, vol. 3.) It is also certain, that Pandiyamandalam is employed in our leading MS. to distinguish this kingdom from the adjacent Bornamandalam, and Seramandalam.
were descended from different sons of the same progenitor, that is, Yayathi. As regards the origin, and real import, of the two royal races of the Sun and the Moon, of such constant recurrence in Indian works, we shall probably have another and a more advantageous place to inquire; meantime, the following extract from a manuscript in the Editor’s possession may afford sufficient illustration for our present purpose.

“The son of Chandren is Buthan. When a certain king, named Ilen, of the race of the Sun, was for some cause transformed into a female, Buthan by that female, named Ili, had a son, named Pururava-chakraverti; and this last had a son, named Ayu, by Urupasi, a celestial female, (said to be one of the choir in the heaven of Indren). This Ayu had a son, named Naucshen, by a king’s daughter, named Pirabai. By the favor of Siva, this Naucshen received a son, named Yayathi. By Deviyani, the daughter of Sucren, Yayathi had the two following sons, Yethu and Duruswau. By Sarmisati, the daughter of Vidaparwesn, a king of Asuras, Yayathi, had the following three sons, Turwen, Annu, Puru. Among these five sons, the eldest, by Deviyani, (that is Yethu,) had the following sons, Balabandra, Ramen, and Krishnen. The younger brother of Yethu, that is Duruswau’s offspring, was the first Pandion. The place of his reigning was Manalur. Among those of this race, one, named Kulasegara-Pandion, by the favor of Siva, cut down a forest of cadambu trees, and built a town called Madura, where he reigned.”

This manuscript then proceeds briefly to state the legend connected with the foster daughter of Malyathusen; her conquering the fifty-six countries, and marriage with Parameswarer, another name of Siva. It gives a mere list of kings’ names down to Kuna-Pandion, and then adds:

“So many kings ruled in Madura. But as to those kings who reigned after Kuna-Pandion, and others who reigned before Kulasegara-Pandion, there is no exact historical record.”

This manuscript is brief, and at the beginning slightly damaged; in which portion only it has the appearance of an abstract from a section of the Baratham. The commencement evinces more fabulous invention: Chandren is the Moon, Buthan is the planet Mercury. Chandren is said, by other authorities, to have begotten Buthan by the wife of Vrihaspati, regent of the planet Jupiter, and preceptor of the gods; and Vrihaspati is said in consequence to have cursed Chandren, condemning him to decrease, but the gods, consulting together, determined that after decreasing he should increase again. Further, Sucren (masculine) is the planet Venus, said to be preceptor of the Asuras. Yayathi (Ayati) seems pointed out very generally as the most marked progenitor of the race of the Moon, which branches out into two divisions; Balabandra and Krishna being distinguished in the senior branch, and the first Pandion in the junior branch. The connection however between the kings of Manalur, or Manavur, and the first Pandion, does not clearly appear.

Among the MSS. in the Editor’s possession, one is seemingly an abstract, by some nameless Bramin, of genealogies, and some connected events, from the Baratham. It is more minute than the brief translation just given; and states, that Duruswau had the region of the south assigned to him by his father Yayathi, who in an arbitrary and absurd manner caused Puru, the youngest of his three illegitimate sons, to inherit the paternal dominions. Considering however that the preceding statement is here sufficient, and most suitable, from its connection
with the race of Kulasegara-Parvati, any translation or notice of the other, it is thought, may be more suitably reserved for the notes on the fourth chapter of the leading manuscript.

The Pottamarei, or golden lotus tank, which is invested with so much importance, especially in the Stalla Purana, is now a stagnant pool of green and apparently unwholesome water, within the great enclosure of the temple. It may originally have been covered with leaves and flowers of the lotus, (or nymphæa of Linnaeus,) as pools often are in India, at least with the red and white variety; but the modern appearance of the tank is less inviting. It is surrounded on the four sides by flights of stone steps, in the customary manner; and on the south-east, and north sides, it has an open corridor, or sort of cloister, the walls of which are painted in fresco (said to be often renewed) with various mythological devices. The childishness of superstition is in nothing more apparent than in the great importance which it uniformly attaches to particular spots or places. It must however be admitted, that the golden lotus tank has won golden opinions for the Madura Bramins; and as such, has merited their greatest laudations.

The two first Tiruvillaiyals connected with this first section, hardly call for any particular illustration. It may just be noticed, in passing, that Durvásar, the rishi, is a very convenient personage to Hindu writers, being usually represented as very choleric, and generally uttering some maldictions, of inevitable fulfilment, unless modified by himself. He is so introduced by Calidasa in the drama of Sacontala; and the evil attendant on the heroine is made to turn on him, “who has power to consume, like raging fire, whatever offends him.” No wonder then at the penalty incurred by the white elephant of Indrén. This species is held sacred, not only on account of its very great rarity, but also because it is fabled to be the royal vehicle of Indrén, king of the inferior gods; whose number is also fabled to amount to thirty-three cores, or three hundred and thirty millions.

CHAPTER II.—SECTION 2.

Advancing to the second section, we come to the incarnation of Minatchi, the goddess of the place, on which much of its mythological legend depends. The name merely means fish-eye. The birth of a child from the flame of a sacrifice, of course, is fiction; yet fictions equally absurd are not only frequent in Indian books, but also in the Grecian mythology. The wonder is, how such things ever obtained credence; though no bounds can be set to the credulity of the ignorant portion of mankind. The invasion of Kailasa by this warlike female, and the subsequent marriage with Siva, might, to one familiar with Indian tales, suffer no great violence were it reduced to some hostile demonstrations on the approach of a doubtful stranger, (such, for instance, as an Arjuna or a “Pius Æneas,”) afterwards received

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* The legend of the first, is mentioned by Mr. Wilford, in his Essay on Egypt and the Nile, (sec. 3, chap. 9.) and without material difference; whence it may be concluded that this Stalla-Purana is aided by the inventions of older ones. Mr. Wilford spells the name Nahusha, and Dena-Nahusha, as king elect of the celestials. Nahusha and Nauculvar are the same words, yielding a caution on the subject of hasty etymological derivations. The Tamil alphabet has no aspirate, but changes the Sanscrit A into ă or c, and a is represented by a letter which in the south is pronounced l, and l is often written in its place; while m, is the ordinary masculine termination in Tamil.
as a guest and a husband. That Arjuna was a real person, is most probable; and that he married a daughter of the king at Madura, is next to certain; by which he must have united two collateral branches of one stock. The writer has always been inclined to conjecture that this marriage is the origin of the fable, aided by the inventive genius of the Bramins. Could such an origin be positively asserted, then we might come to a tolerably satisfactory conclusion as to the actual antiquity of the place, on somewhat probable grounds; for the date assignable to Arjuna is probably about one thousand years previous to the Christian era. And even that must be considered a very high antiquity; though as nothing when compared with what is assumed by the leading manuscript. In the modern choultry, built by Trimble-Naicker, the aforesaid marriage is sculptured in full-relievo on one of the pillars, out of one block of granite, and nearly of the ordinary human size; being in itself quite a prodigy of art, industry, and patience; and in the midst too of others similar in character.

In the eleventh Tiruvillaiadu, the incarnation of Subramunyin (the son of Siva) in the person of Ukrama-Pandion, is a mere compliment; reducible in common language to mean that the king was of a warlike turn; and his name means cruel. The allusion to "the god whose height and depth Brahma and Vishnu could not discover," refers to a tale in the Scandam-Purana; narrated by Colonel (then Lieutenant) Wilford, in his Essay on Egypt and the Nile. (As. Res. vol. 3.) But it is of almost every day repetition among the natives, and is, in substance, the following:—When Brahma was first awaking out of slumber in his lotus flower, after a general pralaya, or deluge, and seeing nothing around him but himself, he descended by the stalk of the lotus till he came to Vishnu; and asking him who he was? Vishnu replied, "I am the firstborn." Brahma disputed his right to this title. They called in Siva to adjust the dispute, who decided that whichever of them could discover his height or depth, should be decreed to be the firstborn. Brahma assumed the shape of a swan, and flew upwards, but in vain endeavoured to find out Siva's head; nevertheless, he returned and told a falsehood by asserting that he had discovered it, and brought the first cow to prove the assertion. Vishnu dived into the deep, but could not find the feet of Siva, and coming back, honestly said so; as a reward for which integrity, Siva said, "Thou indeed art the firstborn:" but he sentenced Brahma, for his falsehood, to be deprived of temples and worshippers. Such tales have their origin in the rivalry long since, and to the present day, existing between the followers of Vishnu and Siva. Some of the natives ridicule the Scandam Purana; and it passes as a phrase for a notable falsehood, that it is "a greater lie than any contained in the Scandam." Is it not a wonder that such conclusions do not prevail among the reflecting natives? And possibly the philanthropist cannot but wish, that the simple statement of their own tales, might lead some to inquire "What is truth! and where is it to be found?" Veniat dies!

In the thirteenth Tiruvillaiadu, the king appears in a character not quite according with his asserted origin; being paralyzed by fear. We will defer for the present any notice of Agastyar mentioned in the fourteenth amusement; and note simply the alleged origin of a curious custom therein referred to. There is a sub-division of the Vekalaka caste, itself a branch of the Sudra, the occupation of persons belonging to which is, to be sent forth in seasons of drought, to stand patiently in the fields, or beds of rivers, waiting for rain; and it is asserted, that rain always follows such waiting, by virtue of Indra's bond; especially when
aided by prayers from the Bramins, and donatives for the purpose from the Siroar. Down at least to a recent period, the Honorable Company's accounts have shown gifts presented to Bramins for procuring a supply of rain. It is reported that the Bramins demand the allowance as a right, not as a favor; one usually conceded with forbearance and good nature. Whatever opinion may be formed on such things by different persons, this at least can be testified, that in one locality, not at an amazing distance from the site of the Stalla Purana, it was a very great question, whether the Siroar lost or gained by the temple revenues, were the matter equally problematical every where, the Bramins might hope for better days, by getting the entire management of the temple revenues into their own hands, which, by the highest authority, is admitted to be desirable.

The geographical allusions in the fifteenth diversion, have been almost literally translated; but they are so loose, that little can be gathered from them, except that Imaut and Maha-meru are considered to be different mountains; but that still the latter is a real mountain, and not merely the north pole; even though Sumeru and Cumeru do actually imply the opposite polar regions. The fiction of a king of Maha-meru residing inside, must be pardoned as oriental. The first mention of Yalis here occurs; usually, the Yali is thought to be a fabulous animal; invested with terribly destructive powers, and of immense size, according to Hindu narratives. But skeletons of the Mammoth having been found in northern India, North America, and Siberia, the conjecture may be permitted, that the Yali is none other than the Mammoth; which, if Muller's description of it be correct, would go far substantiate the tolerable oriental accuracy of Hindu fable. "This animal," says Muller, "is four or five yards high, and about thirty feet long. His color is greyish. His head is "very long, and his front very broad. On each side, precisely under the eyes, there are two "horns, which he can move and cross at pleasure. In walking, he has the power of extending "and contracting his body to a great degree." (Recueil des Voyages au Nord.) Other writers, and especially fossil remains, have fully proved the existence of such an animal; however monstrous to our ideas, accustomed as we are to see no larger animal than the elephant.

Whether "flavvaritha country," may be that of king Ilan, whose transformation lies near the fountain head of Indian genealogies, can only be conjectured. Following the indications of the statement, some place north of Cashmere would seem to be denoted. While referring to geographical matters, it may be observed, that, in addition to what it is stated in the Note, p. 51, it would appear, (referring to the MS. p. 9.) that Maltiyam is considered to be the Neilgerry range of mountains, and Vindhyam, (or Vindaya,) the northern range, stretching up the middle of the continent towards Chunar, and inhabited by Goonda, Bheela, &c. It is also found that Camarubu-desam is the country of Assam. As to the Yavanas, it is tolerably certain that they are neither Ionians, nor Arabians, nor Sumatrans,* nor Javanese; but a mixed tribe, looked on as barbarians and outcasts by pure Hindus; which people at an early period left India, owing to persecution on account of a pusilline religious dispute, and settled either in the neighbouring mountains or outskirts of India; probably among, or not far from, the country of the Afghan, but beyond the river Indus. Mr. Wilford's information on the subject is so far satisfactory: though it is perhaps more than questionable whether the Yavanas.

* Sir W. Jones' Works, vol. 3.—Eighth Anniversary Discourse.
emigrated to Egypt. No error it is hoped is committed by withholding altogether, or yielding a very slow, assent to Mr. Wilford's splendid, but it is apprehended fallacious, hypothesis about Egypt and the Nile. The Culi may be the Euphrates just as well as the Nile; and Nilab is at least a modern name of the river Indus.

The deluge alluded to in the sixteenth Tiruvillidiel, must either be some former pralaya of Brahma to the one afterwards to be mentioned; or else, which is very probable, this circumstance must be inserted a little out of the regular order: which, further, is most likely, because there will appear reasons for thinking that the introduction of the Manu's flood, in the sequel, is fixed in an arbitrary and conjectural manner by the writer of the Purana. One thing is certain, which is, that, with a few exceptions, there is nothing in Hindu records to be traced beyond the flood. The exceptions relate to the creation; to the first progenitors of the human race; to a few antediluvian patriarchs; and to the existence of the matter or substance of the Vedas. The Vedas were for a long time traditions only: they are said to have issued from the mouths of Brahma; but the writing, and compiling of the Vedas, was the work of Vyasa, at a comparatively late period; subsequent, beyond question, to the earliest writings of the Pentateuch. Whether there existed any written language before the flood, it is superfluous to inquire, for we have no data on which to determine. The fable of Vishnu's rescuing the Vedas from the demon Hayagriva, and out of the waters of the deluge, must be an allegory, to denote the restoration of the earth; without which, neither the Brahmacandam, (or reference to created beings,) nor the Uttaracandam, (or reference to meditation and religious duties,) could exist; and these* are the two great divisions of the Vedas. We think, therefore, that the text of our Purana intends only to refer to the existence by tradition of the matter of the Vedas; being, possibly, as variable as difficult; and, besides, the Bramins of later times have not always been eminent for understanding even the comparatively modern (though per se very ancient) text of the Vedas, as compiled by Vyasa.—The heterodoxy of this sixteenth Tiruvillidiel, when compared with the whole Hindu system, has had a brief remark in loco. The twenty-eight books of the Saiva system are named—Camiga, Yogasa, Sindhya, Carana, Asiaka, Dibdha, Sukama, Sacadhira, Anjuman, Subrabadhaga, Visiya, Nirmasa, Suyambhuna, Anaka, Vira, Ralavasa, Maguda, Vinila, Sankhiramanya, Vimaha, Purorkhda, Lalitha, Sidha, Sandhana-saruvidha, Paramesura, Kirana, Bedha, Vadhula.

In the seventeenth Tiruvillidiel, the complaisance of the giant in consenting to take the form of a cow, and to become a voluntary sacrifice, might, without some remark, excite ridicule. A sacrifice of this kind being however thought to ensure beatitude, solves the enigma. The word racshasa, rendered giant, denotes a powerful, but malignant, order of beings, differing from mortals, and inferior to the gods; and for such an existence to obtain a total change of nature, from demoniac, if we may so express it, to angelic, will at once make the reason of the sacrifice to appear; and manifest the giant, proceeding on Hindu ideas, to have been no idiot. It would argue a wise choice, proceeding on Christian principles, were mankind generally willing to undergo temporal loss and sacrifices as the path to beatitude and immortality. Such a principle, most professing Christians term folly; while their sacred books, in an emphatic manner, denominate it wisdom.

* See Mr. Ellis on the forged Vedas, As. Res. vol. 14. art. 1.
The eighteenth and nineteenth Tiruvillaiadels are legends, and nothing more. The twentieth and twenty-first, agree with the general character assigned to the god in this Purana, which seems to be power and wisdom fantastically exerted. The word Sitarar, has usually been rendered religious ascetics, which, however, hardly conveys the full meaning. The word should have been spelt Sittar. Three persons are specially called by the term Sittar; that is, Arugan, Sixen, Vayiraven. The term Sittar, is applied to nine lords, usually styled Nava-nadha-sittar; and are, Sadhya, Sadhoga, Adhi, Anadhi, Vaculi, Madhanga, Matsyendhira, Cadentira, Koraga. By accommodation the word has become used to denote those ascetics who, by the power of austere penance, are said to have acquired command over created things.

Reserving an express notice of the Simunals, or votaries of Buddha, for another place, it may be noted that we have, in the twenty-second Tiruvillaiadel, the mythological legend which accounts for the existence of a remarkable rock of granite, or rather perhaps sienite, about five miles N. W. of Madura. Its appearance, from various points of view, is precisely that of an elephant, couchant, or in the attitude in which it receives a burden. The common people narrate the substance of this Tiruvillaiadel to account for this elephantine appearance; and while they narrate, implicitly credit the legend.

Perhaps the twenty-third Tiruvillaiadel is not most honorable to the Saiva religion. The Purana is tolerably decorous, and care has been taken to make it so, here at least. But without determining on questionable points, we may advert to the alienation between the followers of Vishnu and Siva, visible here; visible in the structure of most of their mythological legends; and discoverable often from practical effects, not always of the most harmonious description. At the great festival at Conjeevaram, in May, when the popular deity (a form of Vishnu) goes to pay a visit of ceremony to his inferior brother (a form of Siva) residing at little Conjeevaram, the procession seldom passes off without altercation and indignant revilings between the two classes of Saiva and Vaishnava Bramins; sometimes, the writer has been informed, not without coming to blows. He has also been told, and he believes with truth, that a very respectable native from Madras, going on pilgrimage to Srirangam temple, near Trichinopoly, extended his journey afterwards to Pambanottah, on business. And as in doing so he must pass by Madura, where the turrets of the Saiva temple are very lofty and conspicuous, he had his palanquin previously fortified by a thick covering of waxed cloth, which was drawn over the conveyance during the disagreeable stage; and thus the traveller was preserved from even inadvertently looking on the odious temple of a rival god to the one he worshipped. It would appear, from a work by Caveley Venkata Swami, a Bramin of Madras, that the renowned Senkarachariya, a Saiva Bramin, early distinguished himself as a spiritual champion in the neighbourhood of Tirupati, (Tripetty,) by establishing a temple and college to maintain the perfect equality of Siva with Vishnu. The discordancies in Hindu sacred books on this subject, may be

* For example:—

Veda.—He who is every where present, is the Supreme; and since Siva is omnipresent, he is the Supreme.

Padaa Purana.—Let him who says that other gods, such as Brahma, Rudra (Siva), and the like, are equal to Narayana (Vishnu), be for ever a heretic.

Bhagavata.—Those who are devoted to Siva—are justly esteemed heretics.

Padaa.—From ever looking at Vishnu the wrath of Siva is kindled—let not therefore the name of Vishnu ever be pronounced.
seen in the "Essay on Hindu Sects," by H. H. Wilson, esq. (As. Res. vol. 16.) One of the most humorous instances the writer has met with of this discordance, is to be found in the college Cathamanchari, the compilation of one of the college masters; and as the work, intended for learners, exists only in Tamil, I may be allowed to translate the passage literally, for the information of the English reader, on the principle followed in this work, of illustrating native notions from native documents. The illustration is the following one—

"As the Siva temple named Tiruvanica, (vulgo, Jumboo Kistna,) and the Vishnu temple of Srirangha, are very near to each other, the Vaishnavas of the latter are very ill disposed towards the former place. Such being the case, a Vaishnava was accustomed to "go every day to Sambukeswara (another name of Tiruvanica) to beg alms. While "following this invariable custom, he one day saw a crow sharpening its bill on the walls of "Tiruvanica, and exclaimed, 'O, well done, thou Vaishnava crow of Srirangha!—just so—go "on—and laying hold of, throw down the wall of the elephant-god: and I also, by begging "alms every day from the place, co-operate with thee in the work of destruction.' Thus "those infected with the venom of religious differences are always found to treat each other." (Cathamanchari, art. 36, p. 32.) The author of this last sage and indubitable remark has shown us, beyond doubt by his manner of relation, that he himself is a Saiva; so subtilely imperceptible is the venom. But, addressing Christians, may it not often be asked, "What do ye more than others?" Once they were pointed at by this enviable distinction, "See how these Christians love one another!" And often since, they may not unjustly have been denoted by the exact reverse. A religion however which emanates from the God of infinite benevolence, and the essential characteristic of which is love to God and man, ought to be maintained by its professors more in harmony with its real nature.

The twenty-fourth Tiruvilaitadel will not be thought to claim special notice; but the following one, as a tale, is much relished by natives, and is quite a specimen of their taste. It must be perhaps admitted to be ingenious; and as it adverts, in effect, to

"—— The hidden Providence

That walks among mankind,"

though chiefly in the mournful point of view, it may be allowed to pass: not, however, without the remark, that too much license is given to Yama and his angels consistently with a supreme and overruling power. Where, however, we see those who are destitute of a true revelation coming near the truth, yet falling short through defect of information, it is a call to sympathy; and should urge the philanthropist to diligence in his efforts, in order to diffuse every where the light of truth and knowledge; by which means, those who consider the subordinate deity, Yama, to have absolute power over life, (for this deity is more than death personified,) may come to a level of sentiment with the magnanimity of the Christian hero; who, while neither presumptuous nor a fatalist, can feel assured of divine protection, and know that no evil agency can do him harm without the permission of a superior power.

We pass on to the twentieth Tiruvilaitadel, in which we find a single and remarkable exception to the great Christian apostle's general rule concerning a crime "not so much as named among the gentiles;" and with the aggravation of patricide superadded. Now the the conclusion which magnifies the power of the golden lotos tank, as we presume, to remove the guilt of such a crime, is one over which the philanthropist will ponder; and most
probably feel regret that such a credence should be established. The indirect tendency to magnify the temple and tank, with the Bramins attendant on this peculiar locality, is not the most deplorable part of the matter; the injurious moral influence, and the false confidence given to crime, especially in lower gradations, may seem not to be entirely a fiction of the imagination. However, unwilling to impose on others what may be termed peculiar notions, we pass on to the next Tiruvillaiel, in which vice is disconceintenced, though after a strangely chivalrous sort of manner. The genius of Ivanhoe might have made something out of such a hint, if acquainted with localities and customs.

The next sacred amusement probably advert to some pestilential visitation; if it really have any further aim, than to give a legendary origin to some low tortuous eminences in the neighbourhood. The like object may have been in view in the following tale, relating to a mountain to the south-west; now usually known by a different name, and the subject of some remark in a more convenient place.

It is observable here simply, that we find another indication of arbitrary arrangement as to the flood in the forty-eighth Tiruvillaiel, inasmuch as Rama-chandra is represented as coming to Madura previously; whereas, this historical event (if it be historical, and not purely poetical) did not happen till long subsequent to the flood, which occurred (more Indian) at the commencement of Vaivasutha's reign. This note is sufficient here, since the gathering up evidence as to the antediluvian or postdiluvian date of all occurrences, real or imaginary, of this Stilla-Purana, will be our province in a later portion of these annotations.

The Editor has by him a short native manuscript describing Vaicontha, the paradise of Vishnu, of whom Rama was an asserted incarnation; but doubting the propriety of giving it insertion in this place, it may be reserved for another one, if room be found.

The thirtieth Tiruvillaiel teaches a bad moral to generals of native kings; but as these are now rare, we may simply remark, that in purely native courts the Senathipathi, or generalissimo, ranked next to the Mantiri, or prime minister; and even possessed a sort of power independent of all but the king. Hence, perhaps, it is that we find the general commanded immediately by the king, and not intermediately through the minister. We infer also, by the way, that the Pandions kept up no standing armies. Some other instances will occur in the sequel, proving that the god very benevolently covered over the poecadillos of his votaries, when a perversion of public treasure was sanctified by being given to the temple.

We find, from the thirty-first amusement, that the fable of Fortunatus's cap or purse, is universal. The moral of the tale seems to be to teach native kings largely to patronize temples and Bramins, if they would have the gods to shower down fertilizing rains and send fruitful seasons; in describing which latter, by an allegory, there is not a great mistake; for the wealth of kingdoms, not being commercial, must originate in the first stage, from tillage and the plough.

The thirty-second Tiruvillaiel has been abstracted very briefly. The allusion which it makes, and the transaction recorded, are neither of them honorable to the god, according to notions of persons not Hindus. It is a great praise to our leading historical manuscript, that it is free from impurity; and the Purana itself must be pronounced superior in this respect to most native works. Allowance must be made for the great difference of ideas
between Europeans and Hindus. Still, the view taken from a Christian elevation, it is submitted, is the safest, the purest, and the wisest. Hindus practically do not wish their neighbours to imitate their gods; and, generally, take as much care as possible that they shall not.

The eight great meditations referred to in the thirty-third Tiruvillidaiel, are—Anima, Makima, Karima, Lakima, Pirati, Pirakamiyam, Isadhuvam, Vasidhuvam. Anima, is the becoming entirely spiritual, or wholly consisting of soul.—Makima, is the acquiring of celestial glory.—Karima, is the being invulnerable, so that if a cutting instrument pass through the substance of such a being it remains undivided.—Lakima, is brightness; and also the power of instant transit from place to place, each being distant from the other.—Pirati, is the gaining of every wish.—Pirakamiyam, is the possession of entire plenitude.—Isadhuvam, the fruition of beatitude.—Vasidhuvam, is the bringing all things into one's own power. These are all the attributes, without doubt, only of immortals. Whether there be any hidden meaning in this fable or not, so far as the stupidity of the nurses is concerned, or the drollery of the god consisted in attempting to teach such persons, still the whole cannot perhaps be freed from the imputation of puerility.

The two next Tiruvillidaiel give us something like faint vestiges of history. Admitting the fact of the introduction of the hostile king into the Panion's capital and its temple, one would be more ready to charge the Bramins with collusion than the god. We have here again incidents of that romantic kind which the genius of a Sir Walter Scott might work up into a tale of no ordinary interest. We will fix our own attention for a moment on the oracle. Indications of oracular responses occur frequently in the mode termed Asaririnacu, or an aerial voice, quite akin to the Buth-kol, or "daughter of a voice," among the Rabbinical Talmudists; but sometimes in the manner more strictly termed oracular, as in the case before us. The word $\phi\lambda\omega\nu\sigma\tau\epsilon\rho\delta$, is equivocal; for it may mean a just man, and so might sanction severity; it also means one benevolently just, and so would sanction mercy, in which sense the king accepted the response while discreetly left to the exercise of his own will. The Abbe de Fontenelle, in his piquant Histoire des Oracles, has given both argument and illustration in favor of reducing the whole machinery of Delphic, and other, oracles, to successful imposture; and though the point is perhaps not in the fullest degree made out, yet much remains evidently proved to be of that character. We may adduce, as a specimen of equivocation, the oracle given to Croesus, who inquired concerning the event of his war against Cyrus: the response was, "Croesus in passing the river Halis will overthrow a great kingdom;" and though, according to the satirical commentary of Ænomaus, the word "overthrow," strictly by the Greek idiom, must mean the overthrow of Cyrus by Croesus; yet it also, criticism apart, just as well denotes the actual result in the overthrow of Croesus and his kingdom of Lydia by Cyrus.† The devices to which,

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* It is observable that Milton, in his great Christian *Parana*, has this idea:—

"The gridding sword with discontinuous wound
Pass'd through him : but the ethereal substance closed,

† Histoire, &c. chap. 7.
according to Fontenelle, the heathen priests had recourse in the matter of oracular responses, there is some reason for believing to have been not unknown in India. If the ancient temple of Madura at all corresponded with the present structure, no situation could be more favorable for such devices. The shrines of the two deities are situated in the midst of darkness; are invisible to the eye on entrance; and only faintly discernible after remaining some time in front, even at noon-day. The approach, beyond a certain distance, is forbidden, except to the Bramins; so that, without any concealed cavity, oracles might be easily given from the shrine; and to form a concealed grotto for the purpose would be the easiest of possibilities. The writer of these observations has had an opportunity of being convinced, by ocular evidence, that devices of the kind have not been unknown in former days. At the town of Tiruninivoor, (Anjile, "the halting place of Lacshmi," the goddess of plenty,) there is not only a large modern temple, but others more antique; and one especially on the bund of the lake, indicative, as usual, of a much purer taste than in the modern style of such buildings. It has only an imperfect outward enclosure; and at the back of the shrine itself, the wall is broken down; shewing that it is double, with a narrow interstice between each portion, just sufficient to allow a human figure to glide between; and this interstice runs along three sides of a square. Now, though such a recess might have been contrived for secreting either persons or valuables in times of danger, yet it is difficult not to conjecture a further design for facilitating the delivery of oracles; and if so, in a comparatively obscure locality; then, certainly, much more so in such places as Tripity, Conjeveram, Chidambaram, S. ringham, and Madura. The reader will however decide for himself, and form his own conclusion.

The thirty-sixth Tiravilliadel suggests anew the reflection how little the Bramins could have calculated on intellect or reflection among the people. Such an account as here given of the origin of a god, even though only fit for the cali-yaj, one might suppose would have been scoffed at, rather than respected. But we discern the omnipotence of the Bramins. Ordinary metal will not do to make a god, it must be of gold; but metal, though transmuted by the power of the deity, is not divine till the ceremony of consecration has been performed by the Bramins. Hence the well-known Sogā, rendered by Mr. Wilson, of Bombay, from the Sanscrit—"All the universe is under the power of the gods; the gods are subject to the power of the Mantras (forms of prayer); and the Mantras are under the power of the "Brahmans; the Brahmans are therefore our gods." Perhaps a more logical conclusion, from admitted principles, was never drawn.

The two following amusements will not, at least for the present, afford any particular ground of remark; but advertising to the thirty-ninth, it may be noted, that a pilgrimage to Benares with the view of obtaining offspring, has been, and possibly still is, a frequent custom. It is a pilgrimage from which many never return; and if wealthy persons settling out thither were not inflatuated by superstition, they might reflect on the possibility of collusion between collateral relatives and Bramins; and between Bramins of one temple with those of a distant one, by means of the sacred language unknown to the vulgar; so that Pausanian letters, sealing the pilgrim's fate, might be carried by himself. The writer

* Distant twenty miles West of Madras.
† On the Hindu religion, p. 87.
of these remarks was told by Dr. Young, who accompanied Bishop Turner to Madras, that, from personal observations, he had no manner of doubt of Benares being a great slaughter house; or that numerous lives of pilgrims were every year sacrificed by the Bramins, in order to get at their property. A slow reception may be possibly given to such an opinion; but how fatal pilgrimages often are to pilgrims needs not, at this time of day, any fuller exposure than has been given. At all events, revertting to our theme, it is not astonishing that the real Tapathis never returned.

The great affliction of Hindus at being without offspring arises, not only from natural feelings, but also from the influence of superstition; for such a person being considered most likely, on departing this life, to enter some one of the purgatorial places of punishment, has no chance of being delivered thence by the funereal offerings of a child; as is the case with the more fortunate, who die having offspring. We are writing, of course, according to Hindu notions; and not without compassionating such distress, though on very different principles. How strong the feeling of such persons is, may be illustrated by an extract from Sacountala, where Dushmanta, though a king of Pura's race, thus bewails himself—"Ah me! the departed souls of my ancestors, who claim a share in the funereal cake, which I have no son to offer, are apprehensive of losing their due honor when Dushmanta shall be no more on earth.—Who then, alas, will perform in our family those obsequies which the Veda prescribes!—My forefathers must drink, instead of a pure libation, this flood of tears—the only offering which a man who dies childless can make them."* So, also, in the Baratam: when Pandu was living in the woods, and would fain have followed some Bramins who were going to Brahma's paradise, they told him he could not be allowed to accompany them, because he had no child.

The Bhramas, adverting to the fortieth Tiruvilaiyadal, is spelt according to the manuscript, but the Sanscrit is, properly, Brahma-hadhi, or the crime of killing a Brahm; and the punishment following, by which the king was afflicted, is a species of mental alienation, or inability to fulfil ordinary duties. It would appear, from what is stated in the Purana, to be considered a possession of an evil spirit, similar to narratives contained in the sacred evangelists; which narratives, moreover, among divines, have been so much debated, whether to be literally taken for possession by devils, or figuratively for mental disease. Without deciding, we think that a figurative interpretation argues a want of full acquaintance with the whole structure of the Christian system, as contained in its pre-eminently holy writings. And to confound the admission of such a possibility, as the possession by evil spirits, with superstition, is illogical, if not irrational, on the part of professed Christians. They who are pleased to reject the books themselves, may logically reject the contents of the books; but no other persons: for a tortuous interpretation argues defective credence. But since it is no part of our design to dwell on theological niceties or difficulties, we proceed to the vision of Kuila, so adroitly contrived by the Bramins to magnify their temple in the opinion of the vulgar. Having a short manuscript account of Kuila, it would here be given, simply as a sort of literary curiosity, were not an appearance of disproportion in

these notes apprehended. It forms, however, together with the account of Veicontha, a sufficient monstrosity to interest the curious; and may therefore possibly be printed in an Appendix.

The forty-first Tirweldadl gives us the first indication of a taste in the Pandion kings for musical recitation, leading ultimately to poetical refinements in the language. Pattiren, however, was simply a paner, or minstrel; and his office quite analogous to that of the ancient Cymrian, Hibernian, and Caledonian, bards, or Provençal Troubadours; allusions to whom are so much inwoven with ancient romance. The transient refreshment which the ingenuity of the device recorded imparts, is impaired by finding Pattiren represented as a pilferer in the following tale; and conjoined at too by the god. We may infer, from the mode in which the Sera king is mentioned, that there did not exist so lasting or inveterate a hostility between the S.rat, or Truvancire, kings and the Pandions, as between the latter and the Soren, or Conjervaram, lords. Difference of religion in the latter case, for a length of time, augmented the feuds, and permitted the border incursions. In the Cathamanchari, before adverted to, there is an anecdote recorded of a Pandion king, and his relations with the Sera and Soren rulers, which whether from real history or not is to the writer unknown, and the names of the respective monarchs not being mentioned, readers the present place as suitable as any for its introduction.

"The consort of a Pandion king one day said to her lord, 'How comes it to pass, that you "give a thousand gold pieces monthly to your minister of state who does no work, but "merely assists you in speaking; while to those who are busily employed night and day, you "only give two or three gold pieces a month; this is not right, as it seems at least to me.' "The king replied, 'I will explain to you by an example; and taking two small jewel boxes, "he put into each some hair and some ashes, and closed the lids; then, calling his minister, "and also a peon who had been indicated by the queen, he put a box into the hands of each one, saying, 'Go take these boxes to different kings, and having delivered them return.' "Both departed accordingly. The minister went to the Sera king, and said, 'The Pandion "has sent you this box.' The Sera king opened the lid, and seeing only hair and ashes, "angrily demanded, 'What is this?' The minister, though then for the first time "learned the nature of the contents, with great promptitude instantly replied, 'Sire, our king "has lately performed a Yagam, (or sacrifice,) from which a Buthan (or Gnome) came forth, "and gave some ashes, and some hair from the bunch on its head; a part of which the "Pandion has sent to you; and it is a propitious present for kings. Keep this, I beg of you, "very carefully.' The Sera king, on hearing this explanation, was glad; and giving a present "to the minister, he also sent valuable articles by him to the Pandion. But the peon went to "the Soren king, to whom he reverently gave the box; who on opening it, seeing only hair "and ashes, asked, 'What is this?' As the peon only stupidly looked at the contents, but "said nothing, the king became incensed, and saying, 'Shall the Pandion thus treat me "with contumely?' he ordered the peon to be seized, beaten, and driven away. On the "return of the minister and the peon, the Pandion forthwith announced the different results "to his consort; and said, 'Tell me which ought to get most pay!' The royal spouse was "ashamed, and silently retired." (Cathamanchari, art. 68, p. 71.) Now here we may observe, not only what the French term esprit, mingled with levity, in the king, but also cleverness
in the minister; though proving him only to be, what in homely language is termed, "a ready liar;" while the peon, though not the brightest of the two, was, at all events, the honestest man. It is a subject of regret, that in almost all native tales, and certainly very generally in native practice, we are constantly allowed to perceive that a clever and successful falsehood is looked upon rather as worthy of praise than of blame. The solemnities of a court of justice, and the sacredness of an oath, are not exempted. Hence an ingenuity which, if without immoral results, might be admired, we often perceive to be wicked, and must condemn.

We have not very particularly attended to the much honored bard, Patitren, but, in passing on to notice the musical contest in which his wife was so successfully concerned, a little embarrassment has been created as to what country is meant by Isra. We were going to cut the knot, by supposing it to be Iran, or Persia; but the difficulty interposes, "Could one from Persia speak Tamil?" If the difficulty be insuperable, some more successful scholiast may be able to explain the reference. The difference between the king's intention and his decree, by a divine interposition changing the utterance, is an idea not restricted to this Purana. There is quite a humorous instance recorded in the college Uttara-Candam, of the Ramayana, at the close of the second padalam, or section. The giant Cumbakernes, being advised to perform a severe penance with the view of obtaining the gift of immortality, persevered, until the gods, asuras, and rishis, all became alarmed, and going to Brahma, besought him not to give any gift to a being so dreaded by them. Brahma promised that he would effect their desire, not by force, but by stratagem; and going to Saraswathi, his consort, bid her confound the giant's utterance; then proceeding to the giant, he asked what was his request? who, thinking "Can there be a greater boon than indestructibility!" was going to say, "Give me nidhiyadhwam," or immortality; when Saraswathi, being seated on his organs of speech, made him say, "Give me nidhiradhwam," or sleepiness. Brahma said, "It is done," and retired to his Satthya-logam: while the giant became forthwith unconquerably drowsy, and a subsequent source of regret and condolence to his friends; who took him with them to their customary residence in a grove. The incident thus abstracted may afford a hint, in passing, to foreigners, not to be too confident of their enunciation in Tamil; in which language similar possibilities of confusion are numerous. We have heard from the mouths of reverend divines some specimens, when instructing their flocks or imploring benefits, unique certainly, but we do not adduce them, as our object is not sarcasm but caution.

In making a transition to the forty-fifth Titravildiel, we are induced to note our apprehension, that the lord of kings, Rajaraja-Pandion, had been more attentive to musicians than to the education of his son Suguna; who, though his name implies good nature, would seem not to have been wise in choosing his ministers; and hence perhaps the lampoon on them in the forty-sixth amusment. We can divine nothing more satisfactory than such a supposed recondite meaning, in order to rescue the god from utter contempt. And yet we believe the transformation of Siva and Parvati, respectively into Maitre-cochon and Madame-cochonne, is not an entire novelty to the Hindu system. All its heights and depths have not been sounded by us; and therefore let it be merely noted, that the resolution of the bear to go and encounter the Pandion, in order to protect the young pigue from destruction; the earnest entreaties of his consort to dissuade him from so desperate and hopeless a contest; and, on failing, the anguish-filled resolution to accompany him, and perish.
together; as also the combat, in which the two parents sold their lives so dearly as to put the Pandion himself almost to his wit's end, and actually to kill his minister; is all told, in the original of the Purana, with a power and pathos almost worthy of Homer himself. Despairing of attaining to the same sublimity, the combat was abstracted in one sentence. And it now remains only to remark, that the memory of the god's benevolent interposition is preserved, by a basso-relievo sculpture, on one of the pillars of Trimal-Naick's famous choultry at Madura. The god is represented as nourishing some six at a time; and should our perishable leaves last half as long as the stone pillar, they may yield assistance to the future antiquary in enabling him to decipher a hieroglyphic at once so strange and so curious.

In the forty-seventh and forty-eighth sacred amusements, we perceive the inventive genius of the composer decidedly drooping; as if accompanying the evening-tide of the soon to be submerged world. It may be observed, that much force is attributed by Bramins to the utterance of certain letters and syllables, analogous to the Cabala of the Rabbins. It would be perhaps puerile to enter into enlarged detail. The doctrine of the metempsychosis every where established in India, and perhaps originally derived there by Pythagoras, has been already visible in this Purana, and is here again distinctly indicated. Nothing is more frequent in Hindu writings, than to attribute success or prosperity to merit or virtue in a former birth; and suffering or adversity, to sins or crimes in a former state of being. The notion is fraught with consequences unfavorable to good morals; and is a variation of the doctrine of fatalism, which it would be very desirable to see exploded, could it be accomplished. For, not to dwell on the erroneous idea of human merit, regarding which many others, not being Hindus, are found to err, if the conviction be fastened on any one's mind that his lot in this life is regulated by good or evil conduct in a former state of existence, then incentives to the practice of those virtues, which, though simply duties, do yet adorn human nature, will be weakened or utterly precluded; and, under the idea that resistance to this kind of fatality is hopeless, incipient courses, leading to vice and misery, will not be watched against and avoided. Seeing, moreover, that motives drawn from a future state of being are, comparatively speaking, unimportant, even though they be of the strongest possible kind, because of the seductive influence of a present and seeming appearance of good; much more will the influence of like motives be weakened, or rendered nugatory, when the penal sanctions themselves are feeble; being little more than the probable exchange of one state of imperfect happiness for a similar state, only a shade or two worse, if the crimes committed be not enormous; and then, present pleasure or interest being cast into the balance, we need not wonder that the scale which weighs futurity should touch the beam; the more especially since great and splendid acts of virtue and merit, such as building temples or choaltries, digging tanks, or occasionally feeding the Bramins or the poor, are considered amply sufficient to erase the record of a few misdeemors, even without any reference to futurity; and when, still further, and by an easier process, to visit a famous temple, and to bathe in some "crime removing" tank, is a shorter, readier, and less expensive means of expiating sins, and acquiring beatitude. That we should dwell on the moral results of Hinduism may perhaps be by some objected to; but, considering the subject to be of importance, we hope for toleration. And, considering that a hint may suffice, there is no intention to be tedious. Let us advance to the case of the self-denying and very fortunate
Aerona; for any lesson of self-denial, wherever found, is valuable. That the Pottamari tank produces no living thing, may be possible; and so far as fishes and frogs are concerned, may be true; for the modern appearance of the tank is any thing but wholesome: yet, whether strictly and generally true we should doubt, but are not quite competent to decide; since no opportunity of ascertaining the point by observation and experiment has occurred, subsequently to being acquainted with the statement in question. A little surprise has been felt at finding the bathing place of the rishis designated by a name quite similar, if not the same, with Aceho, the original name of the modern Acre, or Acre, in Palestine, according to the statement of Maundrell, in his journey from Aleppo to Jerusalem. Many singular coincidences between the Bramins and the Jewish Levites have more than once led to suspicions of a common origin, were not the opposing objections much stronger than the affirmative inferences. It is most probable that the similarity of names in this case is purely incidental, and not the result of any knowledge possessed by the Bramins of Palestine.

We now feel it of importance to revert more expressly to the leading manuscript at the close of section 2, with a view to settle the inquiry, more than once indicated, as to the antediluvian or postdiluvian date of the pre-narrated circumstances. The first circumstance—claiming notice, is the error committed in making Raivata the immediate predecessor of Vaivasvatha, (pp. 7, 10.) and terming him the sixth in order, (p. 11.) though properly the fifth; as appears both from the list in p. 7, and notes in p. 49. Hence we may safely conclude, that the writer of the MS. both arbitrarily and erroneously placed the first founding of Madura in the thirty-fourth great age of Raivata: for if so, the remaining thirty-seven great ages would bring us to the flood at the close of Suchchasa's rule. Then would come his seventy-one great ages; and next, the flood, at the beginning of Vaivasvatha's reign; which by the manuscript is incorrectly made to follow the rule of Raivata. The assumption of such high antiquity is therefore not only incredible, but gratuitous, and erroneous.

The second indication of a like conclusion is derivable from the sixteenth Tiruvillaiadal. The leading MS., it must be remembered, places the first forty-eight Tiruvillaiadels before the Manu's flood; whereas the Stalla Purana, while it follows the same order, gives us an intimation of the flood at a much earlier period. That a partial inundation is not intended, appears from the word praylaya, which is employed; and because partial inundations are spoken of in the thirteenth and sixty-third Tiruvillaiadels in very different language, capable of easy discrimination. Neither is it possible for this deluge to mean any one under a former Manu; because the deluge in which the Vedas are said to have been lost, is that deluge which occurred at the commencement of Vaivasvatha's rule, as will distinctly appear from our notes on the following chapter, and as is maintained both in the Matsya-Purana, and other Hindu writings. Both the MS. and the Tiruvillaiadels are, by consequence, inconsistent with themselves, when they fix the praylaya at the period of the forty-eighth Tiruvillaiadal, yet also intimate its occurrence in the sixteenth, at a period very long antecedent.

The third intimation of like tendency is found in the twenty-ninth Tiruvillaiadal, which mentions the coming of Rama-Chandra to Madura at a period, according to the Stalla Purana itself, long before the Manu's flood; whereas, this visit, if made at all,
occurred very long after. For Rama-Chandra lived at the beginning of the Duṣapora-yuga of the so-styled current great age. We are now, (see notes, p. 90.) according to Hindu reckoning, in the Kali-yuga of the twenty-eighth great age of Vaiṣṇavā's rule, in the third yuga of which, Rama flourished; or twenty-seven great ages, one Kṛṣṇa and one Trethayuga after the flood. The reckoning stands thus:−12,000 × 27 + 4,900 + 3,600 = 332,400 × 860 = 119,664,000; or 362,400 years of the gods, and 119,664,000 years of men, as the era of Rama, subsequent to the seventh Manu's flood. To place Rama's visit to Madura before the flood is, by consequence, an error fatal to the whole connected assumption.

In the thirty-sixth Tiruvillaiyal a new made god is characterised as adapted to this fourth age, or Kali-yuga now current. The anachronism of the author of the Stalla-Purana, fatal to the assumption of antediluvian antiquity, here escaped his attention; forgetful that he was writing of professedly antediluvian time, he allows his mind to rest on the period actually passing: whence, moreover, we derive a subordinate inference, not perhaps likely to be contested, which is, that the Stalla-Purana itself was composed during the present Kali-yuga.

An argument towards the already stated conclusion, arises from the manner in which the Śamunales with the Sora and Sera kingdoms, are spoken of as reviving, together with the Panniya-maniolam, after the flood; notwithstanding so great an interruption to the course of nature. Such statements are irresistibly artificial and arbitrary; and produce the conviction, that Śamunales, Sora, Sera, and Panniya, kingdoms are all alike postdiluvian.

The last argument, and a decisive one was the rest wanting, is, that the MSS. translated or referred to, (notes, p. 120.) make Kulasegara of the leading MS. ' (p. 11.) and Stalla-Purana, (p. 57.) to be a descendant of Pandion the son of Duruvasu, the son of Yayathi, though the genealogical connexion is not minutely traced; but a considerable interval is intimated between Duruvasu's son Pandion, and the descendant of the latter, Kulasegara. Now Yayathi is represented as living after the flood; and in the descendants of Yayathi's youngest son Puru, down to Pandu, there is a long list of kings, hereafter to be stated. If we might form a bold conjecture, and suppose the interval in two collateral branches, between Puru and Pandu of the one, and between Duruvasu and Kulasegara of the other, to be equal, then Pandu's so-called third son Arjuna, would be contemporary with Māyathisen, and his foster daughter. But whether this conjecture be admirable, or requiring, as perhaps it may, to be modified, the conclusion is certain, that Kulasegara did not flourish before the deluge; and to place him as high up as about fifteen hundred years before our common era, would be possibly the limit of probability.

From these six arguments, analytically taken, we arrive at the general deduction, that the foundation of Madura was long posterior to the flood; and probably not much more than 1,500 years before the Christian era. Many of our readers may perhaps think that the same conclusion, with less gravity, might have been drawn at once, a priori, from the known history and peopling of the world. We grant that it might; but, exclusive of the consideration that arguments, from internal evidence for or against an assumed antiquity or authority, are always valid, it may also happen that this work will come into the hands of intelligent natives, whose good is sought, whose mental faculties it is desirable to call into exertion, to see if their writers are accurate, and to whom the dashing mode of conclusion, from
sources of deduction foreign or unknown to them, would be by no means satisfactory. Let our train of inference be followed, and understood, by any one intelligent Hindu, and whether he may or may not like the conclusion, still it will be scarcely possible for him to place implicit confidence in the writings of the Bramins; from thralldom to whom it is high time that the native mind begin to emancipate itself; for, until they shake off that heavy yoke, they cannot take the place and station in society, to which among the higher classes of Hindus, not being Bramins, their birth, fortune, intellect, and connexions, undoubtedly entitle many of them; and for which it is evidently the wisdom and the wish of the British legislature to prepare them.

CHAPTER II.—SECTION 3:

We now come to a very important epoch of the manuscript, that of the Deluge: arbitrarily fixed, as we have seen reason to infer, but still of peculiar consequence; not only from the magnitude of the subject in itself, but also from the value of all concurring testimonies in different countries to this point. That a general and not a partial deluge is meant, appears, not only from the language of the manuscript itself, but also from its being fixed at the close of the sixth, and beginning of the seventh, Manu's rule, or Manusamhara. The uniform testimony of Hindu mythology substantiates the universality of the Manu's flood, or prayanya. The reader may refer back, if he pleases, for his own satisfaction, to notes, pp. 47, 49, where the general doctrine on the subject is stated, from the best authorities. Any particular annotation on the localities indicated by the leading manuscript, will be deferred till the next chapter, and its connected Tiruvvillais, come under consideration. The general deluge is of itself, abstractedly, a point of sufficient importance for some discussion; and it is hoped that what may be offered will not be thought too diffuse.

It is presumed to be well known, that the reality of a general deluge, and the difficulties attending its occurrence, have been matter of much philosophical argument and disputation. Some have contended for partial floods, like those of Ogyges and Deucalion in Greece; a notion quite inconsistent with the existence, almost everywhere, of sub-terrestrial marine substances. Others, who have felt it of importance to contend for the universality of the deluge, have been greatly embarrassed how to account for so great a mass of waters, or whence to bring them, consistently with ordinary secondary causes; apart from any direct agency of the First Cause, out of the order of nature. We see no valid objection to such direct agency, and no limit to its power: but are willing to admit the operation of secondary causes as far as may be suitable; fully assured, that the Almighty acts by them, and can, on extraordinary occasions, indefinitely increase their force. However, it will be our first duty to attend to the historical fact itself; and then by possibility to advert to any theory of secondary causes. And we shall use the words general and universal, as applied to the deluge in a popular sense, until we come, in due course, to define our precise meaning.

That any general deluge occurred at all, has been more than doubted, in the face of geological evidence on the one hand, and of historical testimony on the other. Postponing observation as to the first, we look at the historical state of the question. The learned
J. Bryant, esq., having met with sufficient proof to bring his own mind to a conclusion on the subject, and being also desirous to restore supposed remnants of one great primeval language, entered into an alleged analytic investigation on these, and some connected hypothetical points; resting, however, perhaps too much weight on deceptive etymological derivations. Yet he has placed a variety of facts and arguments before his reader leading directly and inevitably to the conclusion which he wished to deduce; and this is, that ancient custom; traditionary evidence, and written records, concur in testifying that in almost every part of the world there existed traces of the deluge; and that much of the religious observances of ancient nations could be traced to originate in this event, and in a worship of the Sun and fire. To these things he added discussion about early population, and a peculiar people, termed by him Amoneans, or Cuthites, perhaps not in all points correct; and producing hypotheses, of other writers, still more extravagant. By some, and possibly with justice, Mr. Bryant was thought to lay too much stress on etymological inferences: and perhaps no one more strongly objected on this head than Sir W. Jones himself, whose extensive knowledge of the Arabic, and also of the Hebrew, languages, derived from, and regulated by, leading radical letters, had taught him that roots may be originally distinct, and the meanings different, though necessarily represented in our confined orthography by the same letters. Hence any and every additional testimony from records of nations yet unexplored would be valuable. The views of Sir W. Jones on this particular may be interesting, though we cannot accord with him in thinking, as he once did, that to support the scriptural account of the deluge from profane authors, is to break down its pillars, and to prop the superstructure with a bulrush; because all ancient evidence that illustrates or corroborates scripture statements is curious and interesting at least, and often may justly be regarded as valuable.

From evidence internal and circumstantial, the dissertation prefixed to Richardson's edition of meninski's Arabic Dictionary, may, it is believed, be conceived as from his pen. The writer of that dissertation, then in Europe, says, (p. 23.) "Ingenious men, if resolved to apply "to profane materials in support of scripture, ought to go to mountainous districts, and to "countries far removed from the possibility of natural inundations: they ought to consider "Hindostan, and other quarters of the world, where they positively refuse to believe this "important era. Testimonies from such regions would be far more conclusive than hundreds "of volumes from Egypt and Chaldea." If Mr. Jones wrote this paragraph in England, as we doubt not, Sir W. Jones in India contradicted the portion we have put in italics, most effectually: while he honestly yielded to conviction on proof harmonizing with the position assumed in the last sentence. Whether Mr. Jones wrote the language quoted or not, is perhaps unimportant as a question of fact; but, as regards the argument, what Sir W. Jones certainly did write at a later period, is conclusive. With unquestionable integrity, he observes, "Attached to no system, and as much disposed to reject the Mosaic history, if it "be proved erroneous, as to believe it, if it be confirmed by sound reasoning from indubitable

* Particularly in the dissertation prefixed to the Arabic Dictionary; in his third annual discourse before the Asiatic Society: and in the ninth annual discourse: in this last some concessions are made of points contested in the dissertation.

† Stated, we presume, on the authority (new acknowledged to be puerile) of Mr. Halhed.
evidence, I proceed to lay before you a concise account of Indian chronology, extracted
from Sanskrit books, or collected from conversations with Pandits, and to subjoin a few
remarks on their system, without attempting to decide a question which I shall venture to
start. Whether it is not in fact the same with our own, but embellished and obscured by
the fancy of their poets, and the riddles of their astronomers. Again, 'In the reign of this
sun-born monarch, (Vaivasvata,) the Hindus believe the whole earth to have been drowned,
and the whole human race destroyed, by a flood; except the pious prince himself, the seven
rishis, and their several wives, for they suppose his children to have been born after the
deluge.'

This general prajyāya, or destruction, is the subject of the first Purana, or sacred poem,
which consists of fourteen thousand stanzas; and the story is concisely, but clearly and
elegantly, told in the eighth book of the Bhagavata, from which I have abstracted the
whole, and translated it with great care, but will only present you here with an abridgment
of it. 'The demon Hayagriva having purloined the Vedas from the custody of
'Brahma, while he was reposing at the close of the sixth Manvantara, the whole race of
men became corrupt, except the seven rishis and Satyavrata who then reigned in Dravira,
a maritime region to the south of Carnata: this prince was performing his ablations in
the river Critamala, when Vishnu appeared to him in the shape of a small fish, and
after several augmentations of bulk in different waters, was placed by Satyavrata in the
ocean, where he thus addressed his amazed votary: 'In seven days all creatures, who
have offended me, shall be destroyed by a deluge, but thou shalt be secured in a spacious
vessel miraculously formed: take therefore all kinds of medicinal herbs and esculent grain
for food, and together with the seven holy men, your respective wives, and pairs of all
animals, enter the ark without fear; then shalt thou know God face to face, and all thy
questions shall be answered.' Saying this, he disappeared; and after seven days, the ocean
began to overflow the coasts, and the earth to be flooded by constant showers, when
'Satyavrata, meditating on the Deity, saw a large vessel moving on the waters; he entered
it, having in all respects conformed to the instructions of Vishnu; who, in the form of a vast
fish, suffered the vessel to be tied with a great sea-serpent, as with a cable, to his measure-
less horn. When the deluge had ceased, Vishnu slew the demon, and recovered the
Vedas, instructed Satyavrata in divine knowledge, and appointed him the seventh Men
by the name of Vaivasvata.' Let us compare the two Indian accounts of the Creation
and the Deluge with those delivered by Moses. It is not made a question in this tract,

* The translation seems to be inserted at length in the Essay on the gods of Greece, Italy, and India; and as the address therein given differs, in one or two important particulars, the interest of truth may require a comparison. 'In
seven days from the present time, O thou master of enemies, the three worlds will be plunged in an ocean of death; but,
in the midst of the destroying waves, a large vessel, sent by me for thy use, shall stand before thee. Then shalt thou take
all medicinal herbs, all the variety of seeds; and, accompanied by seven saints, encircled by pairs of all brute animals,
thou shalt enter the spacious ark and continue in it, secure from the flood on one immense ocean without light, except
the radiance of thy holy companions. When the ship shall be agitated by an impetuous wind, thou shalt fasten it with a
large sea-serpent on my horn; for I will be near thee: drawing the vessel, with thee and thy attendants, I will remain
on the ocean, O chief of men, until a night of Brahma shall be completely ended. Thou shalt then know my true
greatness, rightly named the supreme Godhead; by my favour, all thy questions shall be answered, and thy mind
abundantly instructed.'
"whether the first chapters of Genesis are to be understood in a literal, or merely in an "allegorical sense; the only points before us are, whether the creation described by the first "Menu, which the Brahmanas call that of the lotus, be not the same with that recorded in "our Scripture; and whether the story of the seventh Menu be not one and the same with "that of Noah. I propose the questions, but affirm nothing; leaving others to settle their "opinions, whether Adam be derived from adim, which in Sanscrit means the first; or Menu "from Nis, the true name of the patriarch; whether the sacrifice, at which God is believed "to have descended alludes to the offering of Abel; and, on the whole, whether the two "Menus can mean any other persons than the great progenitor, and the restorer of our "species."

A little further on, Sir W. Jones gives a translation from an ode of Jayadeva, on the "incarnation of Vishnu, of which the following is the first stanza.

"Thou recoverest the Veda in the water of the ocean of destruction, placing it joyfully "in the bosom of an ark fabricated by thee, O Cesava, assuming the body of a fish. Be "victorious, O Heri, lord of the universe!"

In another paper he says, "Whatever may be the comparative antiquity of the Hindu "scriptures, we may safely conclude that the Mosaic and Indian chronologies are perfectly "consistent: that Swayambhuva Menu, son of Brahma, was the Adima, or first created "mortal; and consequently our Adam; that (Vaivasvata) Menu, child of the Sun, was "preserved with seven others in a bhattra, or capacious ark, from an universal deluge, and "must therefore be our Noah."†

In addition to the abridgment from the Bhagavata, the Editor would request permission "to introduce two statements of the same leading event from the Baratham; for that is the "common title of Tamil versions from the Mahabharata, a great epic, or rather narrative,"poem, in Sanscrit, by a disciple of Vyasa, written in his name. It is said that there are "several versions in Tamil, but the Editor has only seen two of them: one much abridged,"being in prose, and indeed in very inferior language; the other poetical, and in Skem-Tamil,"or polished language. The insertion of both may not only be regarded as corroborating "evidence, but as in themselves literary curiosities. The first is the following extract: and "it is very similar to one from the Agni-Purana, given by Colonel Van Kennedy,‡ affording "an additional testimony.

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புதைப்படியும் நாளில் வயிற்று பொருள் வழியாறும் பதினொன்று வருடாமல் கூறும் தன்னாட்சியின் மூலம். அறிக்கையும் எந்த நோக்கிலும் தூய்மையும் எந்த நோக்கிலும் உள்ளிட்டு தன்னாட்சிகளைச் செய்வது பொருள் வழியாறு என்றும் செய்யும். என்று இவ்வாறு கூறும் தன்னாட்சியின் பின்னர் வரும் ஒரு பார்வையில் பொருள் வழியாறு என்றும் செய்யும். அது பொருள் வழியாறு என்றும் செய்யும். அறிக்கையும் எந்த நோக்கிலும் உள்ளிட்டு தன்னாட்சிகளைச் செய்வது பொருள் வழியாறு என்றும் செய்யும். என்று இவ்வாறு கூறும் தன்னாட்சியின் பின்னர் வரும் ஒரு பார்வையில் பொருள் வழியாறு என்றும் செய்யும். அது பொருள் வழியாறு என்றும் செய்யும்.

அறிக்கையும் எந்த நோக்கிலும் உள்ளிட்டு தன்னாட்சிகளைச் செய்வது பொருள் வழியாறு என்றும் செய்யும். அறிக்கையும் எந்த நோக்கிலும் உள்ளிட்டு தன்னாட்சிகளைச் செய்வது பொருள் வழியாறு என்றும் செய்யும். அறிக்கையும் எந்த நோக்கிலும் உள்ளிட்டு தன்னாட்சிகளைச் செய்வது பொருள் வழியாறு என்றும் செய்யும். அறிக்கையும் எந்த நோக்கிலும் உள்ளிட்டு தன்னாட்சிகளைச் செய்வது பொருள் வழியாறு என்றும் செய்யும். அறிக்கையும் எந்த நோக்கிலும் உள்ளிட்டு தன்னாட்சிகளைச் செய்வது பொருள் வழியாறு என்றும் செய்யும்.
TRANSLATION.

"—Dherma-rajah on hearing the narration of Marcan-deyen was glad. He again said,
"'O my lord, most learnedly illustrious, you are in appearance like a youth of sixteen,
"notwithstanding that in your time all the worlds have perished, and many Brahmas have
"died. I am desirous to hear of the birth, growth, and destruction of this world, (or age).
"Be pleased to tell me.' Marcan-deyen replied, 'O king! placing on my head the foot of
"this chief, the god Krishna, who is your friend, and in relationship your brother-in-law,
"by his assistance, I will tell you the narrative which you desire.—Be pleased to listen.
"The Kiros, Tirtha, Dwapari, Kali, yugas, comprise twelve thousand years of the
"gods. The revolution of these four ages makes a Maha-yugam. The lapse of a thousand
"such great ages is a day of Brahma: when that day is about being accomplished, the
"earth will be parched by reason of a want of rain during one hundred years. The sun,
"then increasing seven times in size, will dry up all rivers, lakes, wells, and seas. These
"rays of the sun, like flame, being acted on by a strong wind, will burn up mountains, forests,
"and the three worlds. Afterwards, heavy rain-clouds of various colors, black, white, red,
"and yellow, rolling together and increasing like mountains, will fill the visible heavens;
"attended with thunder and torrents of rain, with the streams comparable to the trunks
"(proborsi) of elephants. Thus all the worlds will become one vast sea; this earth, being
"submerged, will present the form of water. The cardinal and subordinate points of the
"heavens being indiscernible, a thick darkness will cover all things. Then a wind, sent
"by Brahma, having come and driven away the clouds, the god Brahma will swallow up
"that wind, and reposing on the golden lotus will go to sleep.'

"Dherma-rajah inquired how was it that Vainavathu-manu became renowned? Mar-
"can-deyen answered, 'In the Mánvarat or (rule) of Sursvis-rasha, when Vainavathu was
"performing a penance of a thousand years in devotion to Vishnu, he was on one occasion
"bathing in a river, when a young fish leaped out and spake —'Respectable man, because
"I am small the large fishes are seeking to devour me, for which cause I am come out of the
"water: if you protect and deliver me, and put me in another safe place, I will render you
"an adequate return.' Being astonished at this request, the said king put the fish into a
"small pitcher. At evening of the same day the pitcher was filled by the fish, which, on
"applying for more room, he put into a large earthen water-pot. The fish having also
"filled this vessel, he put it into a well. This even not affording room enough, he put it into a
"lake; and on that becoming filled, he placed it in the sea. Thereupon the fish grew to the
"bulk of a hundred thousand yojana. (or one million of miles). It then said, 'O king! to-day
"and to-morrow a time of deluge comes on; then all the seas will become one. But having
"formed by my divine power a floating vessel, I will send it to you: whereupon, in company
"with the seven rishis, ascend thou the ship, and in the night of that flood-time think on
"me, when I will come and hear up the vessel with my horn, (or tusk); and will save both
"you and the holy men who accompany you.' So saying, the fish disappeared.

"Afterwards the seas became all one in the flood time. Accordingly the floating vessel
"came. The king, together with the seven rishis, went on board the vessel, and thought on

* Svarga, madhyam, pathalam:—upper, middle, lower.
"the fish. That having come, bore up the vessel with its horn; and after they had continued "many thousand years in that vessel on the deluge-sea without fear, the fish said, 'The "night of the deluge has come. See here the mountain Imaut; fasten the vessel to its peak "and remain.' Saying thus, it proceeded to kill the giant that had stolen the Vedas; and "having taken the Vedas, it restored them to Brahma. And because it gave spiritual "instruction to Vaiwasutha, and to the seven rishis, Vaiwasutha became learned and illustrious.' Whoever hears this narrative, the thought of his mind will be accomplished."

Such is the simple account of this great event, with the usual Hindu accompaniments. The Tamil scholar, accustomed wholly or chiefly to the college orthography, may consider the style mean or low; it is, however, a tolerable specimen of the native mode of writing the Kodum-Tamil, without particular care as to orthographical niceties, reserved chiefly for the Shen-Tamil, or perfect dialect, and for the labors of poets.

Dharma-roy's son, or Yudishthir, was the elder brother of the five Pandus, and the nominal hero of the Mahabharata. A brief allusion to the story of Marcanseyen may be seen in the note at the foot of p. 94. *Brahma,* it must be remembered, though very long lived, is mortal; and the long sovereigns of many *Brahmas* is here stated to have passed before the flood, specifically alluded to: he only reposes during the evening-time of each flood as it occurs during his life. The description of the flood savours of a poetical origin; but the alleged cause of the ignition of the world is adequate to the effect; supposing only such an approach of the earth towards the sun as to increase its visible diameter seven times, and thereby amazingly augment its power, when taken in connection with the earth's atmosphere. To admit the supposition, we must also suppose the earth changed into the state of a comet, when all the rest might follow by natural laws; for the earth would become surrounded by an immense volume of hydrogen-gas, and then the transit of the ignited comet through distant regions in project from the sun, would cause this atmosphere to attract or absorb oxygen, if it exist in space; and then heavy clouds and torrents of rain, and a deluge would be the inevitable consequence. And there would of course be night, of the darkest shade, during the apathetic progress of the comet in orbit. Our readers will accept all this as playfully written; though written not without some wonder how the sage of the *Mahabharat* came to give a theory of the deluge only to be explained by resolving the earth into a comet.

It is to be observed, that the extract makes *Sashasi,* (or *Sakasia,* ) to be the sixth *manis*; agreeing with the extract (Notes, p. 49.) from the laws of *Menus.* In what follows, we have probably the substance of the *Mateya-Purana,* or mythological narrative of the first incarnation of *Vishnu,* in the shape of a fish, for the purpose of recovering the *Vedas*; thereby indicated to be antediluvian productions. The reader should not without notice pass by this amazing fish of a million miles. It is a small key to open many intricate wards. The Hindus generally indicate magnitude, especially of unknown extent, by something certain to be large enough. A million of miles may accord with their magnificent seas to each *dipa;* but ill accords with the circumference of the earth, which is only about twenty-five thousand miles. The ship, or ark, is said to be formed by the *mayau* of the fish, or rather, of *Vishnu.* This word *mayau* does not always signify illusion; but has a more frequent use (apart from the *V. dantists*) to denote miraculous agency. In this point, and in the number of holy men
accompanying Vaiteswatha, it differs from the narrative in the Book of Genesis; but for the rest, it is as fair and accurate a Hindu representation of the flood as could be rationally expected by any one accustomed to their books. And the rock in the vast ocean, or peak of Mount Imaut, must denote the same locality with Mount Ararat; but whether this be the Ararat of Armenia, or some peak of the Scythian Imaus, the Editor will not hastily determine. He is not aware of any thing conclusive in the sacred narrative itself (apart from commentaries) which would unalterably restrain the locality to the Armenian Mount Masis; but he would not be understood positively to maintain an assertion contrary to the more usual opinion. Certain however it is, that the ancient Imaus, dividing the two Scythias, (or intra Imaum and extra Imaum,) is not in Armenia. The reader who would wish to follow out such an investigation, may refer to an inquiry into the true site of the Mosaic Ararat reserved for the Appendix to this volume.

The following is the poetical and ornate account. Both strophe and antistrophe (if such terms can be applied) are given; for though the former stanzas briefly narrate the deluge, the others are curious for the matter, as unfolding some of the tenets of the Vaishnavas, or worshippers of Vishnu. The extract harmonises, in some particulars, with the Narayana-Upanishad given by Colonel Vans Kennedy.*

* Appendix C. p. 443 of his work.
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மூட்டுப்புறவையும் பிறகையும் பாடலையங்களும் - - -
மாழன் புனிதார் பாடல்கள் கல்வூற்றும் மூலகை - - -
கல்லறிவியல் நூற்றாண்டு சோதனைகள் பல்லிவுகள் - - -
நந்திப் பிரச்சினைகள் மேம்பான குறிப்பிட்டும் - - 

பிழிவலயில் பிரபலமான பொக்கரிகளான தனித்துறை - - -
சோதனைகள் சோதனைகள் கல்வூற்றும் மூலகை - - -
பொக்கரிகளை மேம்பான குறிப்பிட்டும் சோதனை - - -
பொக்கரிகள் நாட்டுப்புறவையும் பிறகையும் - - 

சிங்கவியல் பொருளாதாரம் தொடர்பான வல்லியகை - - -
சிங்கவியல் பொருளாதாரம் பல்லிவுகள் பல்லிவுகள் - - -
சிங்கவியல் பொருளாதாரம் நாட்டுப்புறவையும் பிறகையும் - - 

அலோசனைகள் பொருளாதாரம் சோதனைகள் - - -
அலோசனைகள் பொருளாதாரம் கல்வூற்றும் மூலகை - - -
அலோசனைகள் பொருளாதாரம் கல்வூற்றும் மூலகை - - -

மொனார் விளக்கமைகள் குறிப்பிடும் - - 
மொனார் விளக்கமைகள் கணடிகை - - 
மொனார் விளக்கமைகள் பல்லிவுகள் - - 
மொனார் விளக்கமைகள் பல்லிவுகள் - - 

தமிழில் வெளியிட்டு பதிவுத்து - - 
தமிழில் வெளியிட்டு பதிவுத்து - - 
தமிழில் வெளியிட்டு பதிவுத்து - - 
தமிழில் வெளியிட்டு பதிவுத்து - - 

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TRANSLATION.

Thus spake the descendant of the rishi, Marcandeya; and the son of Dherma-raja, being himself the ruler of kings, possessing the conquest-giving arrow, was rejoiced. Again he said, "What you have spoken has equal authority with the Veda, and must be no otherwise regarded. But there is a further inquiry arising in my mind, can you graciously satisfy it?"

O benevolent sage! who, by worshipping the Supreme Being, didst conquer death, by his losing his power when he came to destroy thee; thou that knowest all the circumstances which occurred while the world was being destroyed! I have a desire to learn how all living things were annihilated when the night of Brahma's day was advancing: tell me this."—So freely spoke the king. The sage replied:

"The four lesser ages joined into one become a great age (maha-yuga). And further, it is considered that two thousand of these great ages make a day of Brahma. One thousand of these ages were his night, during which time the first-born Brahma dwelt in the lotus flower; at which time fourteen kings (Indras) of the celestials had died.

The night of Brahma being come, and he, having discontinued the production of many
generations of living beings, was sleeping in the lotus flower. Then the three worlds (upper, middle, and lower,) were destroyed; the celestial inhabitants had expired; the sea, roaring with a great noise, flowed over the highest peak of the mountain Meru, reaching even to the heavenly expanse; and all places were shrouded and veiled with its dark gloom. I alone survived.

Water only excepted, no inanimate thing had existence, even unto the walls of heaven: seeing this state of things, with deep anguish of mind my eyes became weary, and while sinking into half-torpid insensibility, a very handsome child, on an ala leaf, resembling a cloud, came near, and seeing it, my soul was rejoiced.

"Thou, of the penance-making form! to remove thy distress enter into my body." Thus spake the child, opening its rosy-coloured lips; and I entered by its mouth. I therein saw the earth, with the forms of many other worlds; and, contemplating these with satisfaction, while reflecting also on what I saw, I remained thus enclosed during unnumbered days.

On its again opening its mouth, I came forth again into the flood; and regarding the being who had saved me, having the red mouth like the lotus flower, with the countenance of a child incomparable, I inquired, with eagerness, "O my father! who didst succour me when weary—Tell me, O thou, possessing the dark-coloured form! what is thy character and circumstances?"

The gracious child, smiling, (replied,) "When the darkness had increased, I, (Vishnu-Navayana,) who preserve the world, and have the colour of the sapphire, approaching to thee, delivered thee from the trouble occasioned by the deluge; but in future, even for ever, this distress, caused by the overflowing waters, cannot occur again."* Thus it gave me assurance: and further added—

"Fear not! for when a short time more has gone by, Brahma, the author of good,† again opening his eyes, will re-produce the seven seas;‡ the (eight) points of the heavens, and the earth; when this azure-tinted deep will become dried up, (or restrained)." Thus, greatly favoring me, spoke the being having the form of a child; and by these words which he had spoken my grief was removed.

* Compare Genesis ix. 15.—"And the waters shall no more become a flood to destroy all living things."
† "That memorable hour of wondrous birth,
    When the dread Sire, on emanation bent,
    And big with Nature, rising in his might,
    Call’d forth creation."—(Young. The Complaint, Chant. 1. 202-5.
    "—for this glorious end
    The Almighty, rising, his long sabbath broke,
    The world was made, was ruin’d, was restor’d."—Ibid. Chant. 7. 1038.
    We could wish, that the eastern, had still more closely resembled the western, poet.
‡ The seven seas have been specified in p. 7. The points of the heavens are the four cardinal points and four intermediate bisections, each said to be under the care of a celestial guardian.
Regarding with gladness the child termed possessor of the blue form, exercising dignified favor, I said, "I have seen within your lotos-like form illusory types of imnumerable things.

I have seen the seven seas, the seven clouds, the seven rishis, the seven mountains, the seven dvipas, the seven celestial females, the seven rivers, the seven worlds, the seven physicians of the gods, the seven genera of things—all these.

O divinity! within thy splendid form, I have seen the inferior world, the lofty Athi-seshan, styled the thousand-crested crown; I have seen the elevated the penance-making men, the stars desirable to look on, and the golden mountain Meru.

I have heard the sonorous sounding voice of the Vedas, the echo of imnumerable modes of prayer, the voice of the Agamas,† and the resonance of other sacred books imnumerable.

Attending to these without full comprehension, I am in doubt. O thou, having the lotos-coloured mouth! supply my deficiency, and explain to me, I implore thee, the import of all the various and illusory forms of things in the universe within thee."

Thus I besought him. He, the divine being, possessing the odour of the green tulsi garland, who was reposing on the ala leaf, said, "It is well.—I will tell you these various things.—Listen!" Thus preparing me, he alone replenished with favor, proceeded—

"Understand, my name is Narayanan;† because I preserve the world, thus enclosed within

* The predilection for the number seven is here obvious. The seven clouds are named from Sanskrit words, respectively denoting, a gem, water, gold, a flower, sand, stone, fire. The seven rishis are specified, p. 50: the seven mountains, p. 9: the seven dvipas, p. 7. The seven celestial females are, Abhirami, Mahamari, Gopinari, Narayani, Varaki, Indrani, Cati: their respective vehicles are, a swan, a bullock, a peacock, a kite, a lion, an elephant, an evil spirit; and their arms, the eela, the bow, the spear, the wheel, the plough, the discus, the trident. The physicians of the gods, otherwise called Aryan-derer, are two in number, and of fabulous origin. In speaking of seven, the verse is obscure.

The seven kinds of birth, or genera, are, gods, men, beasts, birds, reptiles, subaqueous creatures, inanimate things. Whether the celestial types, or patterns of things, so conspicuous in the philosophy of Aristotle, were derived by him from an eastern source, seems open to legitimate inquiry.

† The Agamas are appendages to the four Vedas, and treat on various subjects of natural and moral science, as far as known. The twenty-eight Sina books, for example, are termed Agamas.

† Narayanas, is compounded of सर (nara), water; मय (maya), a place or way (notus aut locus); and ऑ (œ) is simply the usual termination of masculine nouns in Tamil; so that the word signifies "one being in the water;" or "one moving in the water," as Sir W. Jones renders it. The idea conveyed is however different from the magnificent image in Gen. i 2, "Ye reache Elohim mechaSpepheth mehal-phehety Ramayim—And the Spirit of God moved on the face of the deep." This passage would be perhaps capable of being rendered, "A strong wind passed over the surface of the deep," but should any important point be considered to be sacrificed by such a rendering, as perhaps it might, then the passing of the Spirit of Elohim over the face of the waters is a very different thing from "abiding," or "slowly moving, in the waters." The figure here almost makes one suspect the Aœk to be poetically transformed into a divinity, a change which the learned Bryant has made something more than probable with regard to the mythology of other nations.
me, and am surrounded everywhere by water. At the same time, I am always Brahma, producing the world; and, as the three-eyed Siva, I shall destroy.

The earth is the place of my feet; the heavens are my form; Brahma and the gods are my members; my countenance is the primeval light; the sun and moon are my two kinds of eyes; with this splendor I shine forth.

As an immense boar possessing power, by my club I divided the earth, surrounded by this large sea; and passing below to the inferior regions, thence returning, possessing beauty—I am he.

I am Paramen, (the heavenly one,) whose ornamental garland is formed by the stars, the zodiacal mansions, and the nine planets; the winds are as my breath; I repose on the venom-bearing Athi-seshan, in the midst of the sea; sleeping, yet not unconsciously, but knowing all things.

With the brightness of the splendid thousand-headed snake, which is vast beyond expression, supporting the earth, the mountain Meru, the seas, and the mountains, having strength—I shine forth.

I alone am he who placed the mountain Mandira in the midst of the seas; churned them like cold curdled milk; destroyed the Racchasas, adversaries of the gods; and helping these, gave to them the white ambrosia adapted for food.

And after the night of this great flood, now covering all things, I will re-place the shining universe, by removing the waters; and by taking it out of them, I will re-produce the earth, and the seven worlds; together with my splendid fiery form.

I will again establish four divisions of caste, the eximious Bramins, and the others; truly possessing glory, in the face, in the shoulders, in the thighs, and in feet.

Those ancient men who forsake pride, desire, and anger, adore me; worshipping my feet, that give health, both for the present time and for futurity.

Without me there is no world; nor do I exist apart from this goodly world. Within

* The allusion is to the Varaha-avatara, or incarnation of Vishnu in the form of a boar.

† This churning of the seas, was in order to produce the Amrita, or food of the celestials. It is connected with many apparently inane fables.

‡ This is clearly the doctrine of the Avina-Murdi; maintained also by Plato, Spinoza, Bolingbroke, and others: as for example:—

"All are but parts of one stupendous whole,
It is singular that Pope, while putting into polished versification the system of another man, did not apprehend its meaning.
me resides thought; and exterior to me are the before-mentioned earth, and paradise, and connected things.

If justice be perverted, and the moral force of the gods be diminished; and if their life, being without guilt, be troubled, (i.e. by means of austerities of evil beings); then I become incarnate on earth, oppose the adversaries of the celestials in the scene of contest, and remove the distress of these by destroying the former.

Preserving by my nature the virtues (or attributes) of the before-stated four ages in due order, without failure; my form possesses the whiteness of the moon, with its red and its azure light, together with its beautiful colour of gold.

O thou, of the good disposition! thus shall I always be—holding the Chakram*—abiding in the green water—the god Brahma dwelling in (the lotus springing out of) my navel always during the night of his sleep.

O good Muni! we have spoken these things, seeing there is benignant favor towards thee, for thy information concerning our inexpressible immaterial form; but can even the great and wise rishis perceive the shore (or boundary) of my immeasurable illusive immensity!

It may be remarked, that here we have a genuine hymn concerning Narayana; calculated strongly to produce the idea, that it is a poetical attempt to describe an immaterial being of boundless immensity by sensible figures and images, borrowed from the most magnificent images in the creation; and, at the same time, intimating an admitted failure in the attempt. As such, it may be taken for a declaration of the unity of the Supreme Being; resolving creation, preserving, and destroying, into acts of power; and reducing every other species of spiritual nature to a subordinate and created existence, even as—

"Myrinds of spiritual beings walk the earth
Uneen; both when we sleep and when we wake."

The process of such personification is, however, highly fraught with danger and deception, as the practical result has proved. Apart from its worst result, gross and debasing polytheism, the more refined Vedantic system hence resolves all things into illusion; and lowers the Supreme Being into the mere Platonic Anima-Mundi; a conclusion very easily drawn from the foregoing verses. As regards the leading fact of the deluge, we find the writer obscuring circumstances stated in other versions of the Brahatham, and leading to a suspicion, as just before intimated, that the ark was turned into a personification of the preserving

* The Chakram is the wheel or ring, which being whirled and elanced from the fore-finger cuts its mark in two.

† Which the reader, if he choose, may compare with the artificial, though highly poetical, Hymn to Narayana, by the great Sir W. Jones. Unaffectedly sincere as is our admiration of that splendid genius, if we dare hint at a fault, we think it might pertain to his hymns to the Hindu gods: at least, such hymns should have contained only purely native ideas, and the scriptural or Christian ideas borrowed and blended therewith, as in the hymn to Narayana, should, we think, have been distinctly indicated by difference of type, or express marks of quotation.
deity, and the sage Marcandeya seems identified with Vaivasvata, or Noah; saying nothing of other persons preserved, which may be considered as an omission, not a denial.

As regards the poetical imagery of these stanzas, some expressions are striking; and perhaps particularly so in the seventeenth stanza. But for the rest, the mixture of metaphor, and confusion of ideas, are very great, calculated, as we should suppose, to leave on the mind of a native the impression of the sublime only because obscure; but not bearing trial by severer rules, which however it would appear hypercritical and superfluous here to attempt to apply.

Further comment will not be needed as to the historical fact of the deluge; but some additional discussion as to secondary causes may, perhaps, impart interest and usefulness to this work; and may in consequence be tolerated, even if not approved.

Various theories concerning the earth, and the proximate causes of the deluge, our readers will know have existed; formed partly from induction, but too considerably from mere hypothesis alone. Dr. Burnet's opinion is perhaps the most fanciful, and least supported by evidence. This was his supposing the surface of the earth to be a mere crust or shell, which broke and fell into the mass of waters beneath; but carrying also great quantities of air, hollow reservoirs were formed by the internal resistance of the air, into which the waters retired, leaving the surface of the earth broken by mountains and other irregularities. On such a theory, a word of commentary need not be wasted. Mr. Woodward, who partly followed Burnet, stated some facts as to the existence of fossil shells imbedded in rocks; whence he inferred, that all things were once in a state of fusion, and settled down according to their specific gravity; which inference is, however, defective, as the various geological strata do not follow the order of specific gravity. Buffon thought, that we inhabit only the ruins of a world; over which, from the nature and position of fossil remains, the waters must long have brooded; and considering that the ocean has an alleged flux from east to west, he thought that thus the sea and land may have changed places. His theory of induction, though defective, yet is founded on more facts than those of others; and we consider it to be an approximation towards the truth. The Neptunian and Wernerian theories of the earth do not bear much, we conceive, on the proximate causes of the deluge. Mr. Penn * supposes, that the ancient habitable surface of the globe was submerged, at the deluge, beneath the ocean; and that the present continents, which before formed the bed of the sea, were, by a subsidence of the old ones and the retreat of the sea to its new bed, made the future residence of man. The objections to this view, arise from the idio-topography of the four paradisical rivers, and from the fossil remains of land animals found largely imbedded in the present surface of the earth. This latter objection will be easily removed by what follows; but the identity of site of the four rivers of Eden, must be carefully examined in the sequel; for it might, unless found to be capable of fair and honorable interpretation, have power to upset any deduction not including itself: and we cannot permit ourselves, with Mr. Penn, to consider the account of these rivers in the Mosaic narrative as a "marginal gloss." Reserving therefore this objection for the present, we advert to a system which, we believe, ranks La Place at its head; though we are constrained, from wanting the works of that astronomer, to derive the foundation of our remarks from a subordinate source.

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The orbit of the earth not being a circle, but an ellipse, with the sun in one of its foci, causes the earth to be four millions of miles nearer the sun at the end of December than it is at the end of June. The sun, at the end of the former month, is vertical over 23° S. latitude. At that time its apparent motion is accelerated, and its well known action on the waters (as in the ordinary case of tides) much increased; as stated, to the extent of one fifteenth; to counteract which, the earth travels three minutes of a degree per diem more rapidly than at the time of aphelion, at the end of June. Thus the sun, which exercises an increased power on the earth's motion, has a much greater one over the fluid mass of waters. The effect, as asserted, (and let the point receive careful attention) is to impel the vast body of water, which rests on the globe, in masses into the southern hemisphere; and, as we presume, to keep it there; because the mass once accumulated by a stronger force, annually returning, will not obey a weakened and inferior force. Thus, from January to March, the power decreases, and becomes least at the end of June; continues so till the beginning of October; and then goes on gradually to increase until its maximum at the end of December, or perhaps some short time after. We put this point into as plain and popular language as possible, satisfied that here is one main hinge of the system; and if there be a defect here, the whole will be defective.

The next turning point of the system is, that the perihelion, or place of the earth's orbit in which the earth is nearest to the sun, is in a state of progression, at the rate of 1° 20' of a degree of the ecliptic yearly; at the rate of 1° 43' in 100 years; a whole sign of the zodiac in 1744; three signs in 5232.5 years; a semicircle, or hemisphere, in 10,465; and the whole ecliptic in 20,931 years.

The two positions being assumed as grounded, and the reader will look well to them, let us turn to the consequences.

We have one great cycle of 20,931 years, a lesser one of 10,465 years, another of 5232.5 years: the revolution of the last, produces altered effects; of the second, opposite effects; and of the first, a recurrence of the same effects: that is, if in the imaginary year 1, the greatest accumulation of waters were round the north pole; then, in the year 5233, a transit of the waters would take place across the equator; in the year 10,465, the greatest accumulation of waters would be at the south pole; in the year 15,698, a reversed transit across the equator would occur; and in the year 20,931, the body of waters would again surround the north pole.

In the year 140 B.C., Hipparchus found the earth's perihelion point to be 5° 30' of Sagittarius. In A.D. 1588, Kepler found it to be 5° 32' of Capricorn. In 1800, it was in 9° 30' of Capricorn; and, by the rate of progression before stated, or 1° 20' annually, it must now, in 1835, be 10° 7' 10" of Capricorn. By calculating backwards on this principle, the perihelion point must have entered Capricorn about 590 years ago, or A.D. 1245; Sagittarius, B.C. 499; Scorpio, B.C. 2243; Libra, B.C. 3987; Virgo, B.C. 5731; Leo, B.C. 7475; and 20° of Cancer, about 8337 B.C., or 10,472 years ago; coming within a fraction of the second cycle, when opposite results took place. Consequently, on this system, the greatest accumulation of water was about the north pole 10,472 years since; or B.C. 8337. Deduct from this amount 4695, and it leaves years B.C. 3602, the received period of the creation; at which time the perihelion point must have passed through nearly the whole of Virgo, its entrance on Libra,
being only fifteen years later, and then the body of water would have been drawn within the
tropics, leaving the land about the north pole dry, and possibly as far as 30° N. latitude.
Deduct the received antediluvian period 1654, and it leaves B.C. 2348, the received chronol-
ogy of the deluge; nearly corresponding with the transit of the perihelion point through
Libra, or 28° 50' of Libra: at which time there must have been a recession of waters from
the farther portion of the northern tropic, and a great accession of waters poured over the
whole southern tropic; the mass concentrating itself further to the extreme south until down
to a late period, when the perihelion point began again to recede towards the north. Now
this deduction, in connexion with a following remark, may reconcile astronomy with geolo-
gical appearances; and answer perhaps tolerably well to the Mosaic narrative of creation,
though such an admission will require further attention: but we must look to other causes for
the Mosaic deluge; for a gradual flux of waters to the south, however great, neither accords
with the extent nor the manner of the deluge recorded by the sacred historian.

Before however entering on this investigation, it may be well to state succinctly the
geological view of the question. We may take, first, the view given by the writer whose
system we have been following, in part, and endeavouring to simplify. He says, "It must
be evident to every eye that has compared the aspect of the sea-coast with the interior of a
country—1, That the surface must have been exposed to the action of the sea, or has been
covered by the sea—2, That beneath the undulations of the soil, and the remains of the sea,
are to be found whole strata of the remains of land animals and vegetables—3, That these
layers of land and marine remains are in some instances placed alternately one above
another—and, 4, That these remains often consist, in Europe, of animals and vegetables
peculiar now to the tropics, and often of species become extinct. It appears also, that the
processes employed in producing these changes, must severally have occupied, in the
ordinary course of nature, many thousand years. Hence, the globe itself must have existed
for ages anterior to the common interpretations of the Mosaic chronology—

—"No person who views the fossil remains of destroyed countries, who considers the strata
of remains upon strata, and who contemplates the combinations which must have existed
in distant epochs, can hesitate to admit, that, without a miracle for that special purpose,
such phenomena could not have been produced in less than many thousand years: and, in
collateral proof of this deduction from natural appearances, we may refer to the traditions
of all antiquity, and to the existing records of eastern nations."*

We may take, secondly, the language of a writer, whose tone is less equivocal, as we
find them extracted from the Christian Observer, in the Madras periodical of like title, for
December 1834; a publication which, by the way, has been most happily growing alike in
talent and interest. The importance of the passage will excuse its length; it is the following:—

"The observations of geologists are often objected to, by those who are almost entirely
ignorant of them, as inadequate, from their supposed limited extent, to afford a basis
sufficient for such inferences. But, in fact, geological knowledge is not thus limited; for
we are fully acquainted with the general features of the geology of Europe, though much
of the detail still requires a fuller examination: enough also is known of America to exhibit

* Wonders of the Heavens. Lect. 10.
a perfect accordance in the great outlines; and the partial observations which have been
made in other quarters of the globe have detected nothing of a contrary tendency. The
induction is not, indeed, as yet sufficiently large to establish a complete theory, but it is
quite enough, and far more than enough, to establish the inferences which bear upon the
present question. Indeed, if, instead of all Europe, we were acquainted with the structure
of only our own little Isle of Wight, that would be quite enough. We do not require
a knowledge of all the architecture in the world to convince us that some time must have
been occupied in laying the successive courses of masonry, from the foundation-stone to
the parapet of the attic of a building: the inspection of a single cottage would suffice to
convince us of this; and the cases are quite parallel.

"But to proceed to our facts of observation: and we will confine ourselves to the series
of fossiliferous strata.

"1. These have undeniably been sedimentary deposits, which have accumulated in a
fluid state; as is evident from the manner in which they have taken impression of the
imbedded strata, and filled every cavity in them.

"2. The aggregate thickness of the European series of fossiliferous strata which emerge
from beneath one another, like the edges of so many cards swept slantingly aside, cannot
amount to less than eight or ten miles, if considered collectively as superimposed. This
will convey some idea of the vast masses with which we are concerned.

"3. This vast mass is subdivided into hundreds of strata, each distinguished by its peculiar
organic remains; not huddled together, but arranged in definite groups with as much
precision as in the drawers of a collector's cabinet. These remains often consist of shells
with delicate spines, so brittle that they could not have been removed from any distance
without destruction; and they appear, therefore, to have lived and died in their present
locality. These numerous strata may be conveniently subdivided into four principal
groups a, b, c, d, of each of which it may be proper to say a few words.

"a.—The lowest fossiliferous rocks, consisting of many beds of coarse slate, shell, sand-
stone, and limestone, alternating in many series. Mr. Marsh has recently published
an account of the upper portion (probably not more than half of this series,) as seen on
the borders of Wales, of which the aggregate thickness is about 20,000 feet. The remains
are various marine zoophytes and testacea, for the most part of very peculiar character.
Teeth, and some other bones of vertebral fishes, are sometimes found, but they are rare.
Vegetables, like those of the next group, are also found in the lowest beds of this, in
Ireland, and on the borders of Devonshire and Cornwall.

"b.—The beds containing coals, consisting of alternate layers of sand, clay, and coal;
the latter obviously of vegetable origin. The thickness of this group must exceed 5000
feet, and the alternations of the submerged vegetable layers of coal, and the beds of sand
and clay (originally mud,) which appear to have been brought down by successive wintry
currents, are very numerous, and must have required an enormous time for their accumu-
lation in any conceivable mode. The remains are chiefly those of vegetables approxi-
mating to the present tropical species, but occasionally beds of fresh-water shells have
been found, with fish, and some traces of saurian animals.

"c.—After an interval of varying thickness, sometimes exceeding 1000 feet, of a red

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sandstone, generally with few or no organic remains, there succeed about 3000 feet of
various limestones, alternating with beds of clay, and surmounted by more than 1000
feet of chalk, and an intervening sand. In all these beds, the shells differ very consider-
ably from those of the older fossiliferous rocks; the species still differ even in the different
beds of this same group: but there is a generic resemblance throughout. Large saurian
animals are peculiarly abundant in many beds of this series; and in the Weald of Kent a
large deposit of fresh-water shells is found interposed between marine substrata and
superstrata. Here again is a change of condition, any conceivable theoretical explanation
of which must create a large demand of time. But, waving this as theoretical, the obvious
fact of the successive accumulations of the other marine deposits of this suite must have
occupied a long period.

d.—The uppermost fossiliferous rocks consists of more than 5000 feet (if we compare
France, Italy, and Sicily) of various clays, sands, and limestones, exhibiting in the organic
remains of the successive beds a gradual approximation to the actual species of shells in the
present seas. Remains of terrestrial animals are for the first time observed in the grouping;
here also alternations of beds of marine and fresh-water shells are strikingly observed: the
whole is covered by a bed of gravel, apparently the result of some violent diluvial convul-
sion, which is the great seat of large terrestrial quadrupeds;—but it must also be observed,
that there are similar beds (except the bones in question) in many other parts of the
geological series.

4. We find in each group rolled water-worn pebbles of the older groups; so that the
earlier rocks must have had time to consolidate from their original state of mud, and been
subsequently exposed to the abrading action of water. This sufficiently proves that the
deposition of the groups could not possibly have been contemporaneous, as Granville Penn
and others have seemed to agree.

5. We find indications of the most violent convulsions. We see deposits, which from
the laws of gravity must have been originally horizontal, thrown up perpendicularly;
and we find them shattered by other intrusive rocks, agreeing in their general characters
with volcanic rocks, and producing by their contact effects which would naturally result
from igneous lava.

Now all these points are mere facts of observation. We merely say, when we see a
marine or fresh-water shell, or a vegetable, that they are what they are; when we see
a rock like lava, and producing the effects of lava, that it has this resemblance, and
has exerted such an action. We merely infer that a series of successive deposits must have
been formed in successive times, and inquire carefully into the circumstances of each, as
throwing light on the length of the times required.

The question being thus stated, and the solution in part prepared, a further reference to
astronomical deductions will be perhaps requisite, to account, in part, for tropical remains
in high northern latitudes. The gradual diminution of the obliquity of the earth’s orbit, at
the rate of 52° in 100 years, is the circumstance adverted to; which, however, amounts
only to one degree in 6923 years, and therefore, without recurring perhaps needlessly to a
fathomless antiquity, this cause would not be sufficient to include Britain within the tropics;
notwithstanding that many concurring sources of evidence indicate that high northern.
latitudes were anciently much warmer, in point of climate, than now. We are disposed to think, that if the great fluctuations of water on the surface of the globe are admitted, then the change of the mass of waters would alone sufficiently well account for the deposit of tropical fossil remains in high latitudes, since vegetables could be carried outward by the water, and so far as shells are concerned, the aqueous inhabitants would of course accompany the waters, and deposit their exuviae when ceasing to be. The diminution of the obliquity of the ecliptic may be allowed its share, and will solve some obscure points in ancient annals; but we should not be disposed to assign to it the principal share as to the deposition of tropical marine productions in the temperate zones.

We may now sum up the matter, so far as yet proceeded in, by quoting the synopsis of the writer already followed in some of the preceding deductions.

"Perhaps the phenomena discovered by the geologists require no further explication than is afforded by these great astronomical changes! It is unquestionably evident that they account for, and are fully equal to, the general production of all those phenomena.

"What may be the actual measure of the accumulation of waters from the action of the maxima of the forces in either hemisphere, during the passage of the perihelion, I have not attempted to calculate; but a steady rise of an inch per annum, or eight feet in a century, during twenty-five centuries, would produce two hundred feet perpendicular, which, with an increase of fifteen feet from ordinary, and twenty-five feet from spring-tides, would in 2000 years, be sufficient to deluge, undermine, and destroy, all the lands in either hemisphere; and to produce those beds of shells, and other marine appearances which have hitherto excited so much astonishment, and which have been involved in such inexplicable mystery!"

"The following are the general deductions which the preceding facts and reasonings seem to establish.

"1. That the changes on the earth's surface, and the consequent phenomena of the strata, and the fossil remains, are referable to certain known motions of the earth as a planet.

"2. That those motions are the revolutions of the perihelion point (or line of apsides,) in 20,000 years, producing opposite effects in both hemispheres every 10,450 years: and the diminishing obliquity of the ecliptic, at the present rate of a degree in 6900 years.

"3. That the perihelion forces, in varying their declination, gradually accumulate the seas in that hemisphere to which they are perpendicular, and that the gradual accumulation takes place in either hemisphere, while the point of the maxima advances through twenty degrees of declination, in a period of about 3488 years.

"4. That the accumulation of the seas in that hemisphere, in which lies the direction of the perihelion radius, is a consequence of the accumulated solar impulse, which produces, or occasions a corresponding variation in the mundane reactions, or oscillating momentum of the waters.

"5. That the increments of quantity and momentum of the seas act by slow degrees on

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"* From these causes, a mile perhaps might be added to the depth or height of the seas for a month before and after the passage of the perihelion; but an additional height of 100 fathoms at that season, and 100 feet at other times, would be sufficient to effect all the revolution, observed by geologists."
"the land in either hemisphere, so as to produce space for their own variable positions, till
in sufficient time the space occupied by the land, is reduced in proportion to the accumu-
ating space occupied by the seas.

6. That as the seas encroach on the land in one hemisphere, they retire from the other,
on the known principle of their equilibrium; but during the operation of the perihelion
maxima, they are also accumulated in volume sufficient to make new encroachments on
the land, adding more and more to their momenta in each following year.

7. That, in 1821, the perihelion forces operate in maxima on the 31st of December, over
the parallel of 23° 7′ south; that these forces are now moving northward at such a rate as
that in the year 4719 they will arrive at a middle southern declination; in 6463 will act
over the equator; in 8207 will advance to a middle northern declination, producing
sensible effects on that hemisphere; and between the years 8207 and 15,184, will probably
be the means of covering the northern hemisphere with sea, nearly as the southern
hemisphere is covered at present.

8. That, in tracing the progression of these forces through former periods, it appears
that they passed the equator to the southward about the year 4002 before Christ, producing
probably such terrestrial phenomena as those described in the first chapter of Genesis; and
that they reached a middle southern declination about the year 2258, producing probably
such sensible effects in that hemisphere, as are described in the Mosaic and other accounts
of the deluge.

9. That this motion of the perihelion forces over different parallels of terrestrial
latitude, by producing an alternate preponderancy of seas in both hemispheres, sufficiently
accounts for the marine strata, and for all the marine phenomena observed upon or
under the surface of the land, the gradual operations of chemical agency being sufficient
to account for the substantial changes in the bodies.†

10. That, if the frequent discovery of tropical remains in the latitude of Britain be
considered as evidence that those remains were natives of these latitudes, the change of
climate may be referred to the diminished angles formed by the planes of the equator and
ecliptic, which takes place at the rate of 62′ in a century, and of a degree in about 6900
years; and which would have been equal to 45° in seven revolutions of the apsides, or
149,000 years.

For my own part, disposed to acknowledge and in every thing to admire the benevo-
ence of the Creator, I see no moral evil to deplore in the changes described. Nothing is
affected abruptly; and man is gradually warned to seek new habitations. His notices are
slow but unerring; and he finds fresh and renovated countries prepared for his subsistence,
and abundantly fitted for his enjoyment, by these grand operations.

Thus astronomical deductions, if accurate, and geological inferences, appear tolerably
well to confirm and support each other. An important question arises, whether either one,
or both, can be harmonized with the received chronology; the Mosaic account of the deluge;
and of the creation! The received chronology is not a matter perfectly adjusted; for though

* From the words in italics we are dissentient. Ed.

† The fossil shells in the European Mountains belong to species found in the Southern Ocean!"
Usher's be the more usually followed, it is not exempt from objections; and other authorities differ. Thus, according to that chronology, agreeing with the Hebrew, the flood is placed A.M. 1656; the Septuagint chronology fixes it at A.M. 2242; and Dr. Hales, at A.M. 2256; the Vatican copy, 2242; the Alexandrian, 2262; Josephus, 2265; Samaritan, 1307. Supposing that we take a medium of the whole, and say circiter A.M. 2000, still we make no important difference. The only result will be to bring the point of greatest reaction in the mass of waters decidedly within the sign Libra; and thereby the more decidedly imply the passing of the perihelion point over the equator. We are satisfied, therefore, both that the deluge did occur at or about that period; and, also, that the astronomical solution referred to will not do more than account for a part of the phenomena of the deluge as recorded by the great Hebrew historian and legislator.

We commenced this dissertation by avowing a willingness to inquire into secondary causes so far as requisite; with the additional observation, that we saw no reason to object to direct miraculous agency, either distinct from proximate causes, or indefinitely increasing their ordinary operation. By this position we abide: and not without feeling that we are able to defend it, if need be, much more at large than is here judged important or needful. It is not science but sciolism, we conceive, which would restrain an almighty agent from creating, or directly producing, an increased volume of waters; though it does and must admit, that the existing volume of waters did not originate from itself, or occur as a fortuitous result from secondary causes, apart from an intelligent primary cause. We may illustrate our meaning by advertting to a modern Neonomian explanation of the asserted miracle of manna in the wilderness, in an extraordinary manner supporting a whole nomadic people. But it seems that a shrub in the desert of Arabia produces a gum, the manna of the present Materia Medica; and, therefore, the manna which supported the Israelitish people was the gum which exuded from this shrub. Extinuous ratiocination! Why admit the fact, but evade or deny the recorded manner! The fact, indeed, is too strongly supported by evidence to be denied. Then either the mode of its occurrence is true, or it is false. If it be false, the alleged secondary cause is not sufficient to produce the effect, even though Arabia Deserta produced a shrub of the kind on every square foot of ground, without at least introducing some miracle: and if the record be true, then the natural and unforced interpretation is to admit a direct exertion of Almighty power—the cause asserted in the narrative; by which, moreover, no difficulties are created not consequent also to the other hypothesis. In parallel reasoning, either the historical fact of the deluge is true or false. But the truth of the fact, by an amazingly wide range of evidence derived from every country, is placed beyond all dispute, or cavilling at the Mosaic record. Then, the manner stated in this record must be true or false. If false, is there any conceivable mode of explaining the fact, so as to exclude direct miraculous agency? We have yet met with none; and that deduction from astronomical secondary causes, which we have patiently followed, because persuaded that if true it has its value, does not account for all the phenomena, or relieve the difficulty. It provides indeed for a great accumulation of water within the southern tropic; to some extent within the northern one also; and, considering that the form of the earth is that of a prolate spheroid, the accumulation of a mass of waters, piled up near the equator, would evidently only require a comparatively slight measure of extraordinary
causation to flow widely on either side; but still it leaves the polar regions, and considerable circles beyond, wholly or partially denuded of water; consequently, not a deluge covering all the earth: and, besides, it makes the deluge a slowly and regularly migratory passage of waters; corresponding, by a different process, with the oscillations of the earth’s surface supposed by Buffon and De Luc. The facts, as to manner, in the Mosaic narrative, are still unaccounted for by any theory of natural or secondary causes. The simple fact must be admitted; being too well supported for the most sturdy sceptic successfully to deny. Why then not also admit the manner and the cause adduced by the narrative, or direct Almighty agency! After so much preface and explanation, we shall take the liberty at once to do so; and we think, without having any theory to support, that a union of ordinary and extraordinary causes can be successfully made out, by plain induction from facts recorded by the sacred historian; inferred from the astronomical positions stated; and supported by the geological inquiries which have been thought to bear so unfavorable an aspect to the narrative in question. The sacred record is the following:

"For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.—And it came to pass after seven days, that the waters of the flood were upon the earth;—the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. —And the flood was forty days upon the earth; and the waters increased and bare up the ark,—and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth,—and every living substance was destroyed which was upon the face of the ground,—and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days.—And God made a wind to pass over the earth, and the waters asswaged; The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen."

Let us look first at the rain. This is a natural secondary cause, but increased in an extraordinary manner. Whence came it? "The windows of heaven" (ERUBOTH-HASHAMAYIM) is a figurative mode of speech: of three meanings of the term ERUBOTH, the translators have taken the most metaphorical one. The word also means "Cataracts, great falls of water from a high place;" rain in streams, like the trunks of elephants, says our Hindu authority; and we accept the figure. Now such a rain, and for such a length of time without intermission, could not occur without special interposition with natural causes; though these might have aided: for consider the supposed fact of a vast accumulation of waters in the tropics, exposed for a length of time to the powerful action of solar heat in those latitudes, and an extraordinary mass of humid exhalations must have been raised, and indefinitely rarified over
the plane of action. Suppose again these exhalations blown by the trade winds, or by a sudden and extraordinary wind, into the temperate regions; there condensed by the coldness of the atmosphere, and falling in torrents proportioned to the accumulations. Thus we find something like secondary causes; though we rest no weight on them: the grand admission of extraordinary Divine agency being alone sufficient. Next advert to "The fountains of the great deep" (mahnyenoth thiyom rabah); from which expression many learned and most respectable men have inferred the existence of subterraneous depths, or fountains of waters. The writer would suggest another interpretation. Without dwelling minutely on the import of mahnyenoth, fountains, usually springing, it must be admitted, from the earth, let the whole expression be considered to denote the vast mass of waters of the great abyss, or congregated oceans. It is probable, we have seen, that this mass of waters was heaped up in the regions of the equator. Let the temporary exertion of an extraordinary power scatter this mass north and south, and then, inclusive of the rain, we have the means of a literally universal deluge; leaving no point of the earth's surface, the highest mountains not excepted, uncovered: while the ceasing of the extraordinary power; the passing of a wind, as recorded in the narrative, in a reverse direction; above all, the resumed solar action and reaction of the waters; will account for the retiring of the waters within their natural boundary; providing all the phenomena recorded in the Mosaic account of the deluge at less expense of miraculous agency than by some supposed, and by others denied. Were there at the same time an internal concussion of the earth by volcanic agency at, or near, the equator, a thing nowise impossible or improbable, then this might be the natural agent employed in dispersing the waters: it would account for the singular disruption of geological strata often observed; and for the death of every living thing: seeing that a deluge alone does not account for the destruction of aquatic inhabitants, though volcanic action under the sea always has that effect. Here we have sufficient cause why the highest hills, in widely distant latitudes, should exhibit marine fossil remains; though to account for some of the imbedded exuviae we must confessedly look to higher antiquity than the period of the Mosaic deluge; and advert to that of the creation.

Before entering however on this still more difficult inquiry, the writer would observe, with reference to what has been stated, that he would dread the imputation of a mere system-builder, on vague theory or hypothesis. He has made it at least an object to pursue an inductive process; to state as many facts as possible first, and then to draw conclusions from them. If the facts are not sufficient in number, or any inference-forced, gratuitous, or false, he is open to conviction and correction; his object not being to establish what may be considered his own reveries, but simple truth; the cause of which he conceives to be promoted. by every presumed approximation towards it, yet still leaving some things unknown to reward the research of more able or more diligent inquirers.

A transition to inquire into the era of the creation and connected geological difficulties, may be both decorously and advantageously prefaced by another extract from the columns of the Madras Christian Observer. After stating the circumstances before quoted, it proceeds:

"Give the facts their due. If our current interpretation of the word of God does not cohere with them, the fault is in the expositor, not the text; but it is not satisfactory gratuitously to interpose a miracle to justify our comment."
"Several modes have been proposed of conciliating with the sacred record the conclusions forced upon the mind by the facts of geology. They are chiefly the following:

"1. At an earlier period of the science, De Luc and others imagined these beds to have been accumulated beneath the bed of the *anteiluvian* ocean, between the six days of creation and the Noachian deluge; and that at the latter epoch, by a sort of general oscillation of the surface, the oceans and continents changed place. This view has been now generally abandoned, partly because the time, 1000 years, seems insufficient to account for the phenomena: an objection of great weight, though we should hesitate to assert that the point admits of absolute demonstration. A greater difficulty is, that in this case we should hardly expect to find so many successive veins of different organic genera; the latest rocks alone containing any proximation to the present orders, and alone also containing any traces of terrestrial animals. All the phenomena seem to suggest successive periods of animal creation closing with that of the land quadrupeds, and antecedent to the existence of man. The difficulties in the way of this interpretation would therefore be very embarrassing, though we cannot affirm that they are insuperable.

"2. The next solution is by means of a former creation, interposed between "the beginning" (Genesis 1.) and the six days, which had become extinct, and whose ruins formed the chaos of the second verse—referring the organic remains to this supposed former world. In addition to the point of Biblical criticism as respects the exposition of this passage, there is a physical difficulty, arising from the idea that this former supposed world possessed light, and probably a sun, and a general system of animal and vegetable economy, analogous to the present. Those, therefore, who adopt it, with Dr. Chalmers, explain the words which more naturally seem to imply a first creation, as denoting a re-creation of objects previously existing but then extinct. They must, in short, explain "And God said, Let there be light," by something like the phrase, "Again thou sayest, come again." Now this seems harsh and forced; yet if (for argument's sake) it were admitted that this solution is the true one, we should in that case hardly expect that a revelation, having the history of God's dealings with men for its great subject, should be introduced with a formal notice of a supposed earlier world;—a matter interesting indeed, as a question of science, but quite unconnected with moral or spiritual discipline. But, without such a preface, the difficulty we have mentioned must have occurred, since it would arise, supposing the interpretation correct, not from the contradiction, but only from the silence of the text.

"3. There is the interpretation of Mr. Faber and others, who consider the six days as denoting extended periods. Now, to identify the periods before the mention of the sun with periods measured by that luminary, is as much a stretch of private interpretation as even the extended view. Mr. Faber strongly urges this theory, as bringing to light a very striking general coincidence between the phenomena of the succession of organic remains (the oldest rocks having vegetables and testaceae, the next larger marine animals and some winged animals, and the latest exhibiting the first traces of terrestrial quadrupeds, the whole antecedent to the creation of man) and the Mosaic record, as to the order of their formation. This general coincidence has, however, been by some writers very injudiciously pushed into details, as if the succinct Mosaic narrative were adapted to convey a full account of the whole series of natural phenomena. From such injudicious attempts
"(to use Bacon's trite quotation) a falsification of religion and a visionary philosophy can
alone arise; and Professor Sedgwick has therefore strongly condemned such speculations
as unsatisfactory, and they have indisposed him altogether to this view, and inclined him
to the second. The advocates for this third, in reply to the objection as to the absence of
rain, say that the dew which watered the face of the earth might have fed the earlier
vegetables; and who, they ask, shall pronounce what was the constitution of the primeval
atmosphere? It has often supposed that our moon, which presents a congeries of
evident volcanic craters and no sensible atmosphere, exhibits an analogy to this earlier
state of preparation of a planet. We can at least conceive a similar state of things.
Burnet and others have argued, from the first mention of the rainbow occurring after the
deluge, that this state of dew in the place of rain continued till that period.
" 4. A writer in the Christian Observer, No. 389, who signs himself an "Anti-infidel
Geologist," suggests a fourth solution—namely, to keep every thing literally as it is,
according to the usual interpretation, but to suppose that Adam might have spent a very
lengthened period of ages in Eden before the fall, 'or the birth of Cain; but this so clearly
contradicts the declaration (Genesis v. 4.) that 'all the days that Adam lived were nine
hundred and thirty years,' that we need not spend a single line in contending with it.
"We have thus roamed through some of the common-places of this interesting subject,
with the view to shew the chief conditions of the question. Earnestly, on the one hand,
would we urge upon Christians students of geology not to fancy, in the ardour of their
new discoveries, that they must of necessity rush into some crude hypothesis which is to
bend the Bible to geology; and also not to be goaded by reproach into unfounded and
perilous distinctions, as if the whole of Divine Revelation were not of equal truth and equal
authority, or that plainly related facts might be diluted into allegories. It must centuries age
have been distressing to a young Copernican who loved and reverenced the word of God, but
who saw plainly that he must find out a more correct interpretation of certain passages in
it than that which he had been accustomed to, to be taunted as an Infidel, for not believ-
ing that the sun moved and the earth stood still, by those who could not or would not
discern the real merits of the question; and there was perhaps danger lest the necessity
of a new interpretation in a particular instance, should for the moment unseetle his mind:
and lest, in defending himself against his accusers, he should be led to make the very
distinctions which we so strongly reprobated, between what is moral and what is
scientific. It is a far less evil to suspend the judgment, than to rush to hasty conclusions.
"Our second caution is to those who, discerning no difficulties or leaping blindfold over
them, have no sympathy for those of their fellow Christians who cannot be satisfied with
this summary process. It is an unfair assumption in some of our anti-geological friends,
that they are defenders of the word of God, and their Christian brethren impugners of it.
Both love it, and both wish to defend it; and if each, with faith and diligent prayer,
take the interpretation which he in his conscience believes to be right—that is, scriptural,
and according to the mind of God—his brother has no warrant to set him down for an
abettor of infidelity.
"We should not have written so much upon this question, if the numerous letters which
we have received respecting it; and the anxiety with which it is regarded at the present
"moment by many religious students at both our Universities, had not forced the topic upon
us. It were far better that every art and science in the world were unknown, than that the
church of Christ should be troubled, and weak believers perplexed. But the science of
geology is no secret; it is everywhere canvassed, and it is certainly a study of great
interest, which even already has yielded good fruit, by the corroborations which it has
furnished of the truth of the deluge and the inspired chronology respecting the origin of man.
If its disclosures are true, they cannot be noxious; if they really spring from the works of
God, they cannot contradict his word, even though they should contravene the more usual
and prima facie interpretation of it.

"The view* which appears to us upon the whole the most simple, which offers no violence
to scripture, and which admits of all the actual phenomena, is, that the creation of the
heavens and the earth, in the first verse of Genesis, is not intended to be included in the
six days' labours detailed in the subsequent verses; but that it describes the original forma-
tion from nothing, and the primeval adjustment, of the materials of which all things were
made by the Almighty Creator, in opposition to every false system of philosophy or mytho-
logy; and that, between the period described in the first verse and the six days' work,
there elapsed an interval, we know not how long, but concluding with the chaos described
in the second verse, from which the six days' work commences."

This summary view, finally taken, would appear to the writer of these observations on
the whole satisfactory. But notwithstanding the deference due to such names as those of
Dr. Chalmers and Professor Sedgwick, he confesses a tendency to adopt the view of Mr.
Faber, respecting the duration of the six days, without however running into details;
because the singular order and diversity of geological strata would be thus best accounted
for; and because he apprehends that it is not necessary to restrict the Hebrew word yom
to no other sense than an ordinary natural day of twenty-four hours. In the language of
the fourth commandment, ETH-YOM HASABATH is used in a commemorative sense of rest from
the work of creation; which rest must not be restricted literally to the seventh day only,
seeing it has continued ever since, and extends over an age: and, in the New Testament, a
derivative word (Sabattismos) is used in a typical sense for an indefinite eternal period,

* "1. That the first is the only verse of Genesis in which the inspired writer speaks of the creation of solid matter,
either in this or in other systems.

2. That in the second verse he speaks of this planet as actually existing, though not at that time in a state fit for
habitation; but 'void' and 'without form,' dark, and covered with water.

3. That in the remainder of the chapter he speaks of the refitting, re-furnishing, and re-peopling, if I may so express
myself, of the earth.

The exception which might have been taken to this interpretation from what is said (verses 14 to 19) respecting the
heavenly bodies, has long since given way before the Christian astronomer. It will now be readily allowed that these
verses allude to the regulation, which then took place, of the earth's annual and diurnal movements, with reference to the
sun and the other planets and stars. An original creation of the heavenly bodies at this period is out of the question.
These bodies had been made before; all that the word of God now pronounces respecting them is, that they should 'be
lights to divide the day from the night, and for signs, and for seasons, and for days and years.'

Further objections to the above positions might be suggested by the first four verses of the second chapter of
Genesis, and also by the fourth commandment; but the creation spoken of in the second chapter, as well as in the
fourth commandment, must follow, and must take its measure and character from the more detailed account given
in the first chapter: 'Thus the heavens and the earth were finished,' &c."
expressly derived by inferential figure from the rest of Elohim on the seventh day. We think, consequently, that the ordinary and literal use of the word vum, does not exclude a figurative and more extensive meaning. But we write, conscious of fallibility, and under correction; not wishing to err—Instructed by the great leader in oriental research, we are cautious of etymologies: yet, satisfied that in some primitive words there is a resemblance between the Hebrew and Sanscrit, though their parent stocks be different, so we are strongly inclined to trace a resemblance between yuga (in Tamil yugam) and vum. But we would not rest much if any weight on such a supposed resemblance. We would further inquire if the Greek aion has any possible relation to vum, or yuga, as it has, unquestionably, with the Latin ævum: for if so, we should have the strongest possible authority from the New Testament to infer, by parity of import, that vum may signify an age, in the sense of the Latin ævum, Greek aion, and Sanscrit yuga. Aware, however, how little conclusive testimony verbal derivations can afford, we will not press this analogy further: being satisfied, on the whole, that the Mosaic account of the creation, rightly interpreted, is capable of harmonizing with geological and astronomical deductions. Of that account "the physical facts are only incidental," as remarked by the Christian Observer: and our readers may, possibly, with ourselves, be disposed to acquiesce in the language of Mr. Sumner, (now Bishop Sumner, we believe,) who says, "Any curious information as to the "structure of the earth, ought not to be expected by any one acquainted with the general "character of the Mosaic records. There is nothing in them to gratify the curiosity or repess "the researches of mankind, when brought in the progress of cultivation to calculate the "motions of the heavenly bodies, or speculate on the formation of the globe. The expressions "of Moses are evidently accommodated to the first and familiar notions derived from the "sensible appearances of the earth and heavens; and the absurdity of supposing that the "literal interpretation of terms in scripture ought to interfere with philosophical inquiry, "would have been as generally forgotten as renounced, if the oppressors of Galileo had not "found a place in history. The concessions, if they may be so called, of believers of revelation on this point, have been amply remunerated by the sublime discoveries, as to the "prospective wisdom of the Creator, which have been gradually unfolded by the progressive improvements in astronomical knowledge. We may trust with the same confidence "as to any future results from geology, if this science should ever find its Newton, and "break through the obstacles peculiar to that study, which have hitherto precluded any "general solution of its numerous and opposite phenomena.

"All that I am concerned to establish, is the unreasonableness of supposing that geological discoveries, so far as they have hitherto proceeded, are hostile to the Mosaic account "of the creation. No rational naturalist would attempt to describe, either from the brief "narration in Genesis, or otherwise, the process by which our system was brought from "confusion into a regular and habitable state. No rational theologian will direct his "hostility against any theory, which, acknowledging the agency of the Creator, only "attempts to point out the secondary instruments he has employed. It may be safely "affirmed, that no geological theory has yet been proposed, which is not less reconcileable "to ascertained facts and conflicting phenomena, than to the Mosaic history.

"According to that history, we are bound to admit, that only one general destruction
"or revolution of the globe has taken place since the period of that creation which Moses
records, and of which Adam and Eve were the first inhabitants. The certainty of one
event of that kind would appear from the discoveries of geologists, even if it were not
declared by the sacred historian. But we are not called upon to deny the possible existence
of previous worlds, from the wreck of which our globe was organized, and the ruins
of which are now furnishing matter to our curiosity. The belief of their existence is
indeed consistent with rational probability, and somewhat confirmed by the discoveries
of astronomy, as to the plurality of worlds." *

Reverting now to a passing admission made, that the assumed recession of waters from
around the northern polar regions may perhaps tolerably well agree with the Mosaic record
of creation, we must guard against being misunderstood, and also against rash theory.
The great work of creation took place (bireashith) "in the beginning," an expression so
indefinite as to include all that would be reasonably required by geologists; and even, if
need so were, the astronomical cycles of Hindu invention. But this creation possibly very
long existed (tonu va-bohu) in chaotic disorder; and the darkness which was upon the face
of the deep, presents to our conceptions some ideas not generally understood, and on which
we hesitate to venture without imperative need. But then followed a special action on the
mass of waters. We must note an implied meaning, that the face of the deep was analogus
to the whole surface of the earth. If so, there must have been a greater mass of waters
at that time in existence than now: a fact rendered probable by the known gradual
decline of the ocean; and we are not bound by any astronomical inferences to suppose,
that while water surrounded the northern polar regions, the southern regions were wholly
dry. It is enough to assume the departure of the waters from the northern regions by
action of the solar force, at or previous to the received date of the creation. The site of
Eden is imperatively restricted to the northern temperate zone, by the account of the four
distinguished rivers before adverted to. The Phrat, or Euphrates, is one; the Hiddekel, or
Tigris, is another; the Gihon, encompassing the land of Cush, and the Pison, are the
others. We place the names in reversed order, because the two first are known, the others
to be sought. Next, we are not to take the Hebrew word gan, in our ordinarily limited
notion of a garden. We are persuaded of its extensive import with the Sanscrit vanas,
which will mean an extensive region with trees or flowers; and such as the Hindu riheis, or
sages, are represented as dwelling in. Now, where is the region! be it table-land, mountainous,
or otherwise, which will give us the sources of the Euphrates and Tigris, and also of
two other great rivers. The lake Arissa, in central Armenian, would seem to come nearest
to the identical position; weighing every hypothesis,† and correcting each by the unerring


† On the correcting principle stated, we reject the hypothesis of Dr. Wells, which places the garden near the embouchure of the Euphrates; even though that theory number such advocates as Grotius and Bochart. We are also disposed to give due praise to the ingenuity of Mr. Wilford, who makes the four rivers to be the Ganges, the Oxus, the Hoangho, and the Jenisea; named respectively near their sources, Nihab, Hirmand, Bahlac, and Cudanaz. The neighborhood of the small lake whence, as stated, these rivers flow, would merit full investigation by a competent traveller. But the hypothesis is inconsistent with Scripture, which is definite as to the Euphrates, and Hiddekel or Tigris. And it was Mr. Wilford’s misfortune to be too ingenious in manufacturing theories, often from spurious documents.
light of scripture. At a short distance from that spot, are found the sources of the Euphrates; of the Hiddekel, Digei, or Tigris; of the Phasis, or modern Batoum, which encircles the ancient Colchis, famous for gold, and falls into the Euxine, or Black Sea; and of the Kerah, Gyndes, or Araxes, which with a rapid flow, as denoted both by the words Gihon and Araxes, empties itself into the Caspian. Whether the lake Arsissa now actually covers the site of the garden of Eden, as Mr. Faber supposes, cannot perhaps be determined, and may be quite unimportant. Let it suffice that in the elevated central space between the heads of these four rivers we have the general topography, marked with adequate distinctness. It is no objection that Adam had to dress the garden and to keep it clean, for it was not a modern kitchen garden. The Hebrew gan is at least susceptible of an extensive sense as plantation or park; and comparing the eastern terms vana, bagh, totam, we infer that it may, like them, bear a sense much more extensive.

Let the locality of Eden be fixed as it may, there is nothing in that view which has been taken of the deluge to alter or affect the situation of the four great rivers. By the Mosaic narrative, the period of Noah's residence in the ark was just one solar year. Taking this interval from the first rise of the waters to their subsiding, it is not one necessarily requiring any alteration in the locality of the rivers: they would merely continue to run in their ancient channels; enlarged perhaps, but not diverged or destroyed.

To what locality we are restrained by the Mosaic Harvat Ararat, is reserved for future inquiry: it is not a point essential to the present discussion on the proximate causes of the deluge. These have been investigated; and to our own perhaps too complacent view, there appears to be a harmony of testimony, and symmetry as to localities, tending, if it be not imaginary, to convey the impression of truth. Still we inquire only; we do not dogmatize.

It is a topic less perilous on failure, if we advert to the subject of Hindu periods in connexion with these themes. It has been intimated (p. 45) as most probable, that their date of the creation, and Culpa, or Brahma's day, are purely arbitrary periods, resulting from astronomical calculation; and the Maha-yuga also of like character; while the Manusvanta, and four subordinate ages, are fabulous. But since the Manusvanta, in any locality, corresponds with the approach of the mass of waters, could it be supposed to have any relation to that view of the question, then the real duration of the period so called would be about 10,500 years. And since accurate investigation compels us to set aside the supposed twenty-seven great ages elapsed since the flood, and to bring the alleged Satya, Treta, Dwapara, and Cali-yugas within the period subsequent to the deluge, or to the era of the Mosaic creation, it is not impossible that the Manusvanta is some such real period. We strongly suspect the Satya and Treta ages to be fabulous views of the antediluvian world, and the Dwapara and Cali-yugas to pertain to its postdiluvian state. But the point is too intricate for hasty decision. And we would not profess to wind through the maze unless certain of having the clue.

In concluding this, we fear much too lengthened, disquisition, we would only remark, that the aspect of the globe almost everywhere confirms an impression, not only of one great efflux of waters for a short time, but of a long continued action in many places for a period
of considerable duration. We have noted the probability at the Cape of Good Hope; at the Kalastry Hills, north-west of Madras; at two singular mountain tops near the Natam Pass; and other spots in the Madura country; and have very little doubt that the sea once washed the eastern and western Ghautes, that which we now call table-land once having been the main and only continent of this peninsula. Looking at the recorded increase of the sea on the whole extent of the Coromandel coast, and arguing from the less to the greater, it may be inferred that in the lapse of years the same thing may recur; that is, should the world last so long. It may be well, perhaps, if from the sum total of such discussions we retire convinced of our own littleness, of our limited knowledge, and our liability to error: while we contrast these with the wisdom, power, and goodness of the Supreme; and see the most astonishing series of wonders and changes, benevolently preparing for mankind a temporary provision and existence on earth; and, if they are wise to make use of it, a stepping-stone to the skies.

Before we pass on from the third section of the second chapter, a brief allusion to the localities at Madura, which, as asserted, alone escaped destruction in the deluge, may be not unsuitable. As regards the shrines, tank, seven seas, and some of the hills, enough has been recorded. The Pasu-mali, now known by the name of Secandera-mali, or Hill of Alexander, may demand a little special notice. It is a sienite rock, presenting from Madura the appearance nearly of a parabolic curve as its outline, and distant thence five miles south south-west. The road, passing towards Palamecottah, runs under its base; where there is a

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* The attention in particular of the devout Christian reader is solicited to the following most judicious remarks of Dr. Mansford, in his Scripture Gazetteer.

"There is one obvious circumstance which presents itself upon the face of this account of the Garden of Eden, which seems to have entirely escaped the notice of some geologists: those, for instance, who suppose the surface of the earth to have been so torn and furrowed by the deluge, as to have suffered an entire change in its relative parts and appearance; or those more extravagant theorists, who will have all the irregularities, disruptions, and fossil remains, found on the surface, or in the bowels of the earth, to be the effect of the deluge alone; that at the period of its occurrence, the crust of the earth was torn in pieces, and land and sea, with the productions of both, mixed together in wild confusion; and that every fracture and inclination in the present strata of the earth, with every vegetable impression, or marine production, found in the deepest mine, on the highest mountain, or imbedded in the most solid rock, are the work of this single catastrophe. Many good men have unwittingly joined these theorists; and have enlisted their arguments and illustrations in support of the Mosaic account of the deluge. But in so doing, they have reduced themselves to an unforeseen dilemma—that of abandoning these favourite speculations, built on much labour and research; or of disputing, in the instance above referred to, the truth of that history which it was their main object to establish. A fond adherence to these supposed proofs of one great catastrophe, namely, that of the deluge, and the referring all the phenomena to that single event, gives occasion of doubt to many well-disposed, and of triumph to the open enemies of our religion. When these are able to show, by the most incontestable proofs, that the deluge alone is not equal to the explanation of the phenomena of the strata, and thence derive both our arguments and our belief, it is surely time to look well to the matter, and to examine the validity of our reasons, and the facts on which we have suffered them to repose. It behoves every commentator on this part of Scripture history, to be on his guard in founding its authenticity on the physical structure and present condition of the earth; lest, in his attempts at proof, he prove too much; and in his ill-judged zeal for establishing the truth, give the infidel additional matter for exultation. It behoves him, indeed, to make himself acquainted with the principal geological facts and theories, that he may be able to refute the objections which from these very sources are urged against the consistency of the Mosaic geology; and thus to make a science, which has often been enlisted in the cause of infidelity, subservient to that of truth."
temple dedicated to Subraminiyen (or Carticerya), and also a small village. Above this village the rock rises with an almost perpendicular ascent. It is accessible however by a slope, aided by artificial steps, on the north-west side. Some trees, and natural springs of deep blue water, here have a refreshing effect. Higher up the ascent is perilous and laborious. On the top stands a single tree of wide-spreading shade, and a small building erected over the tomb of a Mahomedan Fakir, who was named Secander. Colonel Wilks has stated that the country people are of opinion that Alexander the Great is buried there; which must be a mistake of that gentleman, arising either from imperfectly comprehending the tradition, or drawing perhaps a conclusion more extensive than the premises, from the word Secander, the Persian name of Alexander. The Editor was told that the devotee was in great esteem among the Mussulmanis when alive; that he resided on the top of the rock, and there received disciples, by whose care he was buried in the same place; and by whom also the building was erected over his remains. This building is small, and contains nothing remarkable but the indications of the tomb. The shade of the tree is refreshing; the air sensibly cooler than beneath; and the breeze, especially when from the north-east, cool and exhilarating. The top of the rock appears to present a circle of about 30 feet diameter. Its height, from the base, may be about 250 feet, perhaps 300. The descent is in a different direction, towards the south-east first, and afterwards to the east. A short distance below there is a shelf of the rock about five feet broad, from which the eye looks down the perpendicular descent, and rests on the plain beneath; where trees appear like herbs, and human beings like moving insects. At the end of the ledge is a natural grotto, and a beautiful spring of clear blue water, tenanted by what are popularly termed gold and silver fishes, which being the subjects of superstitious reverence, and accustomed to be fed, come at call, and almost take food from the hand. A little sculptured work, representing shrines, with the never-failing Siva emblem, is cut in the rock at the farther edge of the spring. There is also a representation of the sun and the moon: the latter so much resembling the Egyptian emblem of the globe with wings, that at the first glance it was taken for that emblem; but a little consideration evinced it to be an imitation of the appearance of the moon when reflecting the earth's light, and exhibiting a crescent by reflection of light from the sun. It is just possible that the Egyptian figure might mean no more, or at least not have all the refined meaning sometimes attributed to it. The native guide reported the spring to be unfathomable; but that is only what is erroneously asserted of many such natural fountains. The descent from this place is down a shelving rock, to the place, about one-third of the way up, where are the trees and springs before adverted to. The finest limpid water is procured from this rock: it is taken to Madura for the use of persons residing there, who employ servants for the purpose.

The temple of the village is rather large, and the first hall on entrance gaudily painted with Indian red. The god goes annually in his car to pay a visit to his parents at Madura; and they come out a little way to meet him. The peacock vehicle of Subraminiyen is conspicuous in one place of the village, in which there is a choultry; and there was a new car for the god being built at the time the foregoing observations were made, towards the close of the year 1827: the wood-work appeared to be ingeniously carved, at whose expense could not be learned.

A small citadel built on the top of such a hill, including the upper spring, would have
been of greater strength than the large fortifications around Madura. This last place was however founded no doubt from agricultural considerations, before wars were anticipated; and happily, it may be hoped that times of warfare in that neighbourhood have passed away. May it be for ever.

The Editor has designed this little sketch in order to relieve the heavier preceding disquisition. It is written from memory, and is believed to be substantially correct; but should comparison on the spot discover any minute error, it is hoped that this will be pardoned.

CHAPTER III.—SECTION 1.

Having, it is presumed, conclusively shewn that an arbitrary arrangement has been made by the writer of the leading Manuscript as to the interval between the first and second dynasty of Pandion kings, we are not sure that this would be the best place for forming conjectures either as to the extent of power and character of preceding rulers, or for arranging a general digest; possibly better besetting the final cessation of the Pandion ascendancy. We do not assert that the introduction of the sage Agastya, is effecting the restoration of the place after going to decay, is also arbitrary and artificial; though we suspect it to be so. At all events he is a very convenient personage to all Hindu writers, who make use of his agency very liberally, and endow him with something approaching to ubiquity: we may here, perhaps as advantageously as anywhere, devote a little space to an inquiry respecting him.

He ranks among the maha-munis, or great sages: the period of his birth cannot be ascertained, and it is clouded by fables; but it must have been anterior to the composition of the Ramayana, Baratham, and other ancient productions, seeing that he is mentioned in them. He is said to be immortal, through the power of his drugs. He is decidedly the Hippocrates of Hindustan; and continues to be the standing medical authority for prescriptions. He is said to have resided on Pothiya-mali, or the hill Pothiya. Now Pothiya is a name of Thibet; but in the South he is claimed as entirely their own; that hill is considered to be proper to the Pandion kingdom; and is, we believe, the one known to Europeans by the name of Courtallam, where there is a beautiful water-fall; to which place also Europeans resort in the hot weather. Agastya is the father of the pure Tamil dialect, having first prescribed the rules of grammar and polished the language. A doubt has existed whether there be not two persons of this name, which doubt we cannot solve; but think it may have arisen from a wish on the part of the Bramins to exculpate the maha-muni from the blame of certain alleged heterodox opinions on the subject of the popular mythology, by imputing them to an inferior person. The more prevailing belief admits only one person of the same name. He wrote many works, moral, medical, and chemical: he also, least to his credit, buried himself in vain researches after the philosopher's stone. An anonymous authority says, "According to his own declaration, it appears that he composed "three millions of stanzas on the vanity of the world, and follies of the human race; one "million on medicine; and two millions on alchemy; which latter was the principal theme "of his study. Of his moral works, very few are in circulation, as the Sanbiyazis, who
"appeared in the succeeding ages, tried their utmost to keep them as secret as possible; and,
whenever they had an opportunity, they did not hesitate to commit them to the flames. In
one of his moral cantos, entitled 'Muputhu,' (or 'Thirty Stanzas,' not unlike the Wisdom
of Solomon, he gives ample reasons in refutation of the notions which the people of the
world entertain about Siva, Vishnu, and Brahma; and proves that penance, bathing, and
self-immolation, are unnecessary (as the means) to obtain a passage to Kailasa (Paradise);
and at last instructs to worship Parabrama (the Supreme Being)."

His works, now in existence, are usually entitled from the number of stanzas which they
contain: as, the Thirty; the Two Hundred; and the like. The Editor has not seen the
Muputhu, but has heard of a poem of one hundred stanzas; and has in his possession a canto
of fifty stanzas, four lines each, entitled the "Wisdom of Agastyar." The author therein
announces his intention to explain the mode of the creation of all things in existence. The
last six stanzas, from the forty-fifth to the fiftieth inclusive, are the following:—
The following is very nearly a verbal translation.

That blissful Spirit which pervades all things, few regard with affection, or retain in mind. But if thou ponder his illusory form with devout regard, then thou wilt know the nature of this immaterial Being.

O child! carefully, and with intent regard, consider what is visible, which shines with the light of the sun; and has no difference of sex, although the idea of the supreme Brahm may be taken under the notion of a masculine form.

That splendor is characterized by immensity. It needs no adorning; is above all praise: when attempting to declare its reality, we find ourselves dumb.

The five elements, each taken apart, do not know this (pervading, immaterial) Spirit; nor yet its perfect order, in all things complete. In its splendor there is nothing deficient. It has not the colors attributed to Vishnu, and other idealities, but) is of the purest radiant white.

The Brahm ginst milch cows in his premises. Even so, man has five senses to be compared to those animals:—these go about feeding and wandering at will, in the house (or mind) of such a one as regards not that superior splendor. But if any one will restrain their giddy wandering, then will the milch cow yield milk in the house of the Brahm: (that is, then will the senses contribute to the satisfaction and nourishment of the soul).

(Thus) the Being described by five letters continues filling all things. He by five letters made the five elements; by five letters he created many forms of animated beings. By five letters he sustains and preserves the universe.

These verses it will be perceived are of the mystic order; and, indeed, approaching more nearly to the tenets of the Molinists of the Roman Catholic Church, in their day, than would be antecedently supposed. They seem to inculcate something more than the mere soul of the world; and rather announce a distinct intelligent mind. So far as a superiority to popular errors is concerned, Agastyar of India may perhaps claim to rank on a level with Socrates, or Plato, of Greece.—Fancy has induced the writer to turn the lines into a measure little attempted, and indeed not well suited to the English language; which will, however, on other accounts require the tolerance of the reader. The last verse only is materially paraphrased.
That blissful Spirit, which pervades all things,
Few duly meditate; yet from the heart-springs,
When deeply ponder'd, sweetly it knowledge brings,
  Teaching his glory.

Child of my tutelage! look at creation
Vividly brighten'd, and mark each location;
Of Him, without form, of endless duration,
  Telling the story.

Poor is the beauty that needs much adorning.
Look at the splendor, more pure than the morning—
Immense: yet its praise when we feebly are forming,
  We speechless remain.

Inanimate principles know not his being;
Nor colors describe, nor by them can we see him,
Immensity filling, whence nothing is fleeing,
  In all his domain.

But mark me! thou'lt know him by deep contemplation,
Restraint thy senses within their vocation;
For, wandering abroad, these in wild ambulation
  Are milk cows unfetter'd.

But guarded at home, as the milk cow yields food,
Even so will thy senses administer good:
And while on his splendor thy thoughts firmly brood,
  Thy heart will be better'd.

Five letters are emblems, five elements, forms,
Assum'd by the All-present; who, far above storms,
Or frailties of men, revivifies, warms,
  And nourishes all.

'Tis He, who creating all things that have breath,
Governs all things, attentive to all that he saith,
And, holding the issues of life and of death,
  Whirls this terrene ball.

The mystical five letters herein alluded to, appear to the writer to afford a clue to unravel all the personifications, and multiplied consequent practical absurdities of the Siva sect; the key being carefully kept by the Bramin and philosophers. In other words, there
is, it is believed, both an exoteric and esoteric system: the former for the vulgar, consisting of rude personifications or visible symbols, and consentaneous with the varied and absurd idolatry everywhere existing around; the other, a refined system, resembling Spinozism, admitting only one pervading and directing mind, identified with and inseparable from the existence of matter: consequently very different from the more elevated doctrine of one supreme, self-existent, independent, and intelligent, First Cause; from which being all other beings and things proceed, and on whom all others depend.

It will be perhaps as much a duty as a pleasure to explain somewhat the aforesaid cabala, as far as we are able. The mystic Śiva letters are, ē, ē, ॐ, ॐ, ॐ, made into the technical word, Namastivāyā. A devout Saiva, to whom the latent import is unknown, is instructed by his spiritual guide to cover one of his hands with a cloth, and bowing his head, softly to repeat these letters, numbering the repetitions of each letter by touching with the thumb on the joints and tip of each finger, and then with one finger the joints and tip of the thumb. Each index gives one repetition, and the whole hand five repetitions; the greater the number of repetitions the greater the act of virtue: they are also preceded by mentioning the mystic syllable āum, or o’m, common to all classes of Hindus. In the opus op:ratum of this āum and pater system consists the merit; though the meaning be to the devotee unknown. But the recondite sense, it is believed, may with some confidence be stated to be the following:—

The five letters have a reference to the five senses, and also to the supposed five elements; akāsh, or ether, being added to the four elements, heretofore of western philosophers. Now as the five senses are to the human body and soul, so are the five elements to the corporeal substance and incorporeal pervading Spirit, or soul of the universe. Hence, according to the preceding stanzas, the five elements if taken separately are not, when distinct, the immaterial being, nor have they a separate intelligence. The five senses, when controlled, may minister to the intelligent mind; though being uncontrolled, and very usually, they become inlets of evil. The being described by five letters is declared by the manifestations of himself, termed elements; yet he fills all—they all emanate from him: the five elements enter into the composition both of sentient and inanimate beings, and they are instrumental in the great work of preservation.

But this system is at once too recondite and too simple for the mass of the people; and hence the multiplied and gross personifications thought necessary, both to please them, and to support temples, shrines, and Bramins; many of these last, it is believed, ascend no higher than the vulgar, whom they at once cheat and despise; while they often catch the popular frenzy, and are as “mad after their idols,” as the meanest and most illiterate of the crowd. To such persons, Sannyasis not being excluded, the works of sages like Agastya would not be palatable; and when we find them introducing him as mingling with the popular worship, or leading the way, we must understand either that they bring him upon the scene without his leave, or else that he was occasionally capable of the duplicity and weakness ascribed to Socrates—superior to popular notions, yet yielding to them to avoid popular odium. At this distance of time, we can only regret that Agastya, who seems to have approximated towards the truth, should have lived so late, when the pure truth had become disguised, falsified, and forsaken; or else that he did not live later, when with a
mind in some degree prepared, he might have caught the beams of truth as issuing fresh and pure from the original fountain.

As mention has been made of the mystic trilateral om, which is common to all classes of Hindus, and probably antecedent to the five letters of the Suivas, or eight of the Vaishnavas, we feel bound to state our impression, that it is a fragment handed down from very remote antiquity; and while far, very far indeed, from looking on the Hindu Trimurti, or triad, as either a proof of, or a resemblance to, the scriptural doctrine of the Trinity, we do yet think that like several of the Hebrew letters and mystical symbols, this was also an indication derived possibly from primeval times of a traditional belief in a three-fold unity in the Godhead. It is not consistent with the other mystical refinement mentioned, by which we apprehend its import to have been materially superseded, but it is higher; and, as we fear, its import has long since been lost to those very Hindus who have handed it down, and now regard it simply as an awful mantra, or charm, without consciousness of its meaning. If this view be correct, an intelligent Christian might use the trilateral syllable as an emblem of the Deity as innocently and as definitely as he may employ a triangle. All such emblems are imperfect, a mere accommodation to aid the mind in conceiving an abstract, and to the full extent, incomprehensible idea; but the moment the memory of an emblem merely ceases, and personification commences, a dangerous departure from the truth also begins; and to personifications, and ill understood emblems, aided by depravity of heart, all the idolatry and polytheism which exist may, we conceive, be ultimately traced.

But let us now return to Agasthya. There are portions of his works, those we mean relating to medical science, as far as known by him, from which practical good might result were they translated and published. Dr. Ainslie, of the Madras establishment, in his Materia Medica of Hindostan, has paid a tribute of respect to the prince of Indian doctors, and has given a catalogue of his medical works, either original, or translated, as in some few instances, from the Sanscrit. They indicate much labor and research. His பவருணு (Perunul), for instance, consists of ten thousand stanzas on diseases, regimen, and connected topics. Other works are not so diffuse. The writer has some of them in his possession; but partly from want of time, partly from not having an intimate acquaintance with medicine, and partly from the difficulty of identifying every herb or mineral, he has not paid much attention to them, such as they might possibly deserve; not as guides to scientific men, but as hinting at properties of medical substances capable of useful investigation or improvement. The subject however is foreign from the purport of this work, except as needful to illustrate the character of one of India’s greatest philosophers.

We shall leave with the reader the victory, or historical circumstance, indicated in the fiftieth Tiruvilliamel, and come to that period which, so far as language and poetry is concerned, was the Augustan era of the Pandion kingdom; yielding of itself a contradiction to the artificial position of the flood, already sufficiently elucidated. The reader may have traced from the time of the minstrel Panen, the Orpheus of his day, the indications of a taste for recitative compositions, accompanied with the lute. From such a source, improvement of language must ultimately arise. Thus, in process of time, Madura became celebrated as the university of the whole Dravida country; and to the decision of its Senatus Academicus, or College Bench of Bramins, all productions were necessarily submitted before they could
fix themselves in popular esteem. We might of course expect that the Bramins would trace such a circumstance, not to kingly patronage, but to some mythological fable. And in that devised for the purpose, the character of their gods suffers, as usual, in their hands. The college bench itself is also invested with fabulous properties, sufficiently explained, we presume, in the fifty-first Tiruvilaiyad. From a manuscript prepared by the head Bramin at Madura, with a view to present it to the late F. W. Ellis, Esq., we have obtained the names of the celebrated forty-eight poets and judges of poetical composition, who were famous in the southern part of India, as the Pandits of Benares, Doctors of the Sorbonne, or Savans of the French Academy, are, or have been, in other places. The list is the following one:—

<table>
<thead>
<tr>
<th>Kavilar</th>
<th>Pottiyan</th>
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<tr>
<td>Paranar</td>
<td>Musukiranar</td>
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<tr>
<td>Narikirer</td>
<td>Caveripumpattanadhuvaru</td>
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<tr>
<td>Mamuler</td>
<td>Marathanelanathanar</td>
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<tr>
<td>Kaladanar</td>
<td>Barathampadiya-perundevanar</td>
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<tr>
<td>Ukra-peruvuruthiyer</td>
<td>Urttirenkannenar</td>
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<tr>
<td>Sittali-chattanar</td>
<td>Perunchittanar</td>
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<td>Maruthuven</td>
<td>Nariverutlliar</td>
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<td>Tamotheren</td>
<td>Sengunaruvarukirar</td>
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<td>Nacandevanar</td>
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<td>Arisilkirar</td>
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<td>Ponmudiar</td>
<td>Urigurumuttukottanar</td>
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<td>Gauthamanar</td>
<td>Vrikadimethiyar</td>
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<tr>
<td>Urttira-sanmanar</td>
<td>Tallikaverisattanar</td>
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<td>Nallathanar</td>
<td>Selurkodankannenar</td>
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<td>Sirucarantambi</td>
<td>Canundurkirar</td>
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<td>Arsiriyannalantwanar</td>
<td>Vennikutoliyar</td>
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<td>Carandiyar</td>
<td>Nachumanar</td>
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<td>Cakaipadinayer</td>
<td>Narpavathanar</td>
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<td>Alankodeivanganar</td>
<td>Orambuthiyar</td>
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<td>Teditaliviruntandiyanar</td>
<td>Kulapathinathanar</td>
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<tr>
<td>Marakodeimarathanar</td>
<td>Mudatamakanniyar</td>
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<tr>
<td>Velluvihiyar</td>
<td>Kavuniyanbarathayanar</td>
</tr>
<tr>
<td>Yerichelur-madalanar</td>
<td>Mathuraimasiyannallantwanar</td>
</tr>
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</table>

They are also given, with some variation as to some of the names, by Sarvanaperumal the native editor, at Madras, of the Cural of the famous Tiruvalluver, with a specimen of their decision on the merits of that work. Among them Kavilen, or Kapiler as sometimes spelt, though brought up by a Bramin, is considered to have been of mixed birth, and a brother of Tiruvalluver, who was protected and educated by a Pariar; and if this opinion be well founded, it makes Tiruvalluver contemporary with the original Bench of Bramins, on which, as some say, a seat was conceded to him; and also with the purest period of Tamil poetry. Though a little out of place, it may be necessary to mention the brothers and sisters of Tiruvalluver. These are, of the former, Kapiler and Athikannen; and of the latter, Avyar, Uppaga, Murega, and Valli. Hence it will be seen that Kapiler, and perhaps
Athikannen, belonged to the bench: though writing on the authority of Cavellly-Venkata-Ramaswami,* (now a vice-president of the Hindu Literary Society,;) it would appear that some legends make the whole of this family to have been born of Bramha and Saraswathi, (no doubt a poetical figure) but differing, except in the case of Kapiler, and possibly Athikannen, from the fable of the Tiruvillaidel.

The cause of the prize for poetical composition being given, is stated minutely in the original of the fifty-second Tiruvillaidel, and may be seen in the work of Cavellly-Venkata-Ramaswami on the Dekhan Poets;† though he erroneously represents the bench as given in the reign of Vamasudamani, and the question as being formally propounded instead of being left to be discovered: he also spells the poor Bramin's name, Dhamaga, instead of Terami, or Dermi as it might be spelt; and Kiren, or Narkiren, according to the learned Vice-President, was Sathara. But as his book relates chiefly to writers who may be called northern in respect of Madras; as most of the information in the book was collected in the Dekhan proper; and all the names savour of Telugu or Carnataca orthoepey; so there is some reason to suppose, that the praiseworthy biographer, in some cases at least, followed traditionary reports and verbal authorities, without having had access to the manuscripts which we have followed; being the sources whence we derive information from the fountain-head. Observing, by the way, that Vamasu-Sudaman and Sembagama are only two names of the same person, (the latter being rather a sort of nick-name,) we may proceed to state, on the authority of the Madras Saravanaperumal,‡ that when the god had vanquished Narkiren, it was denounced, as a penalty on the critic's obstinacy, that he should be overcome by a Parier poet: and this statement brings us to a little fuller notice of Tiruvalluver.

His father was a Bramin, named Yanarsal-Bagavan; and his mother a Parier, named Athi of Ciruev: as was the case with his brothers and sisters, he also was abandoned by his parents in infancy; and was brought up by a Parier of the Valluver sub-division, who resided at Mailapur (or St. Thome), near Madras. This man had his foster-son well instructed in the Tamil language, and on the youth's exhibiting indications of talent, it is stated that the people of the neighbourhood formally requested him to write some work in elegant language, imbodying the substance of the Vedas, from the Sanscrit, which should be generally acceptable to all classes of people; and which might, at the same time, humble the pride of the Madura college: the arrogance of the professors belonging to it having become offensive. Tiruvalluver, guided by advice, had the address to select three topics of general interest, and to avoid entirely every thing that might be disputed or might be offensive to any of every sect: adding to this precaution great ingenuity of thought, and peculiar beauty and elegance of language, he produced a work which united every suffrage; and stands confessed, even to the present day, to be the best and chief of all compositions in the polished dialect. It was not enough, however, to write such a book; it must of necessity pass the college, both for the sake of its own reputation, and for the indirect object of humbling the professors. There are various accounts as to the result of the reference: Cavellly-Venkata-Ramaswami tells us, that while Sathara (or Narkiren) was in conver-
sation with Vada-kadar (Idei-kadan), the poet Tiruvalluver appeared, and laid his compos-
sition on the bench, which suddenly vanished. But the traditional account at Madura is
somewhat different; according to which, the said poet, on the reading of his poem, obtained
the suffrage of an aerial voice, of Saraswathi, and Siva, together with the unanimous
approval of the whole forty-eight; while the bench on which they were seated, according
to its alleged miraculous property, was found to have elongated itself, and to afford room
for just one more individual. The professors understood this as a divine intimation that the
place belonged to the stranger poet; he was accordingly declared to be made a Bramin
by extraordinary merit, and was invited to take a seat, as it appeared to have been
appointed to him.

Another verbal and traditionary account is, that since Tiruvalluver was of the Pariar
class, the Bramins would not suffer him to come near them; on which he requested leave
merely to lay his book on the bench, which leave being granted, the bench dissolved into
water, and the forty-eight fell on each other in confusion; when after a while the bench, in
its original small dimensions, reappeared, bearing the book upon it: an aerial voice was
heard, and the Bramins afterwards pronounced their approval.

Sarvanaperumal, the native editor of the work, has stated nothing concerning the
enlarging or disappearing of the bench; but gives the various decisions pronounced. The
aerial voice said, that only two, that is Urittira-Simmanar and Tiruvalluver, should be
allowed to sit on the bench. Saraswathi declared, that by her means the four Vedas had been
pronounced, and the fifth Veda, the Baratham, that she also had uttered the Cural. Siva
said, it was an unfading flower. Ukrapuravaruthiyar said, that the writer was no other than
Brahma, and as such he would worship and attend to him. Kapiler said, that though the
book was small, the meaning was extensive, even as in the drop of water on the top of a
blade of grass might be seen reflected the image of a great tree. Paranar said, that the
two-feet stanzas of the poet measured the thoughts of all mankind, even as Vishnu, when
incarnate as a dwarf, put one foot on the earth, extending the other even to the heavens.
Narkiren said, that the poet, fully understanding the four subjects, virtue, property, pleasure,
paradise, was benevolently inclined to make others understand three of them as well as
himself; and that the gratitude due to him was like that owed to the cloud that showers
down fertilizing rain without requiring anything in return. Mamuler said, this as we thought
stupid Pariar is in reality no other than a god. Kaladanar remarked, that the book had the
rare merit of harmonizing the suffrages of the six sects, who would all admit the system to
be their own.

So much may suffice, without aduding all the opinions delivered. The book has other
adverbs to be noted. It is the only one (with the insignificant exception of some trifles by
Ayyar) which the Hindus have as yet thought proper to print and publish, as specimens
of their credence; and which they thought they could venture to place side by side with
the Scriptures, and other printed publications by Christians; whose activity had begun to
excite jealousy and alarm in the minds of such Hindus as professing themselves to be
Nyanis, or philosophers, could neither defend nor approve the vulgar idolatry of the land,
nor admire the Bramins, nor fence off the appeals of a purer system, without some such aid.
The writer is grounded in this statement by his knowledge of details most probably needless.
to be here obtruded. Another adjunct is, that it is the only book from which the great Tamil scholar and admirer of Hinduism, the late learned and talented F. W. Ellis, Esq. thought proper to translate and exhibit to the European community as a specimen of native ideas; and he chose, very naturally, the portion expressly treating on virtue as the most unexceptionable portion. Cavelly-Venkata-Ramaswami says that Mr. Ellis translated the whole; but this we believe is an error, occasioned perhaps by writing from memory when at Calcutta, or by inadvertency.

It is, however, of more importance to remark, that the portion of the work which treats on virtue itself, is, in many points, deficient, and in others, opposed to Christian morality; and both systems of virtue, though they agree in a few things, yet, taken in the whole, they cannot stand together. We need not enlarge: but it is because of the published specimen of the Cural, by Mr. Ellis, that we have not thought it indispensable, or necessary, to give a specimen in this work. We have conceded to Tiruvalluver that high praise which he certainly merited, without thinking it necessary to advance his claims beyond the boundary of truth.

Next to Tiruvalluver and Kavilen, the most distinguished writer of the family was Avyar, whom Dr. John, in the Asiatic Researches, has dignified with the title of "Female Philosopher." We believe, under correction, that the reverend divine was misled by some native in the story which he has given of the manner and attendant circumstances of her birth; most of which at least relate to a very different person, who lived in an earlier age and distant place. The statement of Cavelly-Venkata-Ramaswami is more simple, and we believe more correct: which is, that when abandoned by her unnatural parents, she was brought up by a Panakan, or servile caste songster. Her short didactic pieces for children, usually known under the names of Adhi-sudi and Konrai-venthen, are, we believe, correctly translated by Dr. John in his paper adverted to; but extreme brevity, joined to ancient language, renders one or two of the aphorisms obscure. They were printed a few years since, by the native editor of the Cural, with a paraphrase in the common dialect. Cavelly-Venkata-Ramaswami says that Avyar also wrote on medicine and astronomy, none of which productions we have seen, or otherwise heard of. His specimen of her geography is not a very propitious one; owing to his not giving the original, and not being any way felicitous in his English version. We possess a few quotations from her geography, made by the head Brahmun at Madura, relating to the boundaries of the ancient Sora, Sera, and Pandian kingdoms; apparently more like every-day geography, than the information that "fair Kanchipuram is a luscious cake of unrefined sugar." Avyar, however, understood the genius of her countrymen; and we have heard some traditionary account of her having proved herself both more keen and clever than even her brother Tiruvalluver, in first discovering the meaning of some Sphinx's riddle: a species of ingenuity admired by the natives, as it has been in most semi-cultivated countries; which at the same time is not essential to magnitude of talent, due, as we conjecture, in preference to the brother. With all the native admiration for Avyar, is it not surprising that the Hindus of caste so perseveringly and inveterately oppose native female education? If there be any thing wanting
to the intelligence of Hindustan, it certainly is the seeing the necessity of well instructed, confidential, and honored equals of the other sex; the giving confidence, cemented by an indissoluble bond, to one only; and making that one a companion and friend. Till such a result can be some way or other accomplished, little will be done, comparatively, towards the real amelioration of India: nothing but a general reception of Christianity has yet accomplished such a result in any country. That only, it may be inferred, can effect it in this land: and who will say, that it is not a result devoutly to be wished? Well educated, and especially Christian, females, who understand their own just and hallowed privileges, should do their best to scout from society those who, while professing a more elevated and purer faith, are yet directly or indirectly opposed to the true amelioration; that is, the evangelization of India.

Adverting to the fifty-fourth Tiruvillaiadai, it will not be needful to say more of Agastyar, having already stated that he is considered to be the first improver and father of the Tamil language. Beschi tells us that a few of the rules laid down by Agastyar have been preserved by different authors; but that his own (as we presume grammatical) works are no longer in existence.* There is most likely an anachronism in the Tiruvillaiadai, to be accounted for only by the fable of Agastyar being always alive. Perhaps the whole is a sorry excuse of the Bramins for not better cultivating their own tongue. In the next sacred amusement, the dumb child is to be regarded as a representative of Venaigen, the god of letters, also considered to be dumb: the patronage of eloquence being reserved for Sarasvathi alone.

Who the sage Idei-kaden of the next amusement was, we have not ascertained by any occurring information. Suffice it therefore, that he was a poet and panegyrist. But what a lesson is taught us by the whole connected account! That stone images could not quit a particular locality without help, nor doors be opened without connivance of the Custodes Secrorum, we suppose most of our readers will admit. Then what an intelligent king! was Kulesen; and how edifying his alarm and devotion! What hadji of Mecca, or pilgrim of Jerusalem, but must have been humbled within himself under conscious inferiority, had he seen this exemplary king, coming down from his throne, casting himself into the dust, and, with piteous lamentation, rolling his royal body over the intermediate distance between his palace and Vada-Mathurai, in order to beseech two or three stone images to condescend to return to their more accustomed abode. For ourselves, competent admiration is not practicable; and we shall therefore observe simply, that we once had an opportunity of seeing this anya-pirakachinam, or rolling of the body, performed. On the bank of the river Vagai, a little to the west of Madura, there is a small Naga-coil, or serpent temple, where the only images are Cobra-capeillas, with red-mouths: on visiting this one morning early, there was a Sudra man rapidly rolling himself round it, with frantic gesticulations and incoherent expressions, deaf as the snakes themselves to any sound less musical than his own voice; nor would he cease till the prescribed number of circumgyrations were accomplished. His manner then totally changed; his sentient faculties seemed to have evaporated under the discipline; and all that could be distinctly gathered from him was, that if he did not perform this ceremony.

* Introduction to Grammar of Shen Tam|—Babington's translation, p. ix.
punctually and accurately, the god would come and cut him in two; saying which he, somewhat sullenly, went away. On inquiry afterwards, it was learnt that there was a man in the town, a professor of this rolling art, probably the identical person, who actually supported himself by performing the devotional exercise by proxy, for a consideration, on behalf of those whose duty it would righteously be to discharge it, but who would rather pay a trifle and be excused.

As regards the following tale about Siva, Parvati, and the shark, and even down to the end of the pathetic narrative of Manikavasagar, we hardly know whether we should pay any compliment to our readers or ourselves were we to add any serious remark; except perhaps it be that the Bramins have shewn full and true intention to make their god a most witty and deceptive personage; and the protector of fraud, if Manikar's spiritual wisdom might add to their worldly benefit. We shall sum up, therefore, by observing that Caveltty-Venkata-Ramaswami ranks Manikavasagar among the Dekhan poets, and speaks of a volume of his effusions, entitled Chidambara-cora. Any further information, than that already given, has not been obtained.

It may here be observed, that most, if not all, of the Tiruvilluvelis, are matters of annual commemoration. Thus the god goes every year into the bed of the Vygat to carry mud as a cooly; and we have ourselves seen his procession to fish, or catch the shark, according to the fifty-seventh sacred amusement. There is another event, more certainly of historical character, and of more solemn commemoration, which we shall have immediately to notice; and may accordingly proceed forthwith to some disquisition, long postponed, concerning the Baudhists or Samunals.

The origin of this sect is involved in much obscurity. It is a connected question, whether the Jainas and Baudhists are of common origin; differing only by such variations of opinion as separate residence in distant countries might, in the course of time, of itself produce. If such, as we rather conjecture, be the true state of the case, then the city of Benares would be the place, and the alleged incarnation of Vishnu as Buddha in the two-thousandth year of the Cali-yuga, would be the time, of its origin. It appears, however, that the Baudhist priests of Ceylon deny any relation of their founder to the Buddha of the Hindus: the two words, as spelt by the two classes of religiousists, differ also somewhat, it would appear, in the orthography. It is further to be noted, that a part only of the Hindus admit Buddha to be an incarnation of Vishnu. And it is very certain, that between the Baudhists and the Hindus there has always existed an irreconcilable enmity. Notwithstanding every such discrepancy of statement or opinion, the prevailing impression produced on our own mind, by such evidence as has been attainable, is, that the origina of Baudhism was, as stated by the Bramins, at Benares. All the connected fables, written in the manner of the Bramins, we should be disposed to reject as mere garnishings of the simple fact. The reader may see them at length, by referring to Colonel Vans Kennedy's account of the legend of Divodasu.* We consider it much too inane to receive credence, or merit lengthened quotation; suffice it therefore to admit, that a sage appeared at Benares: whether he were an incarnation of Vishnu or not we do not inquire. This sage deprecated the prevailing religion of the

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* Hinde and Ancient Mythology, Appendix.
Brahmins; opposed sacrifices; and inculcated ideas concerning the immaterial Being, or soul of the world, very similar, as we conjecture, to the notions of Agastya before stated. That Buddhism amounts to Atheism, as has been asserted, we are slow to believe; though it certainly is not such a faith in the being of God as the superior light of Christianity has revealed to persons more favored. Nor do we think that the Buddhists teach the annihilation of the soul after death; seeing that they preserve the idea of transmigration, and their system retains the moksham, or beatitude of the Hindus; consisting indeed in an absorption into the essence of the Supreme Being, but an idea which we hesitate to confound with the associations created by the modern infidel term annihilation. It differs from this idea, at least as much as it differs from the elevated Christian doctrine of the soul's beatitude. That Buddhism was at first nothing more nor less than a partial reformation from Brahminism, and that as a reformation it was hated, persecuted, and in many places nearly destroyed, is our prevailing opinion. We think "the mild heresy," as it has been termed, when no longer borne with at Benares, emigrated towards the south, and immediately or subsequently to the eastern countries of Thibet, China, Burma, Siam; from which last it probably came to Ceylon; from Ceylon entered continental India, and spread itself, not only over the neighbouring Pandyion kingdom, but northerly to Chillumbram and Conjeeveram. These are the Buddhists, Samunals, or Jainas: names which we conceive denote substantially the same thing; the Hindus uniformly having so many names and appellatives of one object, that variations of names is not a matter of consequence to rest upon. There exist Jainas also in the north around Moorshedahad; and, we may presume, even to Benares. A few reside in Madras. They are also found in considerable numbers around Conjeeveram, where their sect once greatly flourished. Dr. Francis Buchanan, in his agricultural tour, represents these people as saying that they were the original possessors of the country; and that Brahminism was a comparatively modern innovation. This is correct, without therefore making Buddhism antecedent to Brahminism, for the former once had complete ascendency in that neighbourhood, and even sat on the throne; but at what period precisely it was repressed and overcome by the Brahmins we have not such clear information, as concerning its suppression at Madura.

This latter suppression, after only a brief ascendency, is narrated in the sixty-second and sixty-third Tiruvillaitel. The impalement of the leaders of the Samunals is an unquestionably historical fact; supported by unwavering tradition, and by a yearly commemoration in which this impalement is acted over again as a public spectacle, conveying no exalted idea of the humanity of the Brahmins, or of the people, to whom it annually gives fresh delight. We will, however, diverge from this subject for the present.

From a part of Mr. Wilford's Essay on Egypt, where we believe he may be trusted, we are informed that Mahiman,* a form of Siva, who came intentionally to delude and destroy Divodasa, had a son named Sarmana Cardama. Captain Mahony, in his interesting paper contained in the Asiatic Researches, (vol. 7, art. 2.) tells us that Ganteemeh Bhoodha is the same as the Siamese Sommono Kodom; more properly according to the Singhalas

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* Mr. Wilford's forced etymology confounding Mahiman with the Egyptian Memnon, we are sorry to see has been implicitly followed by some other writers.
Sommono Gautemeh. "Sommono, in the Pali language, implies a renowned saint," we are informed. Further, we learn that the Pali language is called Magedei, and Moola-basha. Again, we find that the Baudhas place the sacred Bogaha-tree (of which much is fabulously narrated) in "the Kalleengoo country," and a descendant of the king of that country first, after the fabulous times of Rama and Ravana, discovered and ruled in Ceylon; bringing with him Braminism, not Baudhism. Now here we find some points of interesting deduction. Sarmana Cardama we may safely conclude to be the same with Sommono Kodom and Sommono Gautemeh; but if Gautemeh Bhoodha, that is Bhoodha, the son of Gautemeh, be the same, either the fable of Mahiman must be rejected, or Mahiman be identified with Gautama, of whom Buddha is usually considered the descendant. Without however embarrassing ourselves on that point, it may suffice to trace the identity of the Cingalese Buddha with the Sommono Kodom of Siam; and the origin of his sect, through the Pali or sacred language, to the Magadha and Kalinga kingdoms. Magadha is the province of Behar, and Kalinga, the neighbouring one of Orissa; both of them the seat of ancient kingdoms. The Pali language, which differs materially from the Cingalese, is unquestionably a dialect of the Sanscrit, and has a surprising affinity with the Tamil. Many of the words mentioned by Captain Mahony are Tamil, only differing a little in termination; and this harmony is visible in some words derived from the Sanscrit. Moola Basha, also, in pure Tamil, is पुल-पश्चि (Mula-pashchi), and means "Original language," or that from which another is derived. Sommono and Sarmana, the origin of the term Samunals, we conjecture to be dialectic variations of Svaras-mana, a universal or very illustrious sage. We may thus trace a connection between Siam and Magadha, and between the Pali with the Sanscrit, through the Magadha tongue, one of the Pracrita, or spoken dialects of Sanscrit. If Baudhism therefore did not emigrate directly from Benares to Siam, it must probably did so by way of Magadha: an early connection is also established between the succeeding Kalinga kingdom and Ceylon; though the discovery of the latter by Vijea-Singhebe-Coomarroo, according to the account given by Captain Mahony, had nothing to do with the introduction of Baudhism into Ceylon, since we learn from the same authority that Baudhism was not established in Ceylon till the ninth king after Vijea-Singhebe-Coomarroo. It has however an interesting relation with the continent, since Captain Mahony states, on his native authorities, that Vijea married a daughter of Pandoovas-ratteh, being none other than one of the Pandion kings. At the same time, manuscript authority of our own enables us to correct the statement given; for if this manuscript be to be fully relied on, it must have been a later king than Vijea-Coomarroo, who suing for the daughter of a king of Madura was rejected; but was supplied surreptitiously with a wife by a subject of the latter king, who gave one of his own daughters. This manuscript also states the fabulous birth of the first king of Ceylon in a different manner from Captain Mahony, though allowing of the inference, that the same person was intended. It expressly states that the Samunal sect came from Ceylon, and thence spread itself over the continent. As the chief use of this manuscript in illustration will be at the later period, to be included in the second volume of this work, we reserve its insertion to that place; what has been stated here being sufficient. On the whole, we conclude that the Samunal religion may be traced pretty conclusively to Ceylon; thence to Siam; thence to Magadha, in Behar; and thither it came most probably.
from Benares. We find also from Captain Mahony's paper, that Hinduism in the worship of Kandekoornareyoo (that is, Scanda, Karticeya, or Subraminy) had extended to Ceylon; most likely from the southern portion of the peninsula, where he has many temples, and is held in great veneration. Feeling grateful to Captain Mahony for the information imparted through his paper, we are persuaded, that had he, at the time of writing it, been more fully acquainted with Hindu histories and fables, he might have thrown still greater light on the subject; and this we conceive to be yet possible for any learned man to do who is acquainted with the Pali language and Cingalese traditions.

We must now confine ourselves to our immediate theme. The narrative in the Tiruvilliadels is as minute as we believe we can make it; for tradition, while it confirms the account, reflects but little additional light on the transaction. It indeed states, not that the Samunals impaled themselves, (as the Stalla-Purana softly words the matter,) but, that on refusing to embrace the Braminical and Saiva faith after their defeat, they were impaled by the king's authority and power: which seems the more likely circumstance of the two. Cavely-Venkata-Ramaswami, to whom we have already been under obligations, gives us a brief notice of Gnaana-Sammandhar, (as he spells the name, with the prefix of guana or wise,) but his account does not elucidate the transaction in question. He merely mentions, that this person, the Sampanten of the Tiruvilliadel, was a Tamil Bramin poet, born at Sheally near Chilambrum; well educated in early life, and very prudent; the author of a work called Tenaran, narrating the controversies which he had with the Jainas, and the tenets of that heretical sect; and that no account of his death has been handed down. We must therefore take the account of the Stalla-Purana just as we find it. As regards the Palm-leaf-writing, which ascended the Vygai river, tradition has stated a circumstance not mentioned therein, which is, that when the Samunals threw in their writings, one only among them ascended up the stream, to the distance of four feet; on which the Bramins plucked it out, saying it was holy and ought to be preserved. Hence it is said, by some, that the book was called Nal-adiyar, from four feet (nal-adi). Others say the title is derived simply from the work being written in stanzas of four feet or lines, the more probable statement. Tradition ascribes this work to the Jainas, as well as other meritorious compositions in Tamil. The Nal-adiyar still exists: the Editor has never seen it; but received some years since, as a specimen, the following stanza from the mouth of a learned native, which he said he had committed to memory from it.

\begin{verbatim}
நலயணை போற்றும் பெருமையை நல்லிட்டு - நல
நலயணை போற்றும் பெருமையை நல்லிட்டு - நல
நலயணை போற்றும் பெருமையை நல்லிட்டு - நல
நலயணை போற்றும் பெருமையை நல்லிட்டு - நல
\end{verbatim}

That is, "As a very small seed of the Banyan tree, when (planted and) grown up, spreads into a very wide tree; so an imperfect deed of charity coming from the powerful, though in itself of little consequence, yet extends, in its results, as high and wide as the heavens."

* Beach, in his introduction to his Grammar of Shun Tamil, has mentioned the tradition: differing only circumstantially from the account here first given; yet so differing, as to impart a conviction that he had only received a loose and incorrect account of the transactions relating to the Braminical persecution. See Babington's Translation, p. xi.
With regard to the writing of Sampant'en, said to have ascended the river to so great a distance, we hear nothing of its preservation; nor any claim as to the Nal-adiyar being his. The whole of the miracles and fables, being translated out of Braminical language, we conceive to import no more than this, that the king was cured of a fever by the medical skill of a Bramin poet, when the other sect had failed in the attempt; and that, in a dispute which necessarily followed, the Bramin also overcame them, or was adjudged to do so, in poetry; the productions of the Samunala's being contemptuously thrown into the river as worthless; the Nal-adiyar perhaps being excepted. The influence of the queen, and king's minister, co-operating with the Bramin, especially when reinforced by the cure of the king, would be very sufficient, we surmise, to account for all following results; still more especially when the queen, minister, and Sampant'en, having asked leave from the god to destroy the Samunala's, were answered by an equivocation, or play on the word Sampantam, by the oracle, authorising them to do what they pleased. It is not needful to enlarge on the lamentable consequences resulting from the influence of a spirit of intolerance and persecution when in power; every where the effects have been felt and deplored. Christianity has been accused of participating therein; but the charge is unfounded: a spurious form of Christianity only has been implicated; and the sacred name itself prostituted, by irreligious men in power, more like Bramins than Christians. Christianity, in its own proper nature, is as abhorrent from persecution as it is from idolatry; usually having been identified with the purer but feeble few, it has suffered; but has never persecuted.

The last of the Tiruvilliadelc, seems introduced, so far as we can judge, only for the sake of Sampant'en. We can discern in it much to censure; but nothing to admire. And now, with a few closing observations, we shall take leave of the Stalla-Purana.

At one time we had thought to notice more particularly certain coincidences with some events narrated in the Christian Scriptures. On mature reflection, we are however convinced that these are remote, trivial, and quite distinct. We might, a la Wilford, have grounded some splendid theories on very faint resemblances: and some little detail, though now forborne, was once judged suitable, in consequence of having seen a book, in very low colloquial Tamil, professing to prove to the Hindus, that least proveable of all positions, that their religion is very nearly the same with Christianity; because of some forced resemblances of the kind intimated. The reader shall judge by a specimen, when we adduce the case of Sampant'en and the Samunala as being compared, and, in defiance of time and place, identified with the Hebrew narrative of the Prophet Elijah and the worshippers of Baal. Such a mode of jumping to conclusions, utterly invalid, has been more notoriously, and we should fear injuriously, made by Colonel Wilford, doubtless not without the best intentions; but such weak advocacy is emphatically treachery to the interests of truth: the cause of which needs it not; for it will always stand, like the vault of heaven, majestic in its simplicity. On this account we have regretted that the venerable Dr. Claudius Buchannan should, in one part of his estimable writings, have placed the smallest measure of weight whatever on Colonel Wilford's reveries about Salivavana; after having a page or two before stated the imposition practised on the learned inquirer by his Bengal Pandit.*

* Memoirs, Appendix I. and II.
could wish also to see another of those spurious coincidences about Shem, Ham, and Japheth, expunged from the life of Sir W. Jones by the late Lord Teignmouth.† While adverting to the point, let it be noted that we agree with Colonel Vans Kennedy (we hope on the same principles) that Christianity is not advantaged, but desecrated, by the comparisons and analogies of Colonel Wilford. In such a view of the case, though we have noticed, in passing, some coincidences with scripture narratives in the Stalla-Purana; yet being convinced that no labor could identify them, and no advantage result from comparison, we leave them to the reader’s own perception and judgment.

But the moralist and the philanthropist having reviewed the mythological legend pertaining to a large and famous temple, once connected with the metropolis of an ancient kingdom, with the eye of curiosity and merely literary research, may very naturally pause afterwards, and dwell for a moment on the moral lessons thence derived, and the probable measure of good likely thence to accrue to mankind. That such a review may be impartially made, we claim permission to remark, that in the abstract given there has been no misrepresentation. Strict impartiality throughout was carefully studied. In only one or two places the meaning has been slightly veiled, from a regard had to the delicacy of our readers, and a sense of propriety as regards ourselves. On this account, if guided by European notions, the Purana may be considered as represented a few degrees more pure than it really is. Faithfulness demands this observation: and for the rest, the abstract is a correct epitome. The reader will discover that to kill a Brahmin is the worst of crimes; having no expiation provided; subjecting the king of the celestials to the loss of his throne, and the king of an earthly government to the loss of his senses: while to feed the Brahmins is one of the chief of virtues; and treachery, fraud, and theft, if the temple, the god, or the Brahmins benefit thereby, is to be vindicated, if need be, by the express interposition of the divinity. The god is represented, sometimes sanctioning seduction and adultery by his example; and at another, interposing to prevent and punish these crimes where a Brahmin is the sufferer. He will find the doctrine of fatality inculcated; and the act of bathing in a particular tank to be of such virtue as to remove the worst of crimes, and even to quench the consuming fire issuing from an offended deity. He will find the gods sometimes superior to mortals; and mortals sometimes superior to the gods. He will perceive the clearest evidence of an intolerant, vindictive, and persecuting spirit in the Brahmins; and, anon, a king grovelling in the dust, imposed on by superstition and fraud. He will discern great reason to infer collusion of the Brahmins with foreigners; and still clearer evidence of equivocal and delusive oracular responses from the recesses of the temple. He will find the sum and substance of religion represented as consisting in the worship of a disgusting emblematical stone image; and discover a bold encroachment on the whole Hindu system itself, in magnifying one particular god, and one locality and temple, above all others. Add to this brief and rapid sketch, the deficiency of moral or religious truth apparent; and the beneficial influence of such a national system of faith and practice, speaking in the softest terms, cannot be great. Its injurious influence we shall prudentially avoid amplifying; and leave it to others, or to private reflection. Can a benevolent mind seriously wish that so interesting a race of people as the secular-

† Works, vol. 2, p. 249. It will be readily perceived that we advert, not to illustrations of Scripture, but only to forced identities.
classes of Hindus in many respects are, should be for ever consigned over to the influence of such a system of error and absurdity; and not desire that by emancipation from the yoke of the ecclesiastical Brāmins, (for there are some respectable secular ones,) they may burst asunder those chains that fetter alike the intellect and the soul, and prevent them from taking that place in society which God and nature appointed to them. Let the day speedily dawn! We are neither of those who, in undiscriminating language, abuse all the Hindus as the vilest portion of the creation; nor yet of those who hold them forth as patterns of every virtue. In medio tutissime ibis. There are some Hindus better than some professing Christians. The worst of both kinds are neither fit for heaven, nor exceedingly worthy even of the earth which they pollute. But to generalize, where it is proper to distinguish; or to heap communities together by the mass, is not true wisdom. The just comparison is, to take a Hindu, confessedly elevated to the highest degree to which his credence can raise him, and place him beside a Christian, confessedly of similar eminence; and here the most partial advocate of the Hindus must confess, we presume, that all attempt at parallel ceases. If the common observation, "would you know the character of the nation, look at the temple," hold good, as we conceive it does, then Hinduism cannot be practically beneficial; if the moral sun even at the focus be darkness, then it cannot diffuse light to the circumference of the orbit in which any attendant body may revolve. And it is not sufficient to adduce a few quotations from Vedas, or ancient law-books; and because these may be tolerably free from exception, whereby infer, that the Hindu system, as a whole, is one of purity, divine morality, and exhibiting elevated notions of the deity. Alas! both for the intellect, and the heart, of those who have ever maintained such positions; now happily and rapidly becoming obsolete. Benevolent laymen, we would invite both your study and your effort to diffuse among the intelligent Hindus, of all classes, if practicable, the benefits at least of sound physical science. Let them be made acquainted with medicine, with anatomy, with geography, with the outlines at least of astronomy; let chemical agencies, changes, and affinities be exhibited; the wonders of galvanism, electricity, and optics, be unfolded and explained: let the foundations of these, and kindred sciences, be shewn to be deep in truth and nature, and you will be benefactors indeed. You need not fear the charge of enthusiasm, sedition, fanaticism, or folly; and you may leave to others, who will bear the false reproach if they may but save the souls of men, that work which you will have begun; as much so, as they who break up the fallow soil assist in producing the crop equally with those who sow the seed, weed, watch over the rising harvest, and rear it to maturity.

We are aware that the day is scarcely past when such observations as these would not have been tolerated, without calling forth at least indignant emotions. But every unsound system must have its day; and when that is past, people wonder how their predecessors could have been so enormously infatuated. And posterity will wonder when they know that Europeans have proved greater obstacles to native improvement than the so much magnified prejudices of the natives themselves. The British legislature is holding forth privileges to natives on their becoming qualified; the natives are eagerly seeking for help and qualification. Do let us see and aid them. It is a nobler and more godlike work, than propping up tottering temples, and pampering proud and gormandizing Brāmins. Give to these their
temples altogether; give them their revenues, unpolluted ourselves by the touch; but let us also give to the common people the blessings of sound education and common sense. As to religion, there are obstacles; we speak not decidedly there, but will attend to a few objections.

There exist in this mass of countries called India, and very extensively too, certain notions on the subject of religion in general, and the religion of a part of the natives, or Hinduism, in particular, which a little examination might shew to be defective or wrong; and which may justly merit a little examination, without its being deemed offensive, or intrusive by any. Some few will expect it from the Editor of such a work as this, as a redeeming portion from what they might otherwise consider to be evil. A larger number may receive it with consideration and indulgence; a few may be displeased, though it is gladly hoped otherwise. The writer has a higher feeling to guide him than respect to men, however sincere in its due proportion—there is an actuating and a stern principle of duty, which must be obeyed.

What then are the notions to which allusion has been made? They shall be specified: premising, that they seem like varying shades of one painting, or different points of view in which one commanding position is contemplated. Setting aside the Atheist, as a rare and odious character, there are some who entertain a general contempt for all religion, grounded on the absurdities, inherently such of some systems, or those which, under various modifications, attach to some votaries of all. Others, consider all religions, without distinction, as equally agreeable to the Supreme Being. Others, consider that differences of religion are permitted, and are adapted, and best adapted, to the particular countries where they prevail. Some grant the speculative excellence of the Christian system, and its sacred writings, over the Hindu system, and its so called sacred writings; but they contrast some disadvantageous points of exemplification in which they say the Christian is inferior to the Hindu; while the faults of the Hindu are kept out of sight, or pleaded for on the ground of his deficient system, and his knowing no better. There were, a short time ago, a few persons who, guided by veiled and polished representations of the early Hindu system, certain parts being carefully shaded, were led to consider the Hindu system, abstractedly speaking, as better, absolutely better, than the Christian system; and from this impression arose many evils, from the effects of which India is not yet free. Every exposition of Hinduism, drawn faithfully from its own records, tends to annihilate such a system, and it cannot long survive. Distinguished from all these views, are those of the practical and sincere Christian, whose faith is more than a name or a form. He regards the whole fabric of Hinduism, and all the shades of opinion which have been noticed, with undissembled, though not undistinguishing, aversion; and his language becomes sometimes so strong, or so highly colored, as to give offence to persons, alike Christians by profession, but who, holding the more lax, or, as so termed, the more liberal, views specified, takes disgust at what he considers to be fanaticism or enthusiasm; and a mutual dislike is engendered, which drives each party from the other, and prevents either from coming to a wholesome and mutual explanation.

But there is a middle path; if not of opinion, yet of expression. The writer of these remarks, under the full consciousness of his own unworthiness and inadequacy for such a theme, yet without presumption or pretension, would urge that there is such a thing as truth; and
that if Christianity, as a system, be truth, and the truth, (as for his own part he, after much examination, reading, and research, fully and most firmly believes,) then it ought not to be compromised; its excellency or its claims ought not to be detraeted from by a single particle; but still, a chastened and dignified tone of expression; a making all allowances and qualifications, where such can be made without compromising truth; and the meek exemplar of Christianity, rather than voluble vituperation, may be most lovely, most graceful, and consistent, in the Christian, and altogether the most becoming. Guided by such a view of the case, he would urge on the attention of the Atheist, if such there be, that he is less excusable, less true to the light of nature, than the idolater: a position which, though it sounded paradoxical and created alarm when insisted on by the sceptical Monsieur Bayle, yet is maintained without hesitation by one in nowise tainted by scepticism in any of its forms. Ridiculous as is the untaught Hindu, who insists, while he prostrates himself before a pillar of stone, that its worship is the sum and substance of the Vedas; more ridiculous, and deplorable, is one who looks on heaven's wide and glorious concave and denies a supreme First Cause, and a great Creator.

To measure expressions in such a case is needless; for the two extremes here very nearly meet; both at least are equally absurd.—The philosophical contempt for all religion, while it has received attentive consideration from the writer, is yet, he is persuaded, a thing abhorrent from reason. Man is formed to be a religious being; his nature, though not what it once was, yet does still perpetually remind him, by many advices and secret admonitions, that there is something more than mere passing trifles demanding his attention. Mysterious sympathies, whence arising perhaps he knows not, will teach him to understand and feel, that there is a superior agency, vastly above him; and the possibly heaven-originated thought will perpetually intimate the ideas of eternity and immortality. Let it be granted, that in the generality of religions, so styled, there are many and manifest absurdities; let it be granted, that in the supposed purest of all there are external corruptions, or in its votaries some infirmities or absurdities; still, an undistinguishing rejection, is only an impetuous or rash proceeding; by no means a philosophical one. That wherein philosophy, and the inductive philosophy especially, merits praise, is its careful assemblage of facts and experiments; its drawing as many particulars as possible into consideration, before forming an abstract and general conclusion; and the conclusion formed by an induction from the greatest number of particulars is usually considered to be philosophically the most accurate. Let this plan be followed before religion is altogether rejected. Let the philosopher assemble in one view the greatest number of systems, stated, with all possible accuracy, in the language, not of opponents, but of friends; let him go on to examine and compare; let him reject by individuals, not in the mass; and by striking off the list the most palpably absurd, and those in less degrees absurd, until he arrive at three, two, or one, of superior claims. Here let his accuracy in observation and distinction be redoubled; and he will find, unless indeed we very greatly mistake, that religion is a law of nature, as much so as that which wheels planets in their orbits; and, amidst many counterfeits, and many bungling copies, we trust he would discover, that there is one pure system of religion; that there is only one; and that this is adapted to the exigencies of his nature, and specifically fitted to produce his true dignity and real happiness.
If we pay a moment's attention, it must, we conceive, be seen, that to consider all religions as alike and equally agreeable to the Supreme, is a mistake; attributable, at least, to want of attention. For nothing is more self-evident than that contraries cannot agree. It is also evident that south and north cannot be west and east. Yet we must receive such propositions as true, demonstrable, and certain; as easily as we can, on reflection, receive the proposition, that jarring, opposed, or widely different, systems of belief, are alike good, and equally acceptable to the Great Lord of All. Much scope would here be given for illustration, not to be justly styled declamation; but those readers who will take the pains to peruse this dissertation, are certainly not destitute of reflective powers. Let these be exerted for a moment, and illustration may be spared. And the more superficial mind, should such glance an eye on the page, may see, at once, that the Being who, as asserted by one system of religious faith, has imperatively and solemnly said "Thou shalt not steal," cannot approve of that faith which, by its own shewing, represents its chief deity as patronising theft, and devising means for its concealment as a civil crime: in proof, let him turn to the thirtieth, forty-second, fifty-eighth, and fifty-ninth Trisyllabics: and he must also at once decide, that these two systems cannot be alike, or the same. A similar result must arise from thinking, for an instant only, that one system of religion represents its Supreme Being as saying "Thou shalt have none other gods before me," and that another represents its Supreme Being as telling his votaries that the sum and substance of religion consists in adoring a block of stone.

The mind, by preceding considerations, will be in a great degree prepared to grant, that the idea of local or topical religions as best suited to particular countries, and permitted by a sort of indulgence, can have no foundation; except in a self-imposed sophism of the mind. For abstract truth is not only eternal, but universal: that which is truth in one period of time, must always be truth. That which is truth in one place, must be truth everywhere; unlimited by seas or mountains, by districts and countries, or by frigid, torrid, and temperate zones. The system which is not adapted for universality cannot be, the truth, the whole truth, and nothing but the truth—Judaism itself not being excepted. The Christian system is adapted for universality: the Hindu system is not. Besides, a supreme directing mind being granted, and it is a first principle of natural religion, it must follow, that to be supreme and to direct, such a being must act by fixed and unalterable laws. If not fixed, such a being cannot be infinitely wise; but must grow wiser from time to time; that is, must be imperfect, must be fickle, and, therefore, weak. If not unalterable, every change must differ from, or oppose, a preceding state; that is, such a being, always supposed to be infinitely removed from human imperfection, must contradict himself, destroy confidence, and swerve from truth, for abstract truth knows no change. Such suppositions cannot be admitted: the Supreme must of necessity be perfectly wise, immutable, and true. Consider next, that the standard of truth and purity must emanate from this infinite mind; there is no other rule by which infallibly to distinguish abstract truth from error, or purity from pollution. Define abstract truth and purity as _supreme rectitude_. Now, according to the gradations of argument laid down, it must surely follow, that it cannot be said, this is supreme rectitude in one country, and that is such in another, and something different is such in a third, and so.
on; and this supreme rectitude differs from that, both from a third, and all from each other: yet all are indulgently permitted, and thought best for the inhabitants of different places; for, if so, then there must be in the Supreme Mind, no particular standard of truth and purity, no unalterable rule of judgment, no determined laws; and, we may add, no particular approbation of that form of being and moral excellence most conformable to his own nature, judgment, and choice: all which cannot be. Our argument, we beg to observe, ought not be rejected under the terms theological or metaphysical, if only it be conclusive. Nor do we know a plainer one, apart from an assumption a priori of the sole truth of some particular divine revelation; which is not the kind of argument proper, in such a reference, to be employed.

If we come to that description of opinion, which admits the speculative excellency of the Christian system and its sacred writings, over the Hindu system and its writings, esteemed sacred; but yet disadvantageously contrasts the worst deformities of some professed Christians with the more excellent traits occasionally found in some Hindus; then it lies quite on the surface to observe, that this is a mode of arguing and deciding which would be tolerated in no other judicial proceeding whatsoever. It is not sufficient to term it unfair, it must be estimated as perverse; originating, not in a defect of judgment, but in an obliquity of the will, not to say a depravation of heart. The proper mode of proceeding, it may be permitted us to state, is, to place the Christian scriptures in juxta-position with the Hindu scriptures; the best Christians in comparison with the best Hindus; and the worst of each together. From such a comparison, Christianity fears nothing, nor can receive any detriment; and from the opposite mode of proceeding adverted to, no person on reflection could derive self-applause, nor rationally expect to derive it from others, who also lay claim to rationality.

It has been stated already, that the particular view of matters which expressly magnified Hinduism above Christianity is almost, if not quite, exploded. It is known that remnants exist; but such a view calls not for argument. The Hindu writings need only be brought out into open day, and traits of Hindu, especially Braminical, character and conduct increasingly developed, and the work is done. Such development, also must necessarily weaken the force of other sophisms which we have combated, and confirm the line of argument employed by plainer and popular exemplifications. To rectify the judgment, the heart needs to be rectified. And this we recognize as the province of a superior power. Wherever that divine agency has operated, private and personal objections to the direct Christian instruction of the natives will cease. On reasons of public policy we do not enter; it being beyond our line of duty.

CHAPTER III.—SECTION 3.

The Stalla-Purana has conducted us down to the reign of Kuna-Pandion: and the leading Manuscript passes by a considerable interval of time without particular notice; merely saying, that some of the Pandion race ruled four thousand years of the gods; indi-
If we pay a moment's attention to the proposition of religious faith, we must be convinced that it is equally true, devoid of any jarring notes. The proposition, that which is not to be doubted, is illustrated by a moment's glance at the history of religious faith, which, by some means, has been deemed a forty-second, fifty-eighth, or one hundred and twenty first step in the system of thinking, for an instance. For an instance, saying "Thou shalt adore the Supreme Being as a block of stone." But the mind, by paying attention to the idea of local or national adoration, must be convinced that adoration must be granted, and to direct, such adoration cannot be imperfect, must differ from, or opposite, that removed from human error, from truth, for abstract truth is the standard of the Supreme must be a rule by which infamy is defined. The abstract truth, argument laid down in one country, and
SUPPLEMENTARY MANUSCRIPT.
eating also a state of civil strife and confusion in the present section. Thus, had we had no other authority to which to refer, a very considerable period of time would be left quite unaccounted for. But the Supplementary Manuscript, attached to the principal one, here comes in to close the hiatus. It evidently refers to a time posterior to the ending of the Stalla-Purana; and relates, not only to the unsettled consequent succession of Pandions, but also to times of conquest, or of anarchy, which occupied part of the interval. Hence the present is considered to be the most suitable place for introducing this Supplement, especially since references to it will be necessary in notes tending to the elucidation of the fourth chapter of the principal Manuscript. Those notes will be afterwards continued.
SUPPLEMENTARY MANUSCRIPT.
AN ACCOUNT OF KINGS WHO REIGNED IN THE CALI-YUGA,
AND OF THOSE WHO RULED IN MADURA.

SECTION 1.—Viceroy's under the kings of Hastina-puri.

In the town of Hastina the son of Arjuna was Abimanyu. His son was the great king Parisidhu. In his time the Pandion who ruled in this place (Madura) was Pepiravahana, born to Arjuna by the daughter of the Pandion. After he had reigned, his son, Jeyasingha, ruled the kingdom, during the first thirty-two years, from the beginning of the Cali-yuga. His son was Virakesari. He went to Jenamejeya, king (of Hastina-puri), and assisted, with him, at a great sacrifice; and that king, seeing Virakesari's knowledge of business, put the usurping kings in prison, and gave the conquered kingdom over to his management, with great satisfaction; adding many presents, as he sent him away. His charge (or viceroyalty) lasted for fifty-five years. His son was Vicrama-kesari-Pandion, who ruled thirty years. His son was Sama-sartula, whose period of rule was forty-five years. His son was Parakirama-sartula-Pandion, whose reign lasted during seventy years. His son was Parakirama-pushana-Pandion, who ruled sixty years. His son was Sorakulantaga, who ruled sixty-six years. He, resisting the Sora king, fought with him; and, killing the Soren, conquered the country; made it his own, and ruled over it. His son was Dairiya-varma, who during thirty-three years also ruled both the Soren and Pandion kingdoms. His son was Anyanakadori-Pandion, who reigned forty-eight years. As he was very wise, he relinquished the other country to the Soren, whom he caused to be crowned, and restrained his own rule to his own kingdom. His son was Savuntira-pushana-Pandion, who ruled fifty-five years. He married the daughters both of the Soren and Sera kings; and having, besides, many concubines, twenty-four children were born to him. Of these, the eldest, by the daughter of the Soren, who was named Savuntiriyan, reigned seventy years. His son was Ananta-pushana-Pandion, who ruled sixty years. His son was Ananta-iruthiya, whose reign lasted during twenty-
திசையில் குறிப்பிட்டும் கூற்றனை குறிப்பிட்டுக்குள் ஒன்றாக கூறும் அடையும் படிக சுருக்கத்திற்கு முன்னால் பதிலை வையும் கவலைகளைப் பார்க்கலாம். மனிதங்களை குறிப்பிட்டுக்குள் ஒன்றாக கூறும் படிக சுருக்கத்திற்கு முன்னால் பதிலை வையும் கவலைகளைப் பார்க்கலாம். மனிதங்களை குறிப்பிட்டுக்குள் ஒன்றாக கூறும் படிக சுருக்கத்திற்கு முன்னால் பதிலை வையும் கவலைகளைப் பார்க்கலாம்.
seven years. The whole thus far makes thirteen reigns, coming down to the year of the Cali-yuga six hundred and sixty-three.

Section 2.—Soren conquest, and re-conquest by the Pandion race.

Afterwards, as the posterity of Abimanya, of the race of the moon, who ruled in the north, had become extinct, and as Parakirama-Soren was a warlike prince, he negotiated with Ribunjeya, of the race of the sun, and by his aid drove out the Pandion, and took the crown to himself. He ruled for thirty years. His son was Kulottunga-Soren, whose period of rule was forty years. His son was Panjala-Soren, who reigned thirty-five years. His son was Loga-retshaga-Soren, and his reign was thirty years.

As one of the Pandion race, named Devigamanokiren, was much devoted to the worship of Minatchi, he, through the favor of the goddess, conquered the Soren, took him prisoner, put him in hold, and ruled the kingdom sixty years. Thus there were five more kings, who ruled during a period of one hundred and ninety-five years. These added to the former make eighteen reigns, coming down to the eight hundred and fifty-eighth year of the Cali-yuga.

Section 3.—Ascendancy of Nanda, a Magadha monarch.

Afterwards, the son of the last-mentioned was Jeya-punja-Pandion, he reigned forty-eight years. As he was contemporary with Nanda, who reigned in the north, he went to pay him homage, gave tribute for his country, and thus ruled as a tributary. His son was Pararaja-kesari-Pandion, who reigned fifty-three years. He by his valour conquered some other countries; and ruled over them, as well as over the Pandion country. His son was Calinga-marrtuna-Pandion, who reigned forty-five years. His son was Raja-pushana-Pandion, whose reign occupied fifty-two years. His son was Deva-pushana-Pandion, who ruled forty-seven years. His son was Raja-kulottuna-Pandion, who reigned eighty years. Thus twenty-four reigns were completed, coming down to the one thousand one hundred and eighty-third year of the Cali-yuga.
Section 4.—Rule of Vicramaditya of Ujayin, and his viceroyys.

Subsequently, for one hundred years, during the time of Vicramathiten, (Vicramaditya,) there was no Pandion king.

But one of the Pandion race, named Deva-pushana, went to visit Vicramathiten, and, speaking to him courteously, besought him to restore his (the Pandion's) country, which was done; and from this prince, down to Raja-sartulen, there was a succession of twenty-five additional reigns, occupying eight hundred years.

Section 5.—Vicramaditya; Salivahana; and Boja, with his deputies.

Afterwards, as there was no posterity to the Pandions, the country devolved as before to the sovereignty of Vicramathiten, by conquest, and he ruled down to the three thousand one hundred and seventy-ninth year of the Cali-yuga.* After him was Salivahana, who ruled nine hundred and ninety years.

Subsequently, Boja-raja reigned one hundred years. During his rule, three persons of the Pandion race, (collateral branches,) named, Raja-pushuna, Deva-pushana, and Kula-pushana, in consequence of interceding with king Boja, ruled the Pandion kingdom sixty years. For forty years afterwards the country was its own master, or without kingly rule.

Section 6.—Ascendancy of strangers, and re-conquest by the Pandion race.

While such was the case, the Abiral, the Kertipiyal, the Yevanal, these, and certain other kings of countries, ruled for some short time. In this state of things one of the Pandion race, named Soma-suntera-Pandion, drove them away, and ruled the kingdom for twenty years. His son, Karpura-suntera-Pandion, reigned thirty-four years.

* There is here a mistake. The account would give 106 years for Vicramaditya's second rule, and then adding the 900 years for Salivahana, the total of 3176 is completed; though the exact construction of the MS. makes Vicramaditya rule down to this time, and the 900 years of Salivahana to follow after.
புதல் இருக்கும் விளக்கம் என்பது மேலும் சிலர் தமிழ்நாட்டின் மூலம் செழுத்துப்படுத்துவது என்று கூறுவது.

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செழுத்துப்படுத்துvais
His son was Cumara-segara-Pandion. His son was Suntara-raja-Pandion. His son was Senmuka-raja-Pandion. The reigns of these three last occupied eighty years.

While the son of the latter, who was named Meru-suntera-Pandion, ruled, he had dominion over the Soren, the Sera, and the Pandion kingdoms. His son was Indra-varunen, who reigned twenty-three years. As he released the Soren king from confinement, and crowned him, the latter gave his daughter to the Pandion to wife. His son was Chandra-kula-tipa-Pandion, who ruled for twenty years. His son was Mina-kethana-Pandion, who, after reigning fifteen years, caused his son, Mina-tuwasas-Pandion, to be crowned; and resigning to him the kingdom, he himself went on pilgrimage to Casi, (Benares,) and bathed there: at Casi he obtained beatification.

The son (of his son) was Magara-tuwsas-Pandion, who, as he maintained a hundred thousand horses of each color, conquered the surrounding countries, and reigned twenty-five years. His son was Martanda-Pandion, who ruled thirty-five years. As he worshipped, with fasting, the god Suryen, (i.e. the sun,) he obtained a great many kinds of gifts. His son, Kavalayananten, reigned four years. Being accustomed to carry on commerce by sea, he acquired great riches; but on one occasion, sailing on board ship, a great storm arose, by reason of which the ship foundered, and he perished. After him, the husband of his daughter ruled twenty years: his name was Gunalayen. Being greatly afflicted with grief, he refused to reign in Madura, but built a town outside, and there exercised his rule. His son was Sadhuru-vicaren, who ruled twenty-five years. As he received gifts from Cali-ka-devi, so he conquered all enemies around, and victoriously reigned. His son was Sadhuru-sangaren, who ruled thirty-four years. In his time, as there was no male posterity to the Soren king, the latter gave his daughter to the Pandion in marriage, and of two sons which were thus born to the latter, the youngest inherited the Soren kingdom; while the eldest son, named Vira-varma-Pandion, inherited the Pandion kingdom, and reigned forty years. He conquered the Maliyalam (or Sera) country with other places, and derived tribute from them. His son was Vira-bagu-Pandion, who ruled thirty-five years. He was a great devotee of Siva, and built many Saiva temples. His son was Maguda-vardanen, who, after reigning fifteen years, engaged in war with the Soren king; and was killed in consequence. His son was Vajra-singhu, who ruled twenty-five years. His son, Varuna-kulothhungen, reigned thirty-nine years.
He conquered the Soren, and acquired some territory. His son was Athi-viramen, who reigned twenty-five years. There was a close friendship between him and the Soren king, and both joining their forces together, conquered much territory. His son was Kula-vartenen, who reigned thirty-three years. After him, some kings ruled seventy-five years.

Section 7.—Mahomedan conquest and invasion.

Afterwards, in the year of Salivahana-sagartam, one thousand two hundred and forty-six, corresponding with the year of the era reckoned from the destruction of Gollam (Quilon), two hundred and twenty-seven, agreeing with the Ani month of Rudi-rottkari year, when one named Paracrama-Pandion was reigning, Athi-sultan-mulk, and one called Nemi came from Delhi in the north, and taking Paracrama-dever captive, they sent him to Delhi, and conquered the country.

From that time forwards, as affairs were conducted in the Mahomedan manner, the Mathurai-nayanar-vayata-perumal (Siva's image) went and remained in the Nanja country: then the five letter-sacred wall (of the temple), and the various things connected with it, were thrown down. The shrine of the god, and the porch at its entrance, the great choulty, the higher tower, and the entrance tower, alone escaped destruction.

Section 8.—Mysore conquest, and restoration of the Pandions, down to the close of that dynasty.

Subsequently, in the (Salivahana) Sagartam year one thousand two hundred and ninety three, corresponding with Virotakiruthi year (of the Indian cycle), Campani-udiaver, a Carnata man, general of the Mysore raja's forces, came and cut off and

* He translated into high poetical Tamil the Nigazham, or story of king Nalan, by some supposed to be the Assyrian Ninus.

† Pertains to the Malayana district, or Malabar coast.

‡ The mantra of the Saivas contains five letters; that of the Vaishnavas, eight; and that of the followers of Subraminies, six. See p. 174.
தி-னை-குறிப்பிட்டு-நாய்-அரசன்-காரணமாக தகர் சமூகப் படையேடு செய்யப்பட்டுள்ளது. அவ்வை சமூகப் படையேடு செய்யப்பட்டுள்ளது. அவ்வை சமூகப் படையேடு செய்யப்பட்டுள்ளது. அவ்வை சமூகப் படையேடு செய்யப்பட்டுள்ளது.

தி-னை-குறிப்பிட்டு-நாய்-அரசன்-காரணமாக தகர் சமூகப் படையேடு செய்யப்பட்டுள்ளது. அவ்வை சமூகப் படையேடு செய்யப்பட்டுள்ளது. அவ்வை சமூகப் படையேடு செய்யப்பட்டுள்ளது. அவ்வை சமூகப் படையேடு செய்யப்பட்டுள்ளது.

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drew away the Mahomedan. He removed the sandal-paste* (over the images) of the Siva and Vishnu temples; and making the god condescend to arise and dwell in the temple, he instituted researches concerning persons of the Pandion race, as the result of which he caused Soma-segara-Pandion to be crowned. He reigned seventeen years. His son, Soma-suntera-Pandion, ruled thirty-five years. The reign of his son, Raja-raja-Pandion, was twenty-two years. His son, Raja-kunjara-Pandion, reigned sixteen years. His son was Raja-segara-Pandion, whose rule was eighteen years. His son was Rama-varmen, who reigned thirty-six years. His son was Vartha-raja-Pandion, whose reign lasted nineteen years. His son was Cumara-singhu, who reigned sixteen years. His son was Bhima-shena-Pandion, the period of whose reign was forty years. His son was Perataba-raja, who ruled fifteen years. His son, Vara-guna-Pandion, reigned twenty-seven years. His son was Cumara-Chandren, and his reign continued during twenty-two years. Varatungen, his son, reigned eight years. His son was Kulottungen, who reigned nineteen years. Chandra-segaren, his son, ruled thirty-five years. Thus fifteen reigns occupied three hundred and forty-five years.

Section 9.—Bisnagar conquest, and rule of Carnataca lords.

During this state of things, in the year of the Cali-yuga four thousand five hundred and thirty three, corresponding with the year of the era of Salivahana-sagartam one thousand three hundred and fifty-four, and Pariyatabi year (of the Indian cycle), by command of the Rayer (of Bisnagar), Cottiyam-nagama-Naicker came and conquered the Pandion country. (Afterwards), down to Isvara year, being twenty-six years, Visvanatha-Naicker ruled the country. His son was Peria-kistnana-Naicker, who ruled thirty-one years, from the year Vegudaniya down to that of Kilaka. His son was Peria-virapa-Naicker, who reigned from Savumya year down to Iva year, being twenty-seven years. His son was Visiapa-Naicker, who ruled from Dathu year down to Manmatha year, being twenty years. His younger brother, Cumara-kistnana-Naicker, reigned from Durmuki year down to Pariyatabi year.

* It is said, that in times of distress, when pejel cannot be made, it is customary to cover over the image with sandal-wood powder mixed with other perfumes, and in this state to put it by.
being seventeen years. His son, Mutthu-Kistnapa-Naicker, being a child, his uncle, Casturi-rangapa-Naicker, from Pramathyicha year down to Sidharti year ruled seven years. Afterwards Mutthu-kistnapa-Naicker himself ruled from Ravutthi year down to Virothi year, or thirty-one years. His son was Mutthu-virapa-Naicker, who reigned from Vigarthi year down to Dunmathi year, or thirty-two years. His younger brother, the distinguished Trimali-Naicker, ruled from Dundumi down to Pilava year, being forty years. His son was Mutthu-virapa-Naicker, who ruled from Subakirathi year down to Virothikirathi year, or ten years. His son, Choka-natha-Naicker, ruled from Parithabi down to Prabava year, being twenty-six years. His son was Ranga-Kistna-mutthu-virapa-Naicker, who reigned from Vibava year down to Bava year, or seven years. His son, Vijea-ranga-Choka-natha-Naicker, being a child, his grandmother Mangamal, ruled from Iva year down to Nandana year, being eighteen years. Afterwards Vijea-ranga-Choka-natha-Naicker, ruled from Vijea year down to Virothakirathi year, or nineteen years. Thus fourteen reigns of Carnataca lords, from Visvanatha-Naicker down to Vijea-ranga-Choka-natha-Naicker, occupied three hundred and eleven years.

Section 10.—Civil discord, and Mahomedan intervention.

After the death of Vijea-ranga, as he left no child, his wife, Minatchi-ammal, assumed the crown, and while governing the kingdom, one named Vangaru-tirumali-Naicker, insisting "The rightful heir to the crown is myself," he and the elder brother of Minatchi-ammal, named Venkita-perumal-Naicker, maintained a fierce dispute, tending to arms, and Venkita-perumal-Naicker wrote to the distinguished Chanda-saheb (for aid); Vangaru-tirumali-Naicker wrote to the Nabob Sadil-Ali-khan. In consequence, these Mahomedans both came, and severally promising to each candidate "We will crown you," they contended together. As there was an intention to seize Vangaru-tirumali-Naicker, (he, knowing this design,) came to Madura, and assumed the crown. While matters were thus situated in the Sagartam year one thousand six hundred and sixty-five, on the thirtieth day of Vyasi month, of Sidharti year, hearing that Badde-khan, brother of Chunda-saheb, had taken Dindigul, the (ruling) persons, who were in Madura, left it and went away.
NOTES.

(RESUMED.)

CHAPTER IV.—SECTION 1.

In this section of the leading Manuscript, the incarnations of Vishnu are so intermingled with other things, which carry with them the appearance of loose and arbitrary arrangement, that we must seek to disentangle the subject from this mythological admixture before we proceed. The first incarnation of Vishnu, in the form of a fish, relates unquestionably to the period of the deluge. The second, in which the earth is represented as having been supported on the back of a tortoise, and the third, in which the earth was divided by the tusks of a boar, are by some referred to the same period; but are, in truth, quite obscure as to any historical reference whatever. The fourth, in which the god assumed the shape of a being half-man half-lion, has been supposed by Sir W. Jones to relate to Nimrod and the tower of Babel; but how far satisfactorily, may admit of a question: at least a suspension of judgment can be no evil. The fifth, in which the god in the shape of a dwarf first imposed on, and then trampled on a tyrant, is also entirely obscure, unless we knew more of the locality and history of the circumstance. The fifth, in which the god destroyed great numbers of the royal race of the sun, is restrained, we believe, to India as to locality; and is probably connected with real history, there having been some great war in the era of Parasaruma, who at an early period distinguished himself by having cut off the head of his own mother, as an act of filial piety towards his father! The seventh avatar, is that of Rama, the son of Desaratha, who was of the race of the sun, who reigned at Ayodhya, (the modern Oude,) and was engaged in the famous war with Ravana, king of Lanka, or Ceylon, being the chief subject of the Ramayana; a work which, when divested of poetry and fable, may contain a little, and perhaps only a little, truth. The eighth and ninth avatars, bring us down to the era of the Baratham, another great poem, which, with as much of fable as the preceding, contains probably more of history. It is to be noted, that the Manuscript makes no mention of Buddha as an avatar of Vishnu, in which it adheres to the more common Hindu system; and in proportion strengthens the opinion that the, by some supposed eighth, avatar of Vishnu, that is Buddha, was in reality the founder of the system usually called after his name. Balabattra-Rama is comparatively an insignificant personage when placed beside his brother Krishna; and the incarnation of the god in the person of two brothers at the same time, though we believe unexplained by those who follow this arrangement of the avatars, is a mere trifle in the vast aggregate of Hindu
invention. The tenth *avatar*, as yet future, needs no remark; unless it be the coincidence with other predictions of the destruction of the world, as preparatory to a new era of truth and righteousness.

Reverting to the order of the four ages, we are restrained, apparently, by the first to the period shortly posterior to the deluge. The writer is reminded of a conjecture by himself, only very loosely thrown out, that the first two ages might relate to the antediluvian period. It was not insisted on; and probably, with more truth and safety, those two ages may be regarded as immediately and very nearly postdiluvian. But as to the assumption of twenty-seven great ages elapsing between the beginning of Vaivasvatha’s rule and that particular *Kiretha-yuga* in which the *Matsya-avatar*, that is, the deluge, occurred, it may be safely rejected as inconsistent with itself and the whole Hindu system. Now, when we look at the names of the arbiters of the world during this first or pure age immediately after the flood, they do not appear to be, properly speaking, Indian: that is, we infer that they did not rule in any place east of the river Indus and south of *Himalaya*. We ground this inference, partly on the fact of Bel, or *Mahabali*, being one of the kings and demi-gods of the Chaldeans, and partly on other circumstances. At the same time, two of the names, that is, *Musukunten* and *Hari-chandren*, do appear in our list of the kings of the race of the sun, affording a corrective caution against any hasty inference; though it may be that these two were named after others of earlier date. This would seem to be the proper place to notice the conclusion at which Sir W. Jones so directly points in his Sixth Annual Discourse, or that on the Persians. It will be every way best to quote his own language; which is the following.

“A fortunate discovery, for which I was first indebted to *Mir Muhammed Husain*, one of the most intelligent *Mauselms* in India, has at once dissipated the cloud, and cast a gleam of light on the primeval history of *Iran* and of the human race, of which I had long despaired, and which could hardly have dawned from any other quarter.

“The rare and interesting tract on twelve different religions, entitled the *Dabistan*, and composed by a *Mohammedan* traveller, a native of *Cashmir*, named *Mohsan*, but distinguished by the assumed surname of *Fani*, or *Perishable*, begins with a wonderfully curious chapter on the religion of *Hushang*, which was long anterior to that of *Zoroashti*, but had continued to be secretly professed by many learned *Persians* even to the author’s time; and several of the most eminent of them, dissenting in many points from the *Ghazis*, and persecuted by the ruling powers of their country, had retired to India; where they compiled a number of books, now extremely scarce, which *Mohsan* had perused, and with the writers of which, or with many of them, he had contracted an intimate friendship: from them he learned, that a powerful monarchy had been established for ages in *Iran* before the accession of *Cayumers*, that it was called the *Mahabadian* dynasty, for a reason which will soon be mentioned, and that many princes, of whom seven or eight only are named in the *Dabistan*, and among them *Muhbul*, or *Mah Beli*, had raised their

*Mr. Bentley says ‘the *Satsya-yuga* commenced at the creation;’ and he considers that age as occupying the antediluvian period. (As. Res. vol. 5, art. 21. On Hindu Eras.) He is, however, too positive: and there is, besides, no just reason for considering the whole period before the flood to have been particularly pure. Vide Gen. vi. 5.*
empire to the zenith of human glory. If we can rely on this evidence, which to me appears unexceptionable, the Iranian monarchy must have been the oldest in the world.

Again. "The planetary worship in Persia seems only a part of a far more complicated religion, which we now find in these Indian provinces; for Mohan assures us, that, in the opinion of the best informed Persians, who professed the faith of Hushang, distinguished from that of Zeratush, the first monarch of Iran and of the whole earth was Mahabod, a word apparently Sanscrit, who divided the people into four orders, the religious, the military, the commercial, and the servile, to which he assigned names unquestionably the same in their origin with those now applied to the four primary classes of the Hindus. They added, that he received from the creator, and promulgated among men, a sacred book in a heavenly language, to which the Muselman author gives the Arabic title of Desatir, or regulations, but the original name of which he has not mentioned; and that fourteen Mahabads had appeared or would appear in human shapes for the government of the world: now when we know, that the Hindus believe in fourteen Menus, or celestial personages with similar functions, the first of whom left a book of regulations, or divine ordinances, which they hold equal to the Veda, and the language of which they believe to be that of the gods, we can hardly doubt, that the first corruption of the purest and oldest religion was the system of Indian theology, invented by the Brahmans and prevalent in these territories, where the book of Mahabod or Menu is at this hour the standard of all religious and moral duties.

Finally. "Thus has it been proved by clear evidence and plain reasoning, that a powerful monarchy was established in Iran long before the Assyrian, or Pishdadi, government; that it was in truth a Hindu monarchy, though, if any chose to call it Cusian, Casdean, or Scythian, we shall not enter into a debate on mere names; that it subsisted many centuries, and that its history has been ingrained on that of the Hindus, who founded the monarchies of Ayodhya and Indraprastha."

We will not say that we at once surrender our judgment to this conclusion. The inference appears to us certainly something more than plausible, perhaps probable; but we should be glad to discover confirming evidence. The reason is, that in the whole of that anniversary discourse, we note various links in the chain of deduction, not exempt from possibility of error, in the supposed connexion; and because the chief stress is laid on the Dabistan, a single testimony of a single author, who derived some of his information from hearsay evidence. Many considerations have at various times impressed us with the importance of plain literal translations of all ancient books which may bear, or are thought to bear, on the illustration of obscure or difficult points in history. And an entire translation of the Dabistan, if it be not already fully translated, is a desideratum. Sir W. Jones often appeared to retire, with instinctive delicacy of taste, from the idea of mere translations; and repeatedly laid claim to confidence in the results adduced of his private researches. Nevertheless, we have witnessed his peculiar mode of selecting some and shading other circumstances to have been productive of great errors and prejudices in inferior minds, who erroneously

* Sir W. Ouseley numbers a copy of this work among the Persian MSS. possessed by him in Europe: a full translation therefore must have been long attainable. See Preface to Turkeh Jahan Ara, p. xvii.
supposed that they had all needful data before them; and it is chiefly on such account that we could have wished, had it been practicable, for more of mere translation from Sir W. Jones; without impeding a particle of his deductions, or injuring the confidence fully felt that he always honestly and nobly stated only what he was convinced to be truth. And, happily, truth owes him great obligations. Whether the Braminical religion however was first originated in any region west or north of the Indus, is a point which we could wish to see satisfactorily elucidated.

Colonel Wilford, in a passage of his dissertation on the chronology of the Hindus, tells us that the Bramins themselves acknowledge that they are not natives of India, but that they descended into the plains of Hindustan through the pass of Heri-duer. Hence we might conjecture that the country around Balkh and Samarcand was their original abode; especially as the latter name is only a corruption of Marcandeya, a personage so famous in the Braminical records; and in ancient maps the name of the city Samarcand is spelt Marcandeya. Exclusive of these indications, there is every probability of the Bramins having migrated southerly from the fact of their bringing with them the Sanscrit language, and ingrafting it, pure or derived, upon the substratum of the vernacular dialects of southern India; which dialects, moreover, as regards such substratum, have so great a resemblance as to leave open an inference that they were originally one language. The architecture of the Pagoda towers, when divested of ornaments, is Chaldaic or Babylonian. Sir W. Jones assures us that the most ancient language of Persia is nearly the same with Sanscrit. We have been surprised to meet with two or three Chaldee words in the substratum of Tamil, bearing the same meanings; and possibly remnants of a primitive language. It is perhaps more surprising to meet with Saxon-English words in the substratum of the Tamil, only a little altered, sometimes in sense sometimes in sound. These remarks indeed are adventitious to the subject; but we think that there is room afforded, by various indications, for inquiry as to who the Bramins originally were, and whence they first came. Conjectures, and some supports to those conjectures, have not been wanting, tending to trace the Bramins into emigrations of portions of the lost ten tribes of Israel; and a fair digest of affirmative inferences and negative objections is perhaps desirable.

As regards the monarchical history of the early period, adverted to by the portion of the leading Manuscript under consideration, we believe that Mahabali, whose name, under diverse variations, is perpetually occurring in Hindu books and names of places, is none other than the Bel or Belus of the Chaldeans: we have glanced into Avdal's translation of Father Chamich's History of Armenia, hoping, from faint recollections of a former perusal, to find something there; but what we do find concerning Belus and Haic, son of Togormah and father of the Armenians, is, we fear, rather fabulous; and, at all events, adds nothing to our knowledge as to Belus, or the early Chaldean monarchy. The Persian histories give no light on the subject, since they begin with Caizuras, do not agree with each other, and in the early portions, like all profane history, deal very much in fables. We pass on, not without some feeling of disappointment, and doubtful whether the subject be not so involved in such obscurity as to be hopeless of becoming explored; nor is there possibly, apart from curiosity, much to repay investigation.

In the next age, (vide MSS.) we meet with the names of Sakarker, Regu, and Desarather,
In the list of the kings of the solar pedigree; and find Kartaviriyen, incidentally mentioned, in the lunar genealogy, as contemporary with Acambathi, who married the daughter of Kartaviriyen, named Banvathi. We may presume, therefore, that in this age we are restricted to India proper. In the third age, Pandu and Dhermar are of the lunar race. Nallen, a well known name, the hero of the Nigazham, is found in the solar pedigree. Buthan is at the head of the lunar pedigree, and therefore misplaced in the leading MS. by being put in the third age. Of the kings mentioned in the fourth age, the whole are of the lunar race; though not agreeing, after Satunikken, with the list in the second volume of the Asiatic Researches. We find, therefore, that of the rulers mentioned in this section, the first six may have held dominion out of India proper; the next four probably ruled within its boundaries, their capital being Ayodhya-puri, and they of the solar race; the remainder, as also the greater number, are, with one exception, of the lunar genealogy; and, both previously and subsequently to Pandu, the site of their government was Hustina-puri.

The present seems to be the suitable place for introducing the Genealogical Manuscripts, which are referred to in the last paragraph. The first relates to the solar pedigree, and comes down to a few generations later than the famous Rama-Chandra. As it is very brief, and contains nothing exceptional in point of matter, we shall give the original and translation in parallel pages.

The other Manuscript, relating to the contemporary pedigree, will immediately follow, in English only; both because it is simply a brief abstract from the Baratham, and because some portions will be abbreviated, while every thing important will be carefully retained. In that portion which relates to the visit of Arjuna to Madura, only very slightly touched on by the MS., we shall amplify the account with an abstract, made by ourselves, from a prose version of the Baratham, procured expressly for the purpose. Any digest, or connected observations, may best come in at the close.
THE GENEALOGY OF KINGS OF THE RACE OF THE SUN.

The son of Brahma is Casiyapan; and Atithi is the daughter of Daccen (or Daksha); and the offspring, or son, of these two is Suryn (the Sun). The daughter of Tovattal is Sangnaki; and the offspring of the Sun by the latter is Vaivasutha-manu. The children of the latter are Icuvacu (Icshwacu) and Ilam, these two kings: Viruki was the son of Icuvacu, obtained by worshipping Paramasvarer (Siva) on the thirteenth tithi (day) of the new and full moon's age, which is termed Peradosha-kalam. This Viruki, by worshipping the god regularly on Soma-varam, or Monday, obtained a son named Kuttan. The son of this Kakuten† was Suyothanan. His son was Apraken. His son was Vichuvaken. His son was Atiraken. He, through praising the heavenly Siva by reciting the Vedas, obtained a son named Yuvanchuven. His son was Suwathi. His son was Brigutachuven. His son was Tirudachuven. His son was Aprameyen. His son was Arriyachuven. His son was Nicumben. His son was Sembavachuven. He, by worshipping Sambumurti (Siva), obtained a son named Arunachuven. His son was Yuvanchuven. His son was Mantatha. His sons were Ambareshen, Purukuchen, and Musukunden. The son of the eldest, Ambareshen, was Yuvanchuven. His son was Irathen. His son was Arithen. His son was Purukuchen. His son was Tirisatakua. His son was Chembuthi. He, by favor of Sambu-murti (Siva), received a son named Viruten. His son was Haminmanyev. His son was Vidathachuven. His son was Arivachuven. His son was Vasumana. His son was Tiridanuva. His son was Surya-vannen. His son was Sattiyadannen. His son was Arrichandren. His son was Logidasven. His son was Rogithen. His son was Tunden. His son was Vijiyen. His son was Karuken. His son was Viruken.

* The bright and dark fortnights of the moon's age are both alike termed paccham. From the conjunction and opposition, thirteen days are reckoned, and in each case the time when the moon has just set is termed Peradosha-kalam. It is observed as a solemnity in Siva temples; but not in those dedicated to Vishnu, under any one of his various names.

† The MS. has both modes of spelling; in Sanscrit the name is Kakuten.
அதிவலிக்கியாற்று வருகையால் நூற்றாண்டு சமயங்களை குறிப்பிட்டு வருந்தும் பொழிப்புகள் இல்லையே, அத்தோடு மூலம் வருகையை கேட்டு வருந்தும் பொழிப்புகள் இல்லையே. அந்த வருகை மூலம் வரும் பொழிப்புகள் இல்லையே, அந்த வருகையை கேட்டு வரும் பொழிப்புகள் இல்லையே. அவை அளவுக்கான தன்னார்கள் மற்றும் அவர்களுடைய காண்டு விளக்கம் போன்று வருகையை கேட்டு வரும் பொழிப்புகள் இல்லையே. அவை அளவுக்கான தன்னார்கள் மற்றும் அவர்களுடைய காண்டு விளக்கம் போன்று வருகையை கேட்டு வரும் பொழிப்புகள் இல்லையே. அவை அளவுக்கான தன்னார்கள் மற்றும் அவர்களுடைய காண்டு விளக்கம் போன்று வருகையை கேட்டு வரும் பொழிப்புகள் இல்லையே. அவை அளவுக்கான தன்னார்கள் மற்றும் அவர்களுடைய காண்டு விளக்கம் போன்று வருகையை கேட்டு வரும் பொழிப்புகள் இல்லையே. அவை அளவுக்கான தன்னார்கள் மற்றும் அவர்களுடைய காண்டு விளக்கம் போன்று வருகையை கேட்டு வரும் பொழிப்புகள் இல்லையே.
His son was Vagu. His son was Saccaren. He had two wives, named Pirabai and Banuvathi. By the eldest (Perabai) he had sixty thousand children, being those who cleaved the earth and made a sea.* The son of Banuvathi was Asamanjasen. The son of this latter was Anjuman. His son was Tiliben. His son was Bagirathen, who brought down the heavenly Ganga to earth.† His son was Suluthen. His son was Narpaken. His son was Sinthu-tipen. His son was Ayudayu. His son was Iruthupanen. His son was Suthasen. His son was Mittejaken. His son was Achumagen. His son was Naculen. His son was Dasarathen. His son was Athirathen. His son was Vichuwaken. His son was Kattuwangen. His son was Tigravagou. His son was Ragu, who conquered the god Indren. His son was Aiyen. His son was Dasarathen. When this king was ruling, forasmuch as Ravanen, Kumbakernen, and other racshasas, greatly oppressed the god Indren, and other rishis and celestials, these went in a body to Vaicontha and besought help of Vishnu, who became incarnate as the children of Dasarathen, that is to say, as Ramen, Lachamanen, Barathen, and Satturuken.‡ When these, together with

* The story to which allusion is made is told in the first book of the Baratham. When an Anu-medha-yugam was being performed, Indren, to secure his kingdom against evil designs, stole the horse that was loosed to wander about, and concealed it behind a rishi, who was performing penance in a cave. The horse not being found anywhere, the sixty-four thousand resolved on digging up the earth. They did so till they came to the rishi's cave, who, incensed at them, reduced them by his malediction to ashes; and thus accomplished the crafty design of Indren. The only son of the younger wife came, and by supplicating the hermit, had the horse restored.

† We have here another allusion to a fabulous tale of the Baratham: according to which authority, Bagirathen was afflicted at the death of the sixty-four thousand, as their souls would be in purgatory; and, inquiring how they could be released and sent to heaven, the Bramins told him it might be by propitiating Siva, and imploring him to send down the goddess Ganga (residing in his hair) to the earth upon the ashes of the consumed sixty-four thousand. This was accomplished, and Siva told Bagirathen, that which way soever he might go, the said Ganga should follow him. Bagirathen accordingly ran till he came to a place where Agastyae (a very convenient sage on every occasion) was performing penance; who, seeing the river impetuously following, took it up in his hand, and swallowed it. But on being implored by Bagirathen, he again evacuated it; and hence the sea became salt. The ordinary name of the sea, Samudra, is even said to be derived from this circumstance. One can scarcely attend to such puerilities without wonder, that the learning of the Bramins should have been by some so indiscriminately extolled.

‡ Vishnu became Rama; the serpent Athi-nesakan, on which Vishnu repose, became Latchamanen; and the Chank and Chakram (shell and discus, Vishnu's emblems) became severally Barathen and Satturuken.
நான் இந்த தகவல் வழிபடுத்தது, இவ்விழா தீர்மானமாக அன்று தொடர்பிட்டுகிறது. எனவே இவ்விழா குழுவின் கீழே நான் செய்ய வேண்டும் கூற்றுகளை பொறுத்தும் செய்யும். நான் இவ்விழா குழுவின் கீழே நான் செய்ய வேண்டும் கூற்றுகளை பொறுத்தும் செய்யும்.
Sita-devi, the wife of Rama, were, by their father's permission, performing penance in a wilderness, Sita, by the stratagem of Ravanen, was abducted and taken to Lanca, and there imprisoned. On learning this circumstance, Rama called to his aid Sugriven, with seventy-two velloms (hordes) of forest apes: then setting out, these built a bridge across the sea, and going to Lanca they there overcame and destroyed Ravanen, Kumbakeren, Indrajitru, and other two thousand velloms of racshasas; after which, crowning Vibushanen, younger brother of Ravanen, and releasing Sita from prison, Rama returned to Ayodhya, was crowned there, and reigned eleven thousand years. This Ramen had two sons, named Kusen and Laven. Kusen had a son named Atithi. His son was Nidathen. His son was Nalen. His son was Nabben. His son was Pundariken. His son was Kema-danuva. is son was Devaniken. His son was Pinnakan. His son was Sagachuva. His son was Kuttravalogen. His son was Turbiden. His son was Chandrasiraru. His son was Banusittaren. His son was Satayu.—Thus far is the race of the kings of the Sun.
CONTEMPORARY PEDIGREE, OR JUNIOR BRANCH.

The son of Casiyapa, by Atithi, the daughter of Daccen (Daksha), was Suryen (the Sun). The son of Suryen, by Sangnaki, was Vaivasutha-manu. The son of that manu was Ilen. This king went inadvertently with his retinue to hunt in a district where there was a tank in which Siva and Parvati had, in former time, bathed, and had then decreed, that whatsoever men should come into the district around the tank should become of the female sex; in consequence of which flat, unknown as it was to him, the king, with his attendants, were all transformed into women. The said king Ilen then acquired the feminine appellation Ilai. By marriage of Buthan, the son of Chandren, to this female, was born Pururava-chakraverti. The son of this ruler, by a divine female named Uruvai, was Ayu (Ayush). The son of this king, by Perabai, a king’s daughter, was Nacuden (Nahusha). By the favor of Parameswarer, this Nacuden had a son named Yayathi (Ayati). This Yayathi married Devayani, the Braminical daughter of Sukiracharya, preceptor of the guru of the Asurs; and this (inferior marriage on her part) was in consequence of a curse pronounced by Kajen, the son of Vehara-bagavan, preceptor of the gods, to the effect, that she should not marry a Bramin, but in the inferior order of kings. Yayathi had also a concubine, Samnitai (Sarmesthai), daughter of the Asuren king Vidaparwren (Vishaparwa). By the elder, Devayani, was born to Yayathi two sons, named Yethu and Durwusu; and by the younger, Samnitai, he had three sons, named Durukeyen, Anu, and Puru. As soon as the elder wife discovered that, unknown to her, Yayathi had three sons by Samnitai, she (Devayani) went to her father Sukiren and complained, who said, “since he has been imposing on us in consequence of the folly of youth, let him forthwith become an old man.” Yayathi, by reason of this imprecation, having become aged, called together his five sons, and said, “whichever of you will consent to take my age, and give me his youth, shall have the whole of my dominions. And having after a time sufficiently enjoyed my youth, I will restore it and take back my old age.” The two elder sons of both wives refused; but the youngest son of the younger wife, named Puru, consented to exchange
youth for dominion. The father accordingly gave up the central and chief part of his kingdom to his youngest son. Only to his eldest son, Yethu, he assigned a small domain, but without a crown, on the south-east quarter. To his younger brother, Duruvasu, he gave some country to the south, and bid him rule it. To Durukiya, the eldest son of the youngest wife, he gave some country on the west. To Amu he gave some domain on the north, bidding him rule there. Of the last mentioned four, Duruvasu, who received the south for a portion, was the progenitor of all the Pandiya kings.

The above-mentioned chief of kings, Puru, by his wife Kavusili, had a son named Janamejen. He, by Ananti, had a son named Pirasinen. He, by Aumaki, had a son named Samaiyathi. He, by Varanghi, the daughter of Usana, had a son named Acambathi. He, by Banuvathi, the daughter of Krithaviriyan, had a son named Sarvabhumini. He, by Keyi, had a son named Jeyachannen. He, by the daughter of the king of the Vitharpa country, had a son named Arasinen: He, by Mariyathai, daughter of a Vitharpa king, had a son called Mahaseneni. He, by Swayasi, daughter of a king named Pirasana-sitithu, had a son called Ayudathu. He, by Pasi, daughter of a king called Piruthusravasu, had a son named Acrothaneni. He, by Kanduyi, daughter of a king of the Calinga country, had a son called Devertithi. He, by Mariyathai, daughter of a Vitharpa king, had a son named Iriseni. He, by Angarasai, had a son named Iruken. He, by Uchvali, daughter of Daccen, had a son named Anthinaren. He, by Saraswoathi, had a son named Trisunu. He, by Kalinthi, had a son named Ililen. He, by Irantanthiri, had a son named Dushiyanten. He, by Sacontali, (the daughter of Visvamittren,) had a son named Barathen. He, by Sunantai, daughter of a king of Casi, had a son named Maniyu. He, by Savarani, daughter of a king of the Dasaruga country, had a son named Sugottiren. He, by Yenthi, a king’s daughter, had a son named Atthi. He, by Asothananai, daughter of a king of the Trikartta country, had a son named Vicurcharen. He, by Sunantai, the daughter of a king of the Dasaruga country, had a son named Asamiden. He, by a daughter of a king of the Kegaiya country, had a son named Samavaneni. He, by Tapathi, had a son named Guru. He, by Subanghi, daughter of a king of the Dasaruga country, had a son named Vudurathee. He, by Amarthai, daughter of a king of the Magada country, had a son named Paritchittu. He, by Surubai, daughter of a king, had a son named Vimacheneni. He, by Sugumari,
daughter of a king of the Keguha country, had a son named Piratiben. He, by Sunanthi, daughter of king Saiyipya, had a son named Santanu. As had been foreordained, the goddess Ganga had a son by Santanu, named Vidmar (Bishta). During the time of the Ganga forsaken* Santanu, a pregnant fish was taken to Dasaraja, head of the fishermen; and, on being opened, was found to contain a female child, smelling of fish, which child he reared as his own. He was head of the navigators of boats on the river Yamuna (or Jumna). His foster-daughter, Matsya-kendi, (fish-odour,) being sent by her foster-father to look after the ferry station, where the boats were stationed on the river, Pararsarer-Muni came to the ferry while she was there, and was ferried over by this female alone. By this female Vyasa was born; and Pararsarer restored her to her first appearance, and added the gift of a pleasant odour, discernible at a great distance. Her name being altered to Sadhyavathi (or possessing truth), she was seen by Santanu, who seeking her to wife, was refused by the foster-father, because the elder child, Vidmar, would inherit the crown. Santanu, on being disappointed in his expectations, became sorrowful and emaciated: and his son Vidmar discovering the cause, negociated the marriage, on the principle that he himself would never marry; and thus would ensure the crown as the inheritance of any child by the second wife. By her, two sons were born, named Sitterangadhren and Sitteraviriyen. When the father, Santanu, had attained beatification, the elder son, Vidmar, caused Sitterangadhren to be crowned. He, through pride, went alone and fought with the Gandharva, also named Sitteranghadhen; and, in consequence, was slain. Vidmar now caused the other son, Sitteraviriyen, to be crowned, and to be married to the two daughters of the king of Casi, who were named Ambi and Ambalikai. He, being handsome and without care, gave his whole time to these two personable women, and, in consequence, brought on the Csheya-rogi, or consumptive Catarrh, of which he died. The race being extinct, the wife of Santanu, one of whose epithets was Yojana-kendi,

* Among endless fables, the allusion here is to one very obscure: Ganga had sustained a curse from the celestials condemning her to become the wife of a mortal. She was accordingly married to Santanu, and had seven children; which, as soon as born, she cast into the river: Santanu dared not resist her, because she had threatened, that if he did so, she would instantly leave him. He however ventured to rescue Vidmar, the eighth child, from the water; and the goddess forsook him. Has infanticide in the Ganges been founded on this fable?
said to Vidmar, the eldest son of Santamu, to the effect, that as he had consulted his father's wish by rejecting the crown and becoming a Brahmacori, (or recluse); so now he should fulfil the wish of the mother, by accepting the crown, marrying his brother's wives, and thus continue the royal line. He replied, that if he acted so, the world would reproach him; to which she only answered, that it was not proper to allow the royal line to become extinct. But he, still refusing, observed, that there was a custom* among their ancestors, that when any one died without issue, the elder brother might marry the wife of the deceased, and if no elder brother was alive, then the Bramins might marry the widow. To this suggestion and proposal, the mother of the deceased king joyfully assented; and made Vidmar acquainted with the before concealed circumstances of the birth of Vyas, who in reality was the elder half-brother of the deceased. Vyas, at a former period, had given to her a gift, or charm, by virtue of which, the simple act of thinking on him would induce him to appear. He now came, and on being made acquainted with the state of circumstances, agreed to marry the wife of Sitteraviryan. By Ambi, a blind child was born, named Tirudaracshasa, and the grief occasioned by the birth of a blind heir, caused Vyas to be again summoned; when, by Ambalikai, another son was born, afflicted with the Pandu-rogam, or a kind of spotted leprosy; in consequence of which he was named Pandu. Further, by a Sudra woman, Vyas had a son named Vidhuren. Afterwards, says the Manuscript, Sodhya-vathri and Vidmar, learning that these were the decrees of fate, trained up the children; instructed them in learning; invested them with the Ubamaninam (or kingly thread); and then gave to the elder son the superior crown, and to the second the inferior one;† while the youngest, Vidhuren, was appointed minister to the two others; and on any special cause occurring, demanding peculiar attention, Vidmar assisted the minister with his counsels. In this way the affairs of the Hastina-puri kingdom were conducted for a considerable period of time.

We have thus the heads of the two races, between whom the war of the Maha-

* The coincidence of this custom with the rule laid down in the Mosaic law, adverted to in St. Matthew, xxii. 24, will not escape the notice of the reader.

† Resembling a custom common to many of the later emperors of Rome.
bharata afterwards raged. Vidhuren has only a subordinate, though sometimes very influential, part assigned to him in the narrative. Tirudaracshasa and Pandu are the two heads referred to. It will be quite sufficient to state, in general terms, that the former is fabled to have had a hundred children, of whom Duryodhen is the only one of consequence to be noticed. Pandu had nominally five sons, named Dherma-raja, Bhimen, Arjunen, Naculen, and Saha-deven. To these we may confine our attention. Dherma-raja, though the nominal son of the younger brother Pandu, yet, in consequence of being born before Duryodhen, had, according to prescriptive custom, the right of primogeniture; and would be entitled to succeed to the throne on the death of his uncle Tirudaracshasa. On this account Duryodhen owed to him, in particular, an inextinguishable enmity; extended however to all the five brothers. Various minor destructive devices having failed, he at length persuaded Tirudaracshasa, (who became their guardian after the death of Pandu,) to send the whole five, under the care of their mother Kontaidevi, to Benares for their education. Duryodhen had previously sent workmen to build a house entirely of gum-lac; but the sagacious Vidhuren had penetrated his design, and had directed these, or other, workmen to prepare a subterranean passage out of the house. Before the family, by order of Tirudaracshasa, proceeded to Benares, Vidhuren communicated to Bhimen the design of Duryodhen, who had instructed his agent to set fire to the house during the night; and informed Bhimen also of the secret subterranean passage. The first night of their abode in this house Bhimen himself set it on fire, and retired, with his mother and brothers, by the underground way. Some villagers, who had brought supplies to the family, and had slept under the verandah, perished in the flames: the bones of these being found, were taken for the remains of the family; and when tidings of the accident were conveyed to court, Duryodhen put on the semblance of the deepest sorrow for the melancholy loss supposed to be sustained.

For sometime the family resided in a forest, where Bhimen killed one cannibal giant. A short time after they wandered to a village, in the neighbourhood of which was another kindred giant, whom the villagers propitiated every day by sending a child to be devoured. It came to the turn of the woman of the house in which the family were hospitably entertained to send her child; when her bitter lamentations induced Bhimen to volunteer and peremptorily to obtrude his services, in appeasing
the giant's voracity. Bhimen accordingly rode on the conveyance which carried the rice, and other accompaniments of the giant's meal; but these, as stated, he devoured by the way; and in an encounter slew the giant, and delivered both hostess and villagers from their terrors. The news now circulated that a neighbouring king, of the Pilatsha country, offered his daughter to any one who could bend a certain bow, and with it hit a particular mark. The brothers were induced to go to that king, leaving their mother in the village, where she was sure to be taken care of. Many kings were assembled to compete for the prize; even the hand of Dropidi, the king's daughter. But none could even bend the bow quite far enough to receive the string; when Arjuna stepped forward, strung the bow without difficulty; and, being an expert marksman, taught by Dronacharyar, hit the mark. He had next to encounter and to overcome all the rival suitors, after which the prize was conceded. Nevertheless, Dropidi became the wife of the eldest brother; a proceeding effected through the agency of Krishna, who now comes upon the scene. The fame of the tournament, and its result, having reached Tirudaracchasa, he invited the brothers back to his court; begging that the two branches might again become one family.

This invitation was complied with, but harmony being very difficult, a distinct city, named Indracaprestha, was built for the Pandavas, in which many surprising devices were effected by the agency, and workmen, of Krishna. Duryodhen going to see the new capital, fell into a pond, not discernible by the eye, and struck his head against a magically invisible beam: being heartily laughed at by Dropidi, he conceived bitter hatred; and a desire of revenge, strengthened both his jealousy of the superior splendor of the city, and his former long cherished animosity. On his return, he laboured to effect an invitation of Dherma-raja alone to his father's capital; which being effected, he engaged his unsuspicuous rival in play at dice, who being unequal in the contest, first gave away his capital and his portion of the kingdom, next himself, then his brothers, and lastly Dropidi, his wife, as slaves. This wished-for result being accomplished, Duryodhen commanded his slave Dherma-raja to order his wife, as his slave also, to come and sweep the house. The poor slave having complied, Dropidi remonstrated, shewing that Dherma-raja having first become the slave of Duryodhen, lost, from that moment, all control over her liberty; but the remonstrance was unavailing: and she was dragged into the presence of Duryodhen by his minions,
when she was stripped publicly of various portions of her royal attire; and only saved from entire exposure by a divine intervention; Krishna here opportunely interfering. Nevertheless, the prevalence of Duryodhen's influence, who imposed on the partiality of his father, produced the banishment of all the Pandavas, by sending them to do penance in the desert for twelve years. Even there, the malice and the stratagems of Duryodhen pursued them; once nearly successfully in taking away their life. And a variety of adventures were encountered, not relevant to our subject.

But previously to the dice-playing of the illustrious Dherma-raja, Arjunen, the most intellectual of the family, had subjected himself to the necessity of travelling, in penance, to all the most famous bathing places, in order to wash away an unintentional, and apparently very trivial and artificially placed, fault. He accordingly set out with a great retinue of Bramins, and other attendants; but himself in penitential garb as a pilgrim. While bathing in the river Bagirathai, represented as being the Ganges, or else a branch of the Ganges, (most probably the Godavery,) he became, not unwillingly, exposed to the influence of a female demon, who is represented as having taken him to the inferior world; whence emerging, and collecting his attendants, he proceeded on his pilgrimage. This is very succinctly narrated in the Manuscript which we have been following, but from a copy of the Baratham itself, we have derived the following fuller statement; though still a meager abstract.

Arjunen having bathed in a river named Calinga, and inspected the places around, set out with his retinue on further progress. He came to Tirupathi, bathed in the tank, paid homage to the god, and went to Kailastri; thence he proceeded to Tirattayani, (fifty miles W. N.W. of Madras); thence to Kanchi, going through similar ceremonies. From Kanchi he proceeded to Chittambaram; thence to Srirangam; of the efficacy of which place in removing sin a high account is given. Leaving Srirangham, he visited several temples of inferior note, and then came to Madura. He went to the king's great council in his ordinary habiliments of a personage doing penance, and was received with great honors and distinction. The king, named Sittera-bagh-Pandion, (and sometimes called Sittera-viria-Pandion,) appointed his abode in the royal gardens; where the king's daughter, named Sittera-regai, accidentally seeing him, became enamoured of him, as Arjunen had before been by the sight
of the lady, himself then unseen. The result was, a report to the king of his
doughter's being ill, made by her attendants; with the addition, that a marriage with
the stranger would alone effect a cure. The king received this announcement with
great pleasure, having no son; and first made offers on the subject to Arjunen, by
whom they were acceded to, and the marriage was duly solemnized. The king's
daughter bore a son, whom it was agreed to name Pepiravacen; and Arjunen, after a
year's residence, having requested permission to continue his pilgrimage, which leave
was granted, proceeded southwards to Potheiya-mali, where he bathed in Agastyar's
tank; thence he went to Sethu, or Ramiseram; thence to Cape Comorin, in the sea
near which he also bathed. Continuing his route, he came to five rivers in the
Maliyalam country, in which no one had yet bathed; and was cautioned against
doing so, by a person of the country, as the rivers were inhabited by large alligators.
Spurning the caution, he charged his attendants to remain on the bank; and
plunging in, he was attacked by an alligator, which laid hold of one of his feet,
but mustering all his strength, being aided by the eight-lettered charm, he stamped
on the creature and killed it; thereby, says the tale, delivering a female of Indren's
paradise, and afterwards four others, who had been thus imprisoned owing to the
malediction of a rishi. Continuing afterwards his journey he came to Dwaraçapuri,
where, by collusion with his friend Krishna, he carried off Subadra, Krishna's sister,
who was designed by Balabadra, their elder brother, for Duryodhen, the enemy of
the Pandavas. Ultimately, Arjuna married Subadra. His son by this marriage
was Abimanyu, who was killed in the great war; and the son of the latter was
Pariesidhu, who ultimately succeeded to the throne.

To enter on all the adventures of the five Pandavas, and the circumstances of the
great war, would be perhaps superfluous. It may be simply observed, that Krishna
appears throughout the instigator of the war; though the extreme enmity and fatuity
of Duryodhen, who fell by the hand of Bhimen, gave great and sufficient occasion.
Pariesidhu came into the world still-born, in consequence of an arrow having struck
his mother, the daughter of a king, by whose aid the Pandavas had been enabled to
levy troops. Krishna being called in, said, that if throughout the conduct of the war
he was exempt from guile or blame, the child would be reanimated; if otherwise, it would
continue dead. The child became reanimated, and from this circumstance was named
Paricsidhu, the name being expressive of a trial, or ordeal.* But the mind of Arjunen, in particular, was greatly afflicted at the destruction, by the war, of so many immediate relations and kindred. Krishna sought to allay his scruples; and, by Arjunen’s desire, repeated the long harangue (the Baghvat-gita) made to Arjunen before the battle. But besides this, Vyasa appeared, and said, that by an Asvamedha-yaga (or sacrifice of a horse) the guilt incurred during the war would be removed. A horse was accordingly let loose, bearing Arjunen’s name, and challenge to all kings, on its forehead, and was followed by Arjunen, according to custom. The horse travelled still it came to the southern Pandion kingdom, and was there caught by the king, who, according to established rule, would have to fight the following champion. But this king was Pepravahana, and this champion was Arjunen, his father. Hence the former felt his filial love prevail over his bravery; and on Arjunen coming, he meekly delivered over the horse without any demonstrations of combat; a mode of conduct which roused the ire of Arjunen, and he contumaciously called him no true son of a king, since he acted in so dastardly a manner. The intervention of the female demon who had formerly entangled Arjunen now appeared. She came and told Pepravahana that it was his duty to fight his father, inasmuch as Arjunen had slain Vidmar (son of Santanu and Ganga) during the war; on which account Ganga had pronounced on Arjunen a malediction, that since he had slain his great uncle he should himself be slain by his own son. In consequence, the father and son fought; and Arjunen was killed. But Ulusi, the aforesaid female demon, interposed, by miraculously raising him to life again; and the whole family proceeded for a time to Hastina-puri, where the horse-sacrifice was completed.

There is much interesting and melancholy matter, both as regards Krishna and his people, and the end of the Pandavas; but it is sufficient to have epitomized, in a connected order, so much as may bear on the relation of the subject to the southern Pandion kingdom.

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* The reader will here again note a coincidence with the very ancient custom of naming children from some circumstance attendant on their birth, as may be seen, among other places, in Genesis vi. 29, and xxxv. 18.
CHAPTER IV.—SECTION II.

We shall avail ourselves of the convenient place afforded by this section to introduce some comparative genealogical lists or tables; coming down to the period which it indicates, that is the close of the two most ancient and principal royal pedigrees; and ranging beside one of them, as correctly as means allow, the first and second Pandion dynasties.

*Solar line.*

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① Ambareshen, Purukuchen, Maximudchen.
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Next twenty-one names, down to *Vrihadbala*, contemporary with the eldest son of *Pandu*.

*Vrihadrana*, 3100 B.C. (a date very much too early).

In the *Kali-yuga*, from *Uruccira* inclusively, twenty-eight names, down to *Sumitra*, 2100 B.C. (a date also much too early).

The fable of 86,400 years elapsing between *Rama* and *Vrihadrana* deserves no attention; for the *Dwopara-yuga* is merely a poetical period. Mr. Bentley’s bold method of cutting off the right hand ciphers, would come nearer to the true state of the question.

Some of the foregoing names are placed by Sir W. Jones after *Devanica*. All below him, down to the beginning of the *Kaliyug*, we consider to be uncertain and contradictory. Mr. Bentley’s violent transpositions begin by interposing ten kings between *Rama* and his son *Cusha*, in defiance of all authority. It is much safer to infer some possible deficiency of record after *Devanica*, than to admit Mr. Bentley’s supposed amendments.

Some doubt is thrown on Colonel Wilford’s chronology by the incompleteness of his list; but as he is fuller in the parallel genealogy, he may not be far out of the way, at least in the latter.

In the *Kali-yugam*, twenty-six kings, from *Uruccihanum* down to *Sumitren*, or twenty-eight including them, ruled, says the leading MS. during 656 years, giving an average of 25 1/2 years to each king. On the same principle, preceding kings would occupy a period of about 1400 years, or, allowing for greater longevity near the flood, say 1700 years $\times 656 = 2356$ years, which, if the Sarmatian chronology were followed, would fix *Sumitren* at about 330 years B.C., perhaps not very far from the truth; though he probably reigned some two or three hundred years earlier. On any system of chronology, an approximation only to truth could be attempted.
## Contemporary Pedigree

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Note: The line of Yada down to Aikath is omitted.

The chronology above the era of Rama cannot be considered as adjusted with any certainty.

The country in a forest-like condition
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<td>Derva</td>
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<td>Timi</td>
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<tr>
<td>Vrihadrat’ha</td>
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<td>Sudasa</td>
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<td>Satanica</td>
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<td>Durmadana</td>
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<td>Rahimara</td>
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<td>Dandapani</td>
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<td>Nimi</td>
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<tr>
<td>Cememaca</td>
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</tbody>
</table>

The names between [ ] are differently placed in the MS.

From the apparent imperfection of all the lists we may infer the want of complete records.

This, it may be probable, consideration would at once solve the difficulties pointed out by Sir W. Jones; and render the transpositions of Mr. Bentley evidently superfluous.

Doubtful parallel

The names between [ ] are differently placed in the MS.

From the apparent imperfection of all the lists we may infer the want of complete records.

This, it may be probable, consideration would at once solve the difficulties pointed out by Sir W. Jones; and render the transpositions of Mr. Bentley evidently superfluous.

Doubtful parallel
In periods so very remote as those referred to by the two preceding lists, and the manuscripts to which they, in part, relate, we may rationally expect some uncertainties, and some confusion of statement from different authorities. There is, however, a concurring force of evidence to shew, that every vestige of tradition, antecedent to \textit{Vaivasiswata}, is antediluvian. In glancing at that subject, Sir W. Jones seems to look upon names and persons as mere astronomical fictions. The mistake, if such it be, is not so gross as that of one who would have all real history begin with Abraham, and reduced, or shall we say exalted, his father Terah into an allegorical figure of the zodiac. But with all due deference to his superior, Sir W. Jones, we feel bound to take a different view of the subject; and consider that real individuals are denoted, though their names be taken from the sun, or planetary bodies. In common with Sir W. Jones, we take \textit{Menu}, or \textit{Manu} (as the Tamil has it), to be the same radical word with \textit{Nuh} or \textit{Noah}, and perhaps, as he conjectures, with \textit{Minos} the lawgiver of Crete. But to restrain ourselves to the patriarch, the word Noah, as regards its vowel sounds, is determined by the Masoretic pointing, a very modern affair; and though we may grant that it conveys the Hebrew sound in the time of the Masorites, yet we are by no means constrained to believe it the exact primitive sound; seeing that the Hebrew, like other languages, had suffered fluctuations, until that time, when ceasing to be spoken, it was thought fit, by the Masorites, to fix the pronunciation by the invention, or, at all events, minute application, of the vowel points. The prefix of a \textit{heemantic mem} to the radical letters of \textit{Nuh}, would produce the word \textit{Menih}; or the taking away such a letter from a primitive word, would leave the Hebrew radicals as they are. We think it possible, in consequence, that \textit{Nuh} or \textit{Menu} was the name of the patriarch, and \textit{Vaivasiswata}, a titular \textit{pre-nomen}; for, in Sanscrit and Tamil, titular epithets go before the name, and \textit{Vaivasiswata-Menu}, is \textit{Solisprogenies Menu}, or \textit{Menu} the child of the sun. That the name \textit{Menu} was also applied to \textit{Swayamdhvata} and others, is of little consequence; unless the name of Caesar, used by some Roman emperors as a titular name, should conclude against its having been the proper name of Julius Caesar. Further, when the immediate father of \textit{Vaivasiswata-Menu} is said to be \textit{Surya}, we are not, it is presumed, to think the sun, in an allegorical or figurative sense, denoted; but that simply this splendid \textit{pre-nomen} was applied to the father of Noah, that is to say, Lamech; and then \textit{Surya-Lamech}, or \textit{Shemesh-Lamech}, the \textit{Sun-Lamech}, would find its appropriate parallel in \textit{Vaivasiswata-Menu}, or \textit{Noah Hen-Shemesh}; that is, Noah the child of the sun. Though satisfied that there are antediluvian vestiges still more ancient in Hindu records, yet we purposely refrain from entering on them: they are slightly hinted at by Sir W. Jones, and more fully drawn out into details by Colonel Wilford; but we have not quoted them, because the interpolations of his unprincipled \textit{Pandit} are discernible, and we do not possess the faculty of the Hindu fabulous bird, which can separate pure milk from the water with which it is mingled. Colonel Wilford has been somewhat sternly attacked by Colonel Van Kennedy on a few points of this sort, and we are not able satisfactorily to adjust the difference; consequently shall avoid all interference. But near the seventh \textit{Menu}, \textit{Vaivasiswata}, we can take our stand on assured ground. The sun not being his celestial

* The atheistical, conceited, and fanatical revolutionary Count Volney is referred to.
father, but only a title of his earthly one: we consider Chandren and Buthen, or Lunus and Mercurius, to be just of the same character; that is, merely titular names of earthly antediluvians. Indeed the Bramadicas, the first seven Menus, and the original seven rishis, are all, beyond question, of antediluvian birth; and of course Casiyopa, Surya, Atri, Daesha, Chandren, are to be so regarded.

When Vaivaswata and his seven companions came out of the ark, we know, from better authority than Hindu records, that these were pairs; Noah and his wife, his three sons and their wives. Hence, without hesitation, we can determine that the seven rishis were four of them females, and three of them males; the royal Satyavrata, or Noah, being head of the family. We deny not that Hindu records state these seven persons to be distinct from the children of Vaivaswata, born, as they assume, after the flood, and after all females had been destroyed in its waters; but we have a surer clue to guide us than those inwoven, and self-contradictory, records. It would be puerile to aim at, or to require, perfect precision in the appropriation of names; but let us assume the truth of the case to be as stated, then Ieswacu, the eldest son of Vaivaswata, at the head of the solar line, is Shem, the eldest son of Noah. Now in the pure Chaldee of Hanan, and in Hebrew also, Shem signifies the sun. And this word by time, or colloquial variation, may have been shortened into S hern. Might not this have been a titular name of Ieswacu? like those of his father and grandfather; and may not the royal race, entitled "Of the sun," receive thus its appropriate explanation? being none other than the descendants of S hern, or Shem the son of Noah; who inherited that epithet from paternal descent, and by right of primogeniture.

If so, then parity of reasoning would infer, that the contemporaneous line must have been surnamed from the younger, or second son; that is Ham, who, by his posterity in Egypt at least, has been in various ways identified with the regent of the night. In the Hindu traditions there is an obscurity about the accounts of Ilen and Ila, not easily resolvable. As the Greeks preserved some tradition of the kind in their Tiresias, much degraded by later poets, especially Ovid, so we are disposed to infer some common primitive tradition. The story of Ilen is given, not very correctly, by Colonel Wilford, in his Essay on Egypt, &c. and more accurately, we presume, by Colonel Vans Kennedy; in which latter we note some variations from the brief mention in our Manuscripts. On the whole, we are persuaded that there is a cloud over the real meaning of the fable, respecting the person intended, not easily penetrable. We note that Sir W. Jones is not strictly accurate in speaking of Ila as the daughter of Vaivaswata. Ilen was his son, and, as asserted, underwent a transformation of sex, being married afterwards to Buthen, the son of Chandren; who, in consequence, is at the head of the junior branch, or contemporary pedigree with the solar line. Now this transformation was the consequence of a malediction coming, as stated, from Siva and Parvati. It is doing no violence to Hinduism to infer, that by Siva and Parvati the patriarch Satyavrata and his wife may be intended. If so, then the object of the malediction is Ilen, or Ham, the second son of Noah; and an incomplete coincidence with the Mosaic narrative is made out. That this curse was a change of sex, may be a mere Hindu fable: if it mean only a degradation, or change of dignity, as the Hindus consider females to be of a lower nature than men, in such case the coincidence is extended; but then also
we must make Buthen to be the wife of Ilen, and the daughter of Chandren the antediluvian; from whom, however, Ham, or Ilen, might choose to take his titular pre-nomen; and by which also his posterity of the junior line might continue to be denoted.

Though Vaivaswata is said to have had other sons, even to the extent of ten, yet nothing, we believe, is particularized, except of two; and Japheth, third son of Noah, we presume to be entirely neglected, from his posterity having no location in the east, where the descendants of the two elder sons established themselves.

We are conscious that our attempted solution of Hindu enigmas, about this very early period, may not command or win the assent of all. It is therefore stated, that the solution is offered with some diffidence; with due respect to better judgment; and, with an entire openness also to candid correction.

Finding, as we may in passing be supposed to have done, the fountains' heads of the two great royal streams of Indian pedigrees, we are still not clear of embarrassment as to the period of the settling of these two families in the plains of Hindustan. The earliest location of mankind immediately after the deluge, is a previous question, and one which we have already undertaken, in due time, to examine. While we are inclined to give a preference to Kashgar, or some region not very remote from that district, we promise to pay all suitable respect to Bryant and Faber; and attempt not to constrain the judgments of others. We simply note, that we have nothing against us from the Pentateuch; have with us the mighty name of Sir W. Jones, by inevitable inference from all his essays and arguments bearing on the origin of families and nations; have with us a great western historian and theologian, with others in his train; and, lastly, Colonel Wilford, on whom we would not separately insist were he not well supported. If arguments, to establish the earliest location of mankind after the flood somewhere not extremely remote from Kashgar, do ultimately fail, our following inferences will indeed be weakened, though not destroyed.

We presume then that emigrants came to Hindustan by the passes of the Himalaya mountains: at a very early period, if we are correct in the supposition of the last paragraph; and at a later period, if the first settlers emigrated from Armenia proper, north of the future site of Babel. We infer that these primitive settlers were of the posterity of Shem and Ham, without admixture of the offspring of Japheth. Other colonies, of both the first two families, also emigrated very probably to the south-west; and from Chaldea ultimately to Egypt and Assyria: while Japheth's line (we infer on several data) spread to the north, to the east, and the west; in Siberia, Tartary, northern Armenia, and Europe.

It will not be required from us to fix the exact time of the entry of the two principal families into India. From an attentive consideration of the two royal lines, we have derived a conviction, that intermediate names of descendants from Noah have been omitted; but in what place precisely we could not pretend to determine: mere differences of names in Hindu records being of no consequence, because of so frequent occurrence. Let it be simply inferred, that one family of the posterity of Shem came into India, and settled in the beautiful country round Ayodhya, (the modern Oude,) a country which, on the valuable and trustworthy testimony of the late Bishop Heber, has very few to rival it. They might have taken possession of this as being offshoots from the elder and superior branch; or
because prior in their location. At the same time, or shortly after, a family from the junior branch (and we may suppose Yajati at its head) possibly came from the same direction; and the Ayodhya district being occupied, they pursued their route till they came to the almost equally beautiful country around what is the modern Delhi. The descendants of Puru, of this branch, had their first capital, we believe, at Sangala, about fifty miles west of Lahore; but the town of Hastina-puri, long the illustrious capital of Puru’s race, was built by Hastin, at a period long posterior to the first location. On these principles we may infer that Rama, one of the most illustrious of the solar line, was certainly not Rama the son of Cush of the Mosaic narrative, as thrown out in a loose and unsupported manner by Sir W. Jones; but he may have been named after that personage, and may have named his own son after Cush, a distinguished son of Ham. The name of Rama, though so familiar to Hindus, yet has no import that we are aware of in Sanscrit, certainly none in Tamil; but as in Hebrew it means lofty, or excellent, there is little doubt that it is a primitive word, and possibly titular in its first application as a name.

In the period subsequent to Rama, we feel persuaded that great chasms occur in the genealogy. We suspect their previous existence also; but the Ramayana, as written by Valmiki, who may be considered as the poet and historian of the solar line, would of course preserve much of the genealogical tree antecedent to Rama. On the other hand, the disciple of Vyasa, who composed the Mahabharata, in the time of Janamejeya, was more properly the poet and genealogist of the junior line. And, between them both, while much has been preserved, much has no doubt been lost, or distorted, or obscured. Hence, any attempt to argue about the length of time filled up by these earlier branches, however praiseworthy in the motives and result, when seeking to explore the depth of a dark cavern, the profundity of which had been greatly magnified, need not now be rested on by us, who have had greater light thrown on the subject than the first inquirers; and possess, apparently, strong reasons to conclude, that we have not perfectly accurate lists to guide us in such a mode of calculation. On the other hand, we are not certain of perfect accuracy in any one of our western systems of chronology. But, on the whole, we trust there is no extreme error in the following general conclusions:—That Hindustan proper was peopled at a very early period after the deluge.—That two great * monarchies were early established there.—That these came down, in the solar line, to within about 500 years B.C.; and in the other line, to about 800 years B.C. The tracing them further does not belong to this section.

But our attention must now be turned to the Southern Pandion kingdom, which also has at least pretensions to very remote antiquity. We have discarded, for reasons adduced, the fabulous pretension to antediluvian antiquity. In like manner, the long periods ascribed to the reign of the kings cannot receive the smallest credence, beyond the rules of inferential deduction. These periods have been stated with the simplicity and severity of mere translation, in order that if our inferences are wrong, the means of correcting them may exist in the hands of the reader. It is a question with ourselves, how far the list of kings itself, apart

* As great perhaps as the Assyrian or Chaldean monarchies, and possibly having intercourse with them; especially if the Bromina migrated thence at a subsequent period, bringing Chaldean rites and institutions with them.
from the alleged periods of their reigns, can be received without qualification. The leading Manuscript and Stalla Purana are in harmony with each other on this point; and the Stalla Purana is unquestionably a very ancient document. But it deals largely in fiction on other topics: may it not have feigned unreal sovereigns? or multiplied the number of those that may have existed? It is a question still left open, whether the term Pandion came from the five Pandavas, or had an earlier origin. We have the authority of two manuscripts, asserting that the early Pandion race were descended from Duruvasu. This authority, uncontradicted, might be deemed conclusive; but when we have the very respectable authority of Sir W. Jones, indicating a different location of Duruvasu, it seems needful to pause, at least, before deciding. He says, "King Yayati appointed the youngest of his five sons to succeed him in India," (Hindustan proper, ) "and allotted inferior kingdoms to the other four, who had offended him: part of the daçhin, or the south, to Yadu, the ancestor of Krishna; the north to Anu; the east to Druhya; and the west to Turvasu." The location indicated by our MSS. may be seen in p. 120 and 219; according to which, Puru had the chief kingdom; to Yethu was assigned the south-east; to Duruvasu, the south; to Durukiya, (Druhya,) the west; to Anu, the north. Unless we suppose some unintentional error, or intentional imposition by the Pandit of Sir W. Jones, the two statements cannot be well made to accord, without conjecturing that the two eldest and legitimate brothers, Yethu and Duruvasu, kept together; and since the descendants of the former certainly lived around Dwaraka and Mathura, (now Muttra,) Duruvasu's family may have settled with them there; and, on increasing, may have migrated southwards, settling first at some place called Manatur, and calling afterwards their new built capital Mathurai (now Madura) after the chief town of the race of Yethu; for both names are the same, meaning agreeable or pleasant, only Europeans have since decided, by usage, that the one shall be called Muttra and the other Madura. Should this reconciliation of two jarring statements appear possible, or probable, then Kulasegara might indeed be head man of the nomadic tribe descended from Duruvasu, at the time when, after having been located for a while in Manatur, they availed themselves of a new, more agreeable, and permanent, residence. An interval must necessarily be supposed to occur between Duruvasu and Kulasegara; and the names of intervening head men may well be supposed to be lost, as stated in the MS. at p. 120, while the era of Kulasegara might be somewhere about that in which he appears placed in the list of Yayati's descendants. We should have placed him higher up, but from a restraining indication, derived from the Stalla Purana. Nevertheless, if he had a real existence, we think a higher place assignable to him. The Stalla Purana fixes the coming of Rama-chandren to Madura in the reign of Ananta-guna-Pandion, not too remote in descent from Kulasegara. We should have acted contrary to the rules of induction had we disregarded this indication; at the same time, we cannot say that we give it the fullest credence. If it be accurate, then is the strongest confirmation given to the idea of a great hiatus in genealogies after Rama; and the list of Pandion kings would afford a valuable correction. We indeed do not think that all of them ought to be admitted, owing to an artificial appearance in the meaning of some

* Asiatic Researches, vol. 2.*
of the names; and in the frequent repetitions of the same names: neither do we think that all ought to be rejected. The truth seems to us to be, that the obscure and gradual rise of the Pundiya-mandalam began from a family that had migrated thither from the northwest, who settled on the banks of a fertilizing river, and entered on cultivation; as early, by possibility, as 1500 B.C.; and in external appearance as unimportant as the contemporary family of Israel, then consisting of a few hundred souls—that a line of chiefs, or head men, continued for a considerable time afterwards on the primitive principle, when heads of families were accounted kings—that the direct line having failed, and the town being decayed, a collateral descendant, named Vamasa-segara, rebuilt the place, and began another dynasty, more powerful than the first; and continuing for some time, until, during the reign of Kuna-Pandion, religious disputes and persecution prepared the way for anarchy; so that, according to the MS. p. 120, the successors immediately following Kuna-Pandion do not form matter of record. Here we lose all clue for some time, until on the visit of Arjunen to Mallurai, a circumstance which seems at least well authenticated, we find a king named Sittera-vra-bug-Pandion seated on the throne; and from the time of his grandson, who ruled at the beginning of the Kali-yuga, we see a race, chiefly at first of tributary princes, traced with some distinctness; contemporary with the latter kings of Magadha, and those of Avabhriti; not so propely the objects of our immediate attention.

On the assumption of some approach to correctness or probability in this sketch, we should infer that Vamasa-segara-Pandion may be fixed at about 1300 B.C., and Pepiravahana, the son of Arjunen, at about 1000 B.C. We have before intimated that the period of Arjunen’s visit was about 1000 B.C. Even if the early date thus assigned be contested or denied, we know not how the matter can be decided either way, except by an accurate adjustment of the exact commencement* of the Kali-yuga; the beginning of which corresponds with the time in which Arjunen lived.

It may be thought, possibly, from the view thus given, that the conjecture thrown out as to the temple legend deriving its origin from the visit of Arjunen to Madura, and his marriage with the king’s daughter, falls to the ground, quite unsupported. This we would neither affirm, nor yet hesitatingly deny. At the first making of that conjecture, we had not indeed calculated times and dates so carefully as we have since at least attempted to do; but while the conjecture has so many leading circumstances to support it, and is so consistent with the magnifying and deifying tendencies of the Bramins, we would not entirely give it up on the mere ground of date. There might have been kings before existing, with an image and temple; but still an event of such importance as the visit of one of the royal house of Hastina-puri from the north, and his marriage to a daughter of their own king, would be almost certain to lead to poetry and fable, after the lapse of a few centuries; and then, the removing the occurrence far backward, to the earliest time assigned by tradition for the rise of their royal line, would be no such difficult matter, if Bramins were the composers of the Stalla Purana, as we suppose no reasonable person would question. Still the exact state of the case, if the reader judges it worth a thought, is left to his own decision.

* A date given in p. 28 would fix the beginning of the Kali-yuga at 3103 B.C., but on many grounds we are certain that this date is too early.
CHAPTER IV.—SECTION 3.

The dynasty of kings mentioned in the former part of this section are the kings of Magadha, which arising from an offset of the line of Puru, afterwards supplanted it; and at a later period conquered the territory of the senior branch also. In the latter part of the section, the kings of Avabhriti, or Ouzein, are intended. We first give a list of the dynasty which succeeded the two most ancient royal lines.

Kings of Magadha (in Behar), the ancient Prasij—the capital Palibothra.

<table>
<thead>
<tr>
<th>Sir W. Jones</th>
<th>Colonel Wilford</th>
<th>Manuscript.</th>
<th>Pandion Kings.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jarasandha—Yudhishthir</td>
<td>Jarasandha—Arjun—Crishna</td>
<td>Dharma-raja—Arjunen</td>
<td>Peparavahana</td>
</tr>
<tr>
<td>Sahadeva</td>
<td>Sahadeva</td>
<td>Parichadhu, Abhimanya</td>
<td>Jayasingha C.Y. 32</td>
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<tr>
<td>Marjari</td>
<td>Somapi</td>
<td>Janamejya, &amp;c. (as before)</td>
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<tr>
<td>Srutasravas</td>
<td>Srutasrava 1200 B.C.</td>
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<tr>
<td>Ayutayush</td>
<td>Ayutayu</td>
<td></td>
<td>Twelve kings down to the one specified below, according to the list before given.</td>
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<tr>
<td>Nirimitra</td>
<td>Nirimitra</td>
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<tr>
<td>Sunacehatra</td>
<td>Suceshatra 1100</td>
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<tr>
<td>Vrihetsena</td>
<td>Vrahicarmma</td>
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<tr>
<td>Carmajit</td>
<td>Sonajita</td>
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<tr>
<td>Srutanjayas</td>
<td>Srutanjayas</td>
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<tr>
<td>Vipra</td>
<td>Vipra 1000</td>
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<td></td>
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<tr>
<td>Suchi</td>
<td>Suchi</td>
<td></td>
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<tr>
<td>Cehema</td>
<td>Cehema</td>
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<tr>
<td>Suvrata</td>
<td>Suvrata</td>
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<tr>
<td>Dhermasutra</td>
<td>Dharma 900</td>
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<tr>
<td>Srama</td>
<td>Suraama</td>
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<td></td>
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<tr>
<td>Dridhasena</td>
<td>Dratasa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sumati</td>
<td>Sumati 800</td>
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<tr>
<td>Subala</td>
<td>Suvala</td>
<td></td>
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<tr>
<td>Sunita</td>
<td>Sunita</td>
<td></td>
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<tr>
<td>Satayjit</td>
<td>Satagita</td>
<td></td>
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<tr>
<td>Puranjaya</td>
<td>Visavajita 700</td>
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<tr>
<td>Pradyota</td>
<td>Pradyota</td>
<td></td>
<td></td>
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<tr>
<td>Palaca</td>
<td>Palaca</td>
<td></td>
<td></td>
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<tr>
<td>Visachayupa</td>
<td>Vishachayupa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rajaca</td>
<td>Rajaca</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nandiverdhana</td>
<td>Nandiverdhana</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5 reigns, 138 years</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Sisunaga</td>
<td>Sisunaga 600</td>
<td></td>
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<tr>
<td>Cacavema</td>
<td>Cacavema</td>
<td></td>
<td></td>
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<tr>
<td>Ripunjaya</td>
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</tbody>
</table>

It seems probable that the kingdom of Hastina-puri never recovered the shock of the great war, but went on some time decaying into insignificance, the race of kings becoming at length extinct; while the kingdom founded in Behar about 500 years before Jarasandha by Sudharna, a son of Curna, increased, and gradually assumed the ascendancy; especially as the power and kingdom of Kshat्रע were annihilated, not long after his having cruelly effected the murder of Jarasandha.

There having been two kings named Ribunjaya, one of Hastina-puri and one of Behar, any parallel is uncertain, but the following is supposed to be the true one.

<table>
<thead>
<tr>
<th>Ribunjayan</th>
<th>Pradhyothanen</th>
<th>Palakan</th>
<th>Visalabuban</th>
<th>Saniken</th>
<th>Nandiverthana</th>
</tr>
</thead>
<tbody>
<tr>
<td>—Parakirama-Soren—</td>
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</tbody>
</table>

Kulottunga

Panjala
<table>
<thead>
<tr>
<th>SIR W. JONES</th>
<th>COLONEL WILFORD</th>
<th>MANUSCRIPT</th>
<th>PANDION KINGS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cehmadherma</td>
<td>Cehmadherma</td>
<td>Jemadherma</td>
<td>C.Y. 798</td>
</tr>
<tr>
<td>Cehetrajnya</td>
<td>Cehatragnya</td>
<td>Sattirayotchu</td>
<td>Loga-rethabaga</td>
</tr>
<tr>
<td>Vidhisara</td>
<td>Vidhisara 500</td>
<td>Vithisaren</td>
<td>Re-conquest</td>
</tr>
<tr>
<td>Ajatasatru</td>
<td>Jatasastra 400</td>
<td>Aasatusattribh</td>
<td>Devigamanokiren 60 C.Y. 858</td>
</tr>
<tr>
<td>Darbhaca</td>
<td>Janaca</td>
<td>Terpakan</td>
<td>Jeyapurja-Pandion 49</td>
</tr>
<tr>
<td>Arjaya</td>
<td>Ajaya</td>
<td>Sothanen</td>
<td></td>
</tr>
<tr>
<td>Nandiverdhana</td>
<td>Nandiverdhana</td>
<td>Nandiverdhana</td>
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<tr>
<td>Mahanandi</td>
<td>Mahanandi</td>
<td>Mahanandi</td>
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**10 reigns, 360 years**

Nanda

- Chandragupta
- Varisara
- Asoka-vardhana
- Susyasa
- Desarattha
- Sangata
- Saliuca
- Soma-rman
- Satadhanwas
- Vribhadratha

**10 reigns, 137 years**

*Sunga kings.*

His throne was assumed by Pushpyamitra, his general, and 10 reigns occurred down to Dcshadhi, occupying 112 years.

*Canara kings.*

Dcshadhi was killed by his minister Varasena, and after him Bhadrika, Naranyana, and Suvorman reigned; in all 4 reigns, occupying 345 years.

*Andhra kings.*

A Sutra of the Andhika family murdered Suvorman, and from Basu down to Chandrabja 21 kings reigned 456 years.

*Magatha kingdom* not heard of afterwards.

The kings of this line who were antecedent to Janasanda, are according to Col. Wilford the following:

<table>
<thead>
<tr>
<th>Curry</th>
<th>Jahn—Sudhana</th>
</tr>
</thead>
<tbody>
<tr>
<td>Suhotra</td>
<td>Chyavana</td>
</tr>
<tr>
<td>Cirittha</td>
<td>Visruta</td>
</tr>
<tr>
<td>Uparichara</td>
<td>Vrahadratha</td>
</tr>
<tr>
<td>Cusapara</td>
<td>Vrashhabha</td>
</tr>
<tr>
<td>Pushpavana</td>
<td>Satyajita</td>
</tr>
<tr>
<td>Urja</td>
<td>Sambhava</td>
</tr>
<tr>
<td>Arjuna—Janasanda</td>
<td></td>
</tr>
</tbody>
</table>

An obscenity and slight error appear to occur in the MS., which being self-contradictory, must be interpreted according to the list of ten kings in the parallel column. The reading probably should be, "From Samalaya the son of Nandenn, down to the last of Santirakutten's descendants, there were ten kings."

**10 kings, 117 years.**

Pushpyamitra, the king's general, having killed the king, caused himself to be crowned, and from his son Akshimitiren down to Dcsh-bubasithi 10 kings reigned 110 years. Altogether 78 kings ruled 1179 years, that is including the 42 kings of the Khaliyana caste mentioned in Sect. 2.

Vicaramarkena (erroneously) called the seventy-ninth, leaving out the Sunga, Canara, and Andhra kings; but to make up the chasm, Vicaramarkena is said to have ruled 2,000 years.
The rise of the Magadha kingdom, by a gradual increase of power and consequence, until it finally supplanted the two preceding monarchies, has already been adverted to. It so happens that this Indian kingdom has attracted more of the attention of the learned than any other, from the circumstances of some of its kings having been contemporaries with Alexander the Great, and its capital having been visited by Megasthenes, the ambassador of Seleucus, successor to Alexander in his Syrian dominions. This visit, which was to Sandroccoto, or Chandragupta, and to Polibothra his capital, connected in some measure eastern and western history; while there is reason to believe that many points of geography in that part of India were attempted to be determined by Ptolemy on the authority of Megasthenes alone. To ascertain the exact site of Polibothra has been a problem variously solved. We find the able historian and elegant writer, Dr. Robertson, contending for Allahabad; because Strabo says that Polibothra was situated at the junction of the Ganges, with another river, and Arrian marks the locality at the junction of the Ganges and Erranaboas, describing the last as less than the Ganges or Indus, but greater than any other river; because this last remark only suits the Jumna, while Allahabad is situated on the point of junction of those two rivers; because its ancient name is Praegi, and the people of the district are called Praegi, which bears a near resemblance to Prasi, the ancient (Grecian) appellation of the kingdom, of which Polibothra was the capital; because, on the testimony of the Ayeen Akberry, the territory around Allahabad is deemed holy ground, many objects of veneration exist, and it is visited by an immense number of pilgrims. Hence Dr. Robertson concludes Allahabad to be a place of great antiquity, and in the same situation with Polibothra.

But if another point can be found to which the descriptions of Strabo and Arrian will apply, that inference is nullified. As to the term Praegi, the authority cited being P. Tiessenthaler chez Bernouilli, we are to read it according to French orthography, by which the pronunciation is much the same as Praji, or Prachi, a general epithet denoting the people of the east; while the great veneration felt for the locality of Allahabad may arise, in part from the fact that every confluence of rivers is deemed holy ground, especially of such rivers as the Jumna and Ganges; in part from antiquity, as to its temple and other remains; but also from its being, as we suspect, none other than the ancient Indracaprestra, the capital of the five Pandavas, at the time when an attempt was made amicably to divide the kingdom of Hastina-puri, so as to retain the larger portion for Duryodhen, the son of Tirudrachasu, and to give to the children of Pandu, the secondary king, a secondary domain, with this town at its head. Now, since this new city was said to be built under the directions of Krishna himself, supposed to be an avatara of the deity, and was connected with persons made so well known and so illustrious by the great poem of the Mahabharata, we have sufficient reasons for the veneration in which it is held. The idea is confirmed by the site answering very tolerably, when compared with Delhi, near the ancient Hastina-puri. On the whole, we conjecture, that the origin of the ancient town (since called Allahabad by the emperor Akber) was more remote than that of the one known by the Greeks as Polibothra; and that, by natives at least, the former would be regarded with greater veneration.

We have next therefore to advert to the opinion of Major Rennell, fixing on the modern Patna as the locality of Polibothra; being guided by some traditions as to the word
Pataliputra, by the junction of the Sone with the Ganges at or near that city, and by Pliny's Itinerary, or Table of Distances. The probability is, that this opinion is near the truth, though not precisely accurate. A short extract from Sir W. Jones' Tenth Anniversary Discourse will carry us on towards a more decisive approximation. He says, "To fix the situation of that Palibothra (for there may have been several of the name), which was visited and described by Megasthenes had always appeared a very difficult problem; for, though it could not have been Prayaga, where no ancient metropolis ever stood, nor Canyakubja, which has no epithet at all resembling the word used by the Greeks, nor Gaur, otherwise called Lacshmanavati, which all know to be a town comparatively modern, yet we could not confidently decide that it was Pataliputra, though names and most circumstances nearly correspond, because that renowned capital extended from the confluence of the Sone and the Ganges to the site of Patna, while Palibothra stood at the junction of the Ganges and Erannoboas, which the accurate M. D'Anville had pronounced to be the Yamuna: but this only difficulty was removed, when I found in a classical Sanscrit book, near two thousand years old, that Hiranyabahu, or golden-armed, which the Greeks changed into Erannoboas, or the river with a lovely murmur, was in fact another name for the Sone itself, though Megasthenes, from ignorance or inattention, has named them separately. This discovery led to another of greater moment; for Chandra Gupta, who, from a military adventurer, became, like Sandracottus, the sovereign of upper Hindustan, actually fixed the seat of his empire at Pataliputra, where he received ambassadors from foreign princes, and was no other than that very Sandracottus, who concluded a treaty with Seleucus Nicator; so that we have solved another problem, to which we before alluded, and may in round numbers consider the twelve and three hundredth years before Christ as two certain epochs between Rama, who conquered Silan a few centuries after the flood, and Vieramaditya, who died at Ujjayini fifty-seven years before the beginning of our era."

The three hundredth year here alluded to, denotes the era of Seleucus; and the twelve hundredth, the time of the war of the Pandavas, fixed at that date by the astronomical work of Parasara, as noted by Sir W. Jones in a previous page of his discourse. The observations of Colonel Wilford, in the fifth volume of the Asiatic Researches, appear to us to be conclusive; and we say it with peculiar pleasure. He differs indeed a little from Sir W. Jones about the epithet Hiranyabahu, a matter of inferior importance, and also as to the precise site, minutely stated, of Palibothra; but both agree sufficiently well with Megasthenes: and it appears, on the whole, that not Patna, but Raj-mehal, thirty miles from Patna, is the ancient Raj-griha, or capital of the Prachi, or Prasi, though only a suburb remains; the site of the ancient town being washed away by the change of current of the river Ganges. Colonel Wilford considers also that Pataliputra is not pure Sanscrit, but a more modern corruption in a spoken dialect. Either it, however, or some word very like it, must have been commonly used in the time of Megasthenes, or he would not have written so near a resemblance to it as Palibothra. It also appears that the town was really called Balabadra, the eldest brother of Krishna. And thus, on the whole, it would seem that the ancient capital of the Prasi was not very far distant from the site of the modern Patna, and that the central portion of the kingdom, by consequence, was the modern province of Bahar.
Though Sir W. Jones declares equivocally against the modern city of Gaur, and most probably correctly, as to its having been the metropolis of Magadha; yet its extensive ruins, still remaining, point it out as once the seat, either of extensive commerce or extensive power. Being much in the same state with the remains of Bishapur, it may have been of co-eval power and splendor; consequently belonging to details of modern history, possibly not preserved. It seems, however, under the name of Corythus, to have been known to Ptolemy as situated near Palibothra. Colonel Wilford tells us that the word is derived from Gauri-goschi, or the wilderness of Parvati: and it might have been at first only a sort of villa to the metropolis.

In our leading Manuscript, Ribunyren is said to have been killed by Munihen his minister. Sir W. Jones calls him Sunaca. The son of the minister ascended the throne, thus altering the ancient line of succession. From this Pradyota downwards, we meet with only names of sovereigns, without recorded actions, until Nanda, the son of Mahanandi. This Nanda reigned long, and had eight sons, who seem to have had co-ordinate, but limited, jurisdiction. It was in his time that Alexander the Great invaded India. Sandrocottas, or Chandragupta, was then merely a slighted illegitimate child, by Mura, a Sudra woman. He is said to have been in the camp of Alexander, and to have told that hero, that the conquest of the Prasij would be easy, as their monarch was hated by his subjects. He might have been intriguing with the Macedonian, in the Indian manner. Alexander however was prevented by his soldiers from penetrating so far into India as he himself desired: hence, possibly, the intrigues of Chandragupta for the future sovereignty of Magadha failed for that time. But a question we would wish to elucidate is, whether Porus and Taxiles, with the first of whom Alexander fought, and both of whom he won over to his interests, were independent monarchs of the two most ancient races; or petty rajaks, of whom several appear then to have existed; or whether they were generals, or sons of Nanda. There exist strong probabilities in favor of the extinction of the two most ancient races before the incursion of Alexander. The name Porus, which, without hesitation, we reduce to the Indian Puru, alone seems to yield a ground of inference as to his having been a remnant of the royal house of Hastina-puri, or boasted family of Puru. It might have been a proper name, it might have been a titular one; the Puru, equivalent to the Cesar, or to the son of Philip. In such case Taxiles would be inferred to be of the other line of Ayodhya. We cannot however but think that both those kingdoms were long before decayed; and that every remnant was divided among many princes, or had been finally subdued by Nanda, who, in our Manuscript, is said to have assembled many forces, and to have conquered many countries; and by Colonel Wilford is stated to have subdued the whole of the Prachi; by which expression we infer is denoted, not his own subjects, but the whole of the east generally, including every immediately neighbouring king or country. That this Nanda was a warrior and conqueror of renown, seems apparent from its being stated in the Supplementary Manuscript, that Jeyapunja-Pandion went to him, and even held the Southern Pandion kingdom of him as a tributary.

Should these premises be well founded, we should be disposed very strongly to infer that Alexander never came into contact with the full power of the then existing Indian empire: it might indeed have fallen before him, but the experiment seems not to have been made;
and we believe the account of his conquests to be magnified, not so much by his immediate historians, whose accounts will not contradict our inference, as by later writers, by whom the Indian kings have been made of more than their real consequence. It has been customary for Indian emperors to depute their sons to rule over distant and subordinate provinces; and Porus and Taxiles, may in reality have been no more than subordinate rajas, or viceroy under the great empire of Magadha, then filling the whole extent, as presumed, of Hindustan; with influence beyond. The accounts which we have of the preparations made to withstand Alexander in the event of his having attacked the heart of the empire, would seem to give countenance to such an opinion.

Nanda is fabled, after a long reign, to have died, and his body to have been reanimated by an inferior soul; after which he appeared not like the same able and generous monarch, but equally stupid and cruel. Under this account some meaning must be concealed. If, in the person of his viceroy at a distance, he had received a severe and humiliating check from the Macedonian conqueror; accompanied with the necessity of submission and tribute, in order to stem and divert the approaching torrent, which might sweep away his dominions as it had those of Darius, of which conquest Nanda would not be left in ignorance; then it is fairly possible, that this hitherto invincible subjugator of all around would be thought by his ministers and people to have lost his ability: he might have fallen sick with vexation, and arisen from his couch thenceforward irascible and vindictive; and have given way to those passions in which the imbecility of age has, in other countries, manifested itself amidst the possession of irresponsible power. We will carry our conjectures no further; but simply note that he was at length killed and thrown into a well by his minister, called Chamaecya, but also named Vatsayana and Cotila in the Vishnu-purana; which name Cotila is the same with the Kaudilya of our leading Manuscript. Samalya, the legitimate son of Nanda, by his wife Retnadati, was placed, it is said, on the throne. But his anxiety to discover the fate of his father, ultimately brought forth an accusation against Cotila, and the remains of the murdered monarch being found in the well, as indicated, confirmed the charge: as a consequence, Cotila, with his family, were confined in a dungeon, wherein all but one son perished; who, in a manner singular enough, if the account be accurate, was afterwards taken by Samalya for his minister. The young man, breathing revenge, procured him to be deposed, by means of the malaxisation of an anchoret, concurring with popular delusion, and aided by the hardihood manifested by Chandragupta, who now avowed pretensions probably long concealed, and being patronised by the minister, gained the crown. He was the illegitimate son of Nanda, by Mura, a Sudra woman, and hence the dynasty, of which he stands at the head, has been termed that of Mawrya kings. It is

* "The king of the Pratij was prepared on the banks of the Ganges to oppose the Macedonians, with an army of twenty thousand cavalry, two thousand armed chariots, and a great number of elephants." Dr. Robertson.—Hist. Diag. 46, p. 30, who address as his authority, Diod. Sicul. lib. 17, p. 232. The account which he gives from Arrian, as to the territory bestowed by Alexander on Porus, very well accords with the uniform character of an Indian viceroy; ever ready to abandon an old master for a new one, if thereby he may promote his own personal advantage.

† Said by Colonel Wilford to be that of an inferior king, chased away by Alexander, and taking refuge in the dominions of Nanda. As. Res. vol. 9, art. 2. We may note that Maris was such a fugitive king. Q. Curt. l. 9, c. 8.
needful to premise, before proceeding, that the authority for what relates to Samalya is taken from an Indian historical drama, entitled "Mudra-Racshasa," in which there is reason to apprehend poetical embellishment. Other accounts make the minister Chanacya, or Cotiil, and not his son, to have been the instrument of placing Chandragupta on the throne, and that immediately after the death of Nanda.

Chandragupta used wise and vigilant means to secure the sovereignty; that is with regard to the conciliation of those who were shocked at his unnatural conduct and guilty ambition. Punishment however followed him from another quarter, inasmuch as Seleucus, who succeeded Alexander in upper Asia, according to some authorities, anticipated a premeditated attack by Chandragupta, by first attacking him, and carrying a victorious army, as has been asserted, even to the mouths of the Ganges. Such is the statement of Pliny, according to Dr. Robertson. Recalled from his course of conquest by the necessity of opposing Antigonus, he formed a treaty with Sandrocottus (or Chandragupta), and afterwards deputed Megasthenes, who had been an officer under Alexander, in order to cultivate and maintain a friendly intercourse* with the Indian monarch. Colonel Wilford, on the contrary, states that Chandragupta captured the Indian dominions of Alexander, and that Seleucus, coming to recover them, was intimidated by the preparations of Chandragupta; sent Megasthenes to make a treaty of peace with him; and went to meet Antigonus; first giving the Indian monarch one of his daughters in marriage.†

It is difficult to fix on any successor of Chandragupta, as the one meant by the name Allitrochidas, to whom Daimachus was also sent as ambassador from Syria. And with regard to the incursion of Antiochus into India, about two hundred years after that of Seleucus, and his treaty with a king named Sophagasenus, ‡ it is most likely that this transaction did not relate to the Magadha country, but to some one nearer the Indus.

We do not enter into any particular discussions concerning the succeeding dynasties of Sunga, Canna, and Andhra kings. Of these, the Andhra dynasty seems to have been the most distinguished. Colonel Wilford has inserted in the ninth volume of the Asiatic Researches some particular concerning them, together with a tabular list, to which reference, if needful may be made. It would appear that Gaur went on increasing in splendor and importance, supplanting at length the more ancient Magadha kingdom; and continuing for many centuries after the power and consequence of the latter had passed away; but only to yield in its turn a similar lesson as to the transient nature of worldly greatness; for of Gaur nothing remains in the present day but mouldering ruins.

The Magadha kingdom is, however, remarkable for being the holy land of the Baudhists; if not the birth place of their prophet. The Ceylon era, dated from the death of Buddha, would fix that event 542 B.C., corresponding with the period of the pure Magadha dynasty. The language which was spoken in that country, as already noted, is the sacred language of the Birmese, Siamese, and Cingalesse. The era of Buddha's appearance has been considered to be of importance; and the indication of date here afforded, harmonises much better with all the inductions which we have been led to form, than the fixing his appearance 2100 B.C., or even 1027 B.C., according to the rectified conclusion of Sir W. Jones.

Kings of Avabhriti, supposed to be Malwa and Gujarat—the capital Ujeyin, now called Ougein.

<table>
<thead>
<tr>
<th>SIR W. JONES.</th>
<th>MANUSCRIPTS.</th>
<th>PANDION KINGS IN THE SUPPLEMENTARY MANUSCRIPT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seven dynasties, consisting of seventy-six princes, are said to have reigned 1399 years, in Avabhriti, a town of the dacshin, or south.</td>
<td>Vicramarken 2000 years</td>
<td>During one hundred years of Vicramarken there was no king. Deva-pushanapandion was his viceroy. Twenty-five kings (names not specified) down to Raja-surtula-Pandion.</td>
</tr>
<tr>
<td>[ Era of Vicramaditya B.C. 56 years</td>
<td>Salivahana, 96 years</td>
<td>Salivahana, to whom is attributed 990 years.</td>
</tr>
<tr>
<td>The names of the seven dynasties, or of the families which established them, are:—</td>
<td>The common era of Salivahana-Sagariam begins 77 A.D.</td>
<td>Boja-rajah, 100 years</td>
</tr>
<tr>
<td>Abhir</td>
<td></td>
<td>Raja-pushana, Deva-pushana, and Kula-pushana, ruled conjointly 40 years.</td>
</tr>
<tr>
<td>Gardabhin</td>
<td></td>
<td>Interregnum of 40 years</td>
</tr>
<tr>
<td>Canca</td>
<td></td>
<td>Abiral</td>
</tr>
<tr>
<td>Yavana</td>
<td></td>
<td>Kertapiyal</td>
</tr>
<tr>
<td>Turushcara</td>
<td></td>
<td>Yevanal—eight kings</td>
</tr>
<tr>
<td>Bhurunda</td>
<td></td>
<td>Kural—fourteen kings</td>
</tr>
<tr>
<td>Maula</td>
<td></td>
<td>Maruntiral—thirteen kings</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mavunal—eleven kings</td>
</tr>
<tr>
<td></td>
<td></td>
<td>One hundred and sixty kings (including the seventy-nine before mentioned) ruled 3925 years: being subject to correction as to the alleged 2000 years of Vicramarken</td>
</tr>
</tbody>
</table>

Whatever may have been the later condition of the Magadha kingdom, and of Gaur with its annexed territory, of which last, in particular, some faint vestiges do occasionally appear; yet all seem eclipsed to the view of native authorities by the superior brilliancy of the times and character of Vicramaditya; or Vicramarken, as he is commonly called in the south of India. Of the rise and advance of the kingdom of Ougein, which we infer must be that of Avabhriti, though the name is not commonly used, we have no details before the era of Vicramaditya. But of him, amidst many and contradictory details, the greatest difficulty is to select with discretion. Sir W. Jones, it seems, had heard of a book at Benares containing an account of his life; but could not meet with it, or get a copy. Major Mackenzie however sent a book, called Vicrama-charitra, to Captain Wilford; whence, in connexion with other documents, an account was made out by that learned inquirer, creditable to his laborious investigation; but leaving, from its confused character, very little satisfaction in the mind of the reader. Portions of the above-mentioned book, or Sarittiram, in Tamil of

* Asiatic Researches, vol. 9.
an ordinary kind, have been seen by us; but most of such copies are corrupted. There exists, however, a college printed Telugu book, by Ravipati-gurumurti, demanding some particular attention. The writer says he collated many manuscripts, translated in part from the Sanscrit, and wrote in part from traditionary accounts; and though all the wildness of fable remains, yet we may perhaps, with propriety, consider its contents as a tolerably accurate representation of native opinions respecting Vicramaditya and his conqueror; which may be of so much the greater consequence owing to the mist of perplexity and obscurity in which the ingenuity of Colonel Wilford, and his reckless love of hypothesis, have involved them. According to the collated and digested narrative by Ravipati-gurumurti, the father of Vicramarken was a Bramin, named Chandra-sarma, fourth son of Vishnu-sarma, who lived in the agraram (or Bramin street) of Vedanarrayana-puram. The education of this fourth son was neglected, and he left home secretly, being dissatisfied with servile occupations. Adventures of the marvellous and fabulous kind occurred, issuing in his marriage with the daughter of Duvaja-Kirti, king of Uchini (as it is spelled in Telugu). From this union Vicramaditya was born; and he had a brother (by another wife of the Bramin) named Batti. In due time Vicramaditya was crowned; and Batti became his minister of state. Vicramaditya performed a severe penance in honor of the goddess Kalika-devi, or Kali, (a name or form of Parvatī, as the consort of the Destroyer). This terrific goddess, being propitiated, appeared and told him that he should be invulnerable to all enemies save one; should reign a thousand years; and that his death would arise from one preternaturally born by his mother, longer than the usual period of gestation. Vicramaditya, overjoyed at the prospective length of his reign, announced the circumstance to Batti, who sagaciously observed that he would double the period; and on an explanation being asked, said, that he would advise his reigning by periods of six months each time, and retiring for the like periods into the wilderness to do penance, whereby the period of his life would in reality be doubled, inasmuch as the word of the goddess could not be broken, and he must reign a thousand years. This veracious arrangement, it seems, was adopted; and the hero was a king and an anchoret by turns.

One day a religious devotee (or Sannyasi) brought to the king a fruit, and the latter gave it to his minister to put it by. The like present was daily repeated, with the like result; when, on one occasion, the king threw the fruit to his favorite monkey, and the animal biting it immediately, jewels of great value dropped on the floor. These were gathered; and, on examination, all the fruits stored up were found to contain inestimable jewels. When the religious man next came, the king inquired how this circumstance had occurred; and the sage replied that these fruits were obtained by his own long and meritorious penance; that he valued them not, but was desirous of purchasing thereby the king’s assistance in a case wherein the monarch only could help him. By the Sannyasi’s request, a private interview was granted, to take place at a particular spot, within fifteen days; and the king was specially requested to come alone and armed. Vicramaditya was true to the appointment, when the Sannyasi told him, that attached to a certain temple of Kali, there was a Vedalam, doing service, being in reality an evil spirit inhabiting a human form; that this Vedalam was inimical to his (the Sannyasi’s) interests, but might be seized by Vicramaditya, and then
made the Sanniyasi's slave; after which, nothing in the visible heavens, in the earth, or inferior regions would be impossible to be effected. The king was further told where he might find this being, which he was to bind and lay on his shoulders, carefully avoiding to speak, however urged by the Vedalam; for if he spoke, his power over the being would depart, and it would escape from him. Vieramaditya followed his instructions, and as he was bringing the Vedalam along, the latter said he would propose some difficult questions, and if Vieramaditya knew how to answer, and yet did not, he should lose his head for his obstinacy. The Vedalam then gave a short narrative, ending with a captious difficulty to be solved, arising out of it; Vieramaditya, fearing the penalty, solved it, and the creature left him. The work was now to be done over again, and was repeated twenty-five times, producing tales, silly, impure, or mischievous; and with the like result, except in the last instance, when the difficulty being utterly incapable of solution, Vieramaditya could not answer, and continued silent. The Vedalam is represented as pleasing at posing the wise king at last; and it then went on to tell the monarch to beware of the Sanniyasi, who had a design on his life and kingdom; and once getting the Vedalam in his power, would then, on plea of a sacrifice to Kali, contrive by stratagem to cut off the king's head before the shrine, and usurp the kingdom; but that by following the Vedalam's directions the stratagem might be retorted on the contriver. Accordingly the Sanniyasi did propose a sacrifice to the goddess; and requesting the king to bow his head before the shrine, the latter pretended ignorance of the exact mode, begging the Sanniyasi to show him how, which the good man did, not supposing his design explored; but, on bowing his head, Vieramaditya instantly severed it from his body at a blow, and presented it to the goddess; who, gratified by this present, gave the Vedalam to the monarch to be his servant; and henceforward nothing was too difficult to be accomplished.

In the midst of Vieramaditya's splendor and successes, it so happened that a dispute arose in the court of Indra, as to the relative merits of Rembha and Urvrvasi, two female dancers. When no one in the court of the so-called king of heaven could solve the doubt, it was proposed to send to earth, to bring thence Vieramaditya, whose skill in solving difficulties was become proverbial. Vieramaditya gave judgment in favor of Urvrvasi; and Indra, pleased with his skill, bestowed on him a throne, having thirty-two images on the steps; and sent him down to earth on a celestial car. In a fortunate hour, duly chosen, Vieramaditya took his seat on this fabulously celestial throne.

After a long and unusually splendid reign, Vieramaditya perceived weighty tokens of ill, of that description on which natives lay great stress. He inferred that his death might be near; and recollecting the promise of Kali, he called his trusty Vedalam, and bid him go and seek every where to ascertain if there existed a child whom his mother had borne a longer period than usual. The messenger went from town to town, and from village to village, until at last he came to Pratishtha-puram: he there saw the child, as supposed, of a potter, with a number of clay images before it, of elephants, horses, and soldiers, set in order of battle; to which the child, as a general in chief, was giving the word of command. The Vedalam discerning something peculiar in this spectacle, made inquiries of the village people, and was told that the child belonged to the potter's daughter, as was supposed by a Nagendra, or serpent; and that she had borne it more than twelve months before birth; that
the potter made it clay images, leaving it to do just as it pleased; and that no one interfered from a superstitious dread of the offspring of a Nagendra. The Vedala now returned with all speed to the court of Vicramaditya, to inform him that the dreaded child was found; and the monarch, being alarmed, thought it would be best to crush the child while young. He accordingly set out with an army, and challenged the child, named Salivahana, to battle. But just before the Nagendra had come, and communicated to the child a mantra, or charm, by means of which all its desires would be accomplished. By the power of this mantra, Salivahana transformed all his clay images into elephants, horses, and men; and setting out at their head gave Vicramaditya battle; when, as there was a supernatural power in the army of Salivahana, and only a human power in the troops of Vicramaditya, the latter were all slain; and Salivahana, approaching to Vicramaditya, struck off his head, with such force that it flew even to Ouyein, where it was picked up, and committed to the funeral pile with all solemnity.

The queen of Vicramaditya was shortly after delivered of a son; and on his coming of age, he was about to be formally installed on the statue-supported throne; when a celestial voice was heard, forbidding him to ascend, seeing that he had not been born during his father's lifetime. A consultation being held, as the result of this prohibition, it was resolved to provide another throne, and to bury that which belonged to Vicramaditya.

In the lapse of time, the field wherein the throne was concealed became the property of a Bramin, who cultivated Cholam, (holcus Saccharatus); and, when standing on a temporary scaffold to scare away birds from the grain, he was accustomed to call to travellers passing by, asking why they looked famished, when there was abundance of grain at their service; bidding them help themselves, and adding, that he would come down and serve them. But no sooner had he come off the scaffold, than he began to scold the people, asking what they meant by stealing his grain. This behaviour was so constantly repeated, that accounts of it circulated through the country, and came at length to the ears of Boja-rajah, who then was ruling in Dara-puram. He resolved to go along with his state advisers to make trial of the circumstance; and passing the field, disguised as ordinary travellers, they were addressed just in the same way, by the first seemingly courteous, and then incensed, Bramin. The king asked one of his ministers what this could mean: who replied, that in his opinion there was something wonderful concealed under the scaffold; and that its influence altered the Bramin's natural disposition, which returned on his coming to different ground. Boja-rajah now proposed to the Bramin to purchase the field, and after some difficulties, the purchase was settled. The spot under the scaffold was dug up; and the throne of Vicramaditya was discovered. It was taken to Dara-puram, to the great joy of Boja-rajah; and his minister is here represented as availing himself of his favorable disposition to introduce a long and silly tale, the moral of which is, that if kings always follow the advice of their ministers, they will do well; and if otherwise, will suffer harm.

A propitious hour being selected, Boja-rajah assayed to ascend the throne, but was audibly forbidden by the first of the statues, and an instance of the very great liberality of Vicramaditya to men of learning being narrated by the statue, it tells him that until he has equalled Vicramaditya in this respect he cannot be seated on his throne. The fortunate
time being thus occupied, the matter is deferred to another day, when the like occurrence takes place, till all the thirty-two images have severally narrated the illustrious deeds of Vicramaditya; many of the circumstances being excessively puerile, and others, monstrously ridiculous. As the last of the statues had finished its tale, and the fortunate hour was gone by, Boja-rajah looked on to see what wonder would follow, when suddenly the thirty-two images became animated, and appeared as females. They addressed the king, and told him that they were originally attendants on Parvati, in Kailasa; and that one day when Siva danced, they could not help laughing, at which Parvati was incensed, and she condemned them to become statues in Indra's throne. On their supplicating her for mitigation of punishment, she said, that after some time the throne would be given to Vicramaditya; would be buried; and subsequently come into the possession of Boja-rajah, to whom it would be their duty, from their own observation, to narrate the illustrious actions of Vicramaditya, and this duty being performed, they would then be restored to their own proper form. Saying this, they disappeared; and the throne also vanished. "The end," says the book, (in words almost wholly Sanscrit,) "of the tale of the thirty-two statues:" and thus terminates the history of the life and actions of Vicramaditya, as collated, digested, and recorded, by Ravipati-jurumurti.*

We may note, in addition, that some traditionary accounts make Salivahana to be the son of a Bramin; and others narrate that his army, after the defeat of Vicramaditya, on passing through the river Nerbuddah, dissolved in the water, as being made of clay. Nothing further is particularly mentioned of Salivahana, that we have been able from our own sources of information to discover.

We shall now claim permission to draw our own inferences from the narrative briefly abstracted. We deem it possible that the king of Ujain has bestowed his daughter in marriage on a Bramin, in consequence of wanting male offspring. It is possible that, under the influence of his father's instructions, Vicramaditya may have been half-king, half-devotee. The worship of the sanguinary goddess Kali, (now so prevalent in the northern provinces of Hindustan proper,) appears to have been firmly established at that time in Gujerat and Malwa. The contrivance of Batti, though tolerably ingenious as a pun, we discard from serious history. The remaining thousand years, we lessen by cutting off the poetical cypher on the right, and consider the years of Vicramaditya's reign to be the same with the years of his life, a mode of reckoning not unfrequent with Hindus; and since every source of induction would give to Vicramaditya unusual length of days, we may even consider the hundred years as his reign, properly speaking; seeing that the difference between the eras of Vicramaditya and Salivahana is, by one reckoning 145 years, and by another reckoning 135 years. The era of Vicramaditya we presume to be computed from his birth, and that of Salivahana, from his defeat of the former; though if counted from his birth also, the difference is immaterial, Salivahana being represented as an infant of some four or five years.

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* We believe that this tale, or one on the same topic, was translated by R. A. Clarke, Esq. late of the Madras Civil Service, and printed in the Transactions of the Royal Asiatic Society, under the title of Vedas C graph. We once caught only a glance at it in the rooms of the Literary Society; but our own abstract has been entirely made from the work in Telugu.
of age. The account of the Sarniyan and Vedala we regard as mere poetical embellishment, the original Sanscrit work being a poem; and the object is to account for the extraordinary talents and success of Vicramaditya. We learn from Ferihta's history of the Deccan, that Vicramaditya (or Bihramjiti, according to the Persian orthography) was conquered by Saporos, king of Persia: not, as we infer from contemporary dates, the Saporos who took prisoner Valerius, emperor of Rome, but his predecessor, the second* of the Sassanian dynasty. This plain historical fact gives us at once a simple and sufficient clue to the whole of the fabulous connected with Salivahana. That he is represented as of supernatural birth, a child merely, commanding an army made up of animated clay figures, and that we hear nothing of him as a reigning sovereign in India; all becomes intelligibly resolvable into national pride, and a dislike of narrating unpalatable truth without disguise; while, in a poem intended to magnify the deeds of Vicramaditya, to represent him as yielding only to super, natural power, and to the decrees of fate, as announced by Kali the destroying goddess, is all just as might be expected. The visit of Vicramaditya to the paradise of Indren is mere poetical machinery; and a copy possibly of a similar circumstance recorded, in the Baratnam, of Aryunen. In the account of Vicramaditya's throne, there is nothing that we perceive unusual to Hindu invention; though if any thing foreign in idea be borrowed, we should infer it to have come through a Persian medium; but we think it purely native.

We infer, also, that the burying of the throne of Vicramaditya, and the impediment to the succession of his son, were alike occasioned by the foreign conqueror. We suspect Dara-puram to have been a town founded by the Persians; Dara, or, as we have it, Darus, being a frequent name of Persian monarchs. After the Persian rule had departed, a descendant possibly of Vicramaditya, named Boja, (the Basdeo of Ferihta,) might have reigned in this town, as his capital; and might have been guided by tradition, known to his minister of state, so as to recover the ancient throne itself, as well as a portion of the power of which it was the emblem. All beyond is fable. We conclude that Boja flourished in or about the third century of the Christian era. The commencement of the era of Salivahana corresponds with A.D. 77 and 78; and the beginning of the era of Vicramaditya is 58 B.C. by one account, and 48 B.C. by another. It follows, that Vicramaditya was contemporary with Julius Caesar, with Herod the Great, and with Augustus; while Salivahana was contemporary with Vespasian.

Such is our view of all circumstances connected with Vicramaditya and Salivahana. The locality is fixed to the neighbourhood of Oogein, and must not be altered; at least by mere fancy. An event of sufficient consequence to account for what is said of Salivahana is pointed out. The reader may compare the whole, if he please, with the strange medley of times and places, persons and circumstances, provided by Colonel Wilford; and, with regret we add, unhappily printed in the tenth volume of the Asiatic Researches.

There are some things in his statements about Salivahana, which it has been impossible...

* Shapur, the son of Ardashir, his surname was Turish; he reigned thirty-one years. Of his works are, Kersh-Shapur, in Fere; Nishapur, in Khurasam; Shad-i-Shapur, in Caesna; and Jondi-i-Shapur, in Kustanahan. Oneley's Turish Jahn Are, p. 43. The other Shapur, the eighth of the dynasty, reigned seventy-two years; and built Tumah-Shapur; but he was posterior in date to Vicramaditya.
for us to read without an inward feeling of pity, mingled with aversion. Unknowing whether any exposure of their fallacy has been made, or whether Colonel Wilford has been deemed such a colossus of Indian literature as not to be contradicted, except indeed by Colonel Vans Kennedy, his equal at least in this point, we feel it a duty, the subject being fairly before us, to do something, in our humble measure, towards neutralizing the poison contained in the passages adverted to. We quite agree with Colonel Vans Kennedy in opinion; but then our affectionate regard for the Christian religion is somewhat greater than that gentleman has at least allowed to appear; and while he seems to consider Colonel Wilford as a weak friend, we rather regard him, and that too after all exertion of Christian charity, as a covert enemy: especially when we consider what was the day, and what were the prevailing opinions, when his essays were published in Calcutta. We regret to see the following notice in the Appendix to Dr. Buchanan's Memoir; from which we more than question whether the venerable and well-meaning writer had read the essay in question; or had done more than believe, with too great readiness, what was told him by others concerning its contents. The notice is headed, "Sanskrit Testimonies of Christ;" and in the following:

"The learned Wilford, who has resided for many years at Benares, the fountain of Sanskrit literature, and has devoted himself entirely to researches into Hindoo mythology and Oriental history, has just finished a work which will be received with much satisfaction by the public. It is a record of the testimonies contained in the Sanskrit writings of the truth of the Christian religion.

"This work, which is yet in manuscript, is now in circulation (January, 1805) with the members of the Asiatic Society, previously to its publication in the Asiatic Researches. It is entitled, 'Salvahana; the Son of the Tascakara, or Carpenter; or Introduction of the Christian Religion into India; its Progress and Decline.'

"From these evidences it appears, that the prophecies of the Old Testament were recorded in the Sanskrit Puranas of India, as in the Sibylline books of Rome; that the rumour of the universal desolation of the Messiah had alarmed the emperors of the East as well as the emperors of Rome; and that holy men journeyed from the East, directed by a miraculous star, to see the heavenly child. It further appears, that many of the Sanskrit writings to which had been attributed a vast antiquity, were not only composed after the Christian era, but contain particulars of the advent, birth, life, miracles, death, resurrection, and ascension of our Saviour.

"To establish fully the authenticity of these important records, and to invite investigation, Captain Wilford has deposited his authorities and vouchers in the library of the College of Fort William, and among the archives of the Asiatic Society.

"At the conclusion of the work the learned author thus expresses himself: 'I have written this account of the Christian religion with the impartiality of an historian; fully persuaded that our holy religion cannot possibly receive any additional lustre from it.'

"Wonderfully candid indeed! but did not Colonel Wilford doubt, or feel some inward misgiving, that our holy religion might receive some tarnish from his lucubrations! The day is past indeed when their influence could be of much consequence; yet the Asiatic
Researches still circulate, and are read by most persons who take any interest in Asiatic affairs: and we consequently think that a few remarks cannot be superfluous.

Our most serious objection relates to that passage in which Colonel Wilford labors hard to draw a parallel between the birth of Jesus Christ and of Salivahana, playing upon the word Taoshasa; which, while in the case of Salivahana, it refers to a serpent, also means a carpenter: he might have added a stone-mason also. In a most singular manner he wrests the mere typical emblem, of the serpent in the wilderness—an emblem applying only as to the lifting up, and the healing virtue—into a proof of the foul comparison of the Son of Mary with the offspring of a serpent; and, in deficiency of better materials, alludes to a spurious gospel of the infancy of Jesus, and to the notions of the Ophiites, as adding strength to the position. The spurious gospel, and its story of the child Jesus amusing itself with figures of clay, they who choose to value may do so: forged and spurious gospels, from the earliest period of the Christian Church, were rejected by the good sense of Christians, as known to be false; and will not now be received in evidence. As to the notions of the Ophiites, a position must be desperate to seek aid from them. The Ophiites (according to Mosheim, one fully versed in such points) were a sect who existed before the rise of Christianity, who venerated the serpent; and, after the introduction of Christianity, a part were called Christians, and a part Anti-Christians. They considered the serpent spoken of in the book of Genesis as Jesus Christ; and offered a sort of divine worship to serpents. They are ranked by Mosheim in a lower than the lowest place among the Egyptian Gnostics. In a word, they were heathens; and in so far as veneration and a sort of worship of serpents consists, India always has had, and still has, numbers of Ophiites amidst its population. Such a comparison as one point in the labored, but erroneous, parallel between Salivahana and Jesus Christ, is calculated to excite yearning emotions of the deepest sympathy. The Christian will know what is the nature of such an effort, if only knowledge, malice, and obstinacy in approved error, were mingled. We trust they were not; and hope that Colonel Wilford lived to repent of, and to deplore, the perhaps unintentional outrage done to truth: we wish we knew of his own public contradiction.

The prophecies and the prodigies of which he speaks as preceding the birth of Salivahana, and of Christ, require to be treated with discrimination. That some prodigies were noticed at Rome, may be admitted, without affecting the question materially either way. Some portents were referred to the death of Julius Caesar; some to the birth of Augustus. Prophecies of an expected deliverer, it may be noted, had got into the ancient world by means of the Septuagint translation of the Hebrew Prophets, made by order of Ptolemy Philadelphus, at Alexandria. But Hindu prophecies, applied by Colonel Wilford to Salivahana, are of a different description. Colonel Vans Kennedy has most justly observed that they related to Krishna; and we may add, that they were histories written in the shape of prophecies, according to the very common custom of the Hindus. Their manner uniformly is, when they record such predictions, to trace up the origin of the principal matter to some interview of inferior gods with Vishnu, or with Siva, from whom a promise is given of help

Cent. 2, chap. 5, sec. 19.
and deliverance; generally by the one or the other becoming incarnate to rid the inferior gods and men of their oppressors. Colonel Wilford equivocally speaks of the promised deliverer as one who was to rescue mankind from trouble and misery. Such a mode of expression tends to aid the parallel with the Christian Saviour; but it is utterly inadmissible as applicable, either to Salivahana, or to any other Hindu predictions of deliverance, such as those relating to Krishna. In the latter case, the one in point, Vishnu promises to become incarnate, and fulfils his promise as Krishna; in order to rid the earth of superfluous inhabitants, and to punish the wickedness of men by their destruction. On the contrary, Christ came "not to destroy men's lives, but to save them." Some circumstances concerning the infancy of Krishna, seem closer in parallel with a few things narrated of the birth of Jesus, than what is recorded of Salivahana. But we would account for such resemblances otherwise than by supposing that copies of spurious gospels had early travelled to India; of which there is no direct evidence, and gratuitous inferences are not sufficient evidence. We, and at least some others with us, admit and believe in a two-fold, and mutually opposite, inspiration. And to the inferior inspiration we trace resemblances calculated to depreciate, and bring into ridicule, the true one. There are some such resemblances in the tale of Vicramaditya and of Salivahana; but they differ essentially in important particulars; and Colonel Wilford's narration of particulars is not a correct one.

If any resemblance between Vicramaditya and Solomon can be made out, we think they came through the medium of Persian tales about Solomon. The two kings certainly ruled in very different times and places; and might each have been skilful in solving difficulties, without any necessity for their being identified. The term Simmasanam, applied to the throne of Vicramaditya, does not necessarily imply that it was supported by lions; for Simmasanam, on the seat, is the general name for a king's throne; and is applied to the thrones of all kings' without exception. The statues that supported the fabulous throne of Vicramaditya were figures of females; which, in the end, became animated. But if we forbear being positive about Vicramaditya and Solomon, what shall we say to the making Shiloh and Salivahana the same individuals? and, anon, turning both Shiloh and Salivahana into Salem; because it seems that Salivahana founded a city, afterwards named Saileya-dhara-pura. We believe that he did so, and that Boja-rajah afterwards ruled there. Moreover, take away the compound vahana, and then Sali is idiomatically compounded into Saileya-dhara-pur, or the town Dhara of Sali. We have intimated our impression that Saporees founded a town, and called it Dara, after a name of Persian monarchs; but then this town was certainly in India, and Jerusalem, or the city of the Jebusites, certainly was in Judea: the name will not sanction such an application, even though Saileya-dhara-pura may be, by torture, made to mean "the city which has its foundation on a rock," and old Salem certainly was built on a mountain, yet still such a mode of building has been common in India, and still Salem simply means peace: and, moreover, no etymological straining can identify it with Shiloh, which, geographically considered, was a town built on a hill, fifteen miles distant from Salem. Indeed, so rapid and so dazzling are the transformations of meaning and reference made by Colonel Wilford, that whatever other opinions we may be induced to form of them, we, at all events, cannot consider such things as serious.
deductions; or any thing more than the mere imaginations of a mind, keen, investigating, well-informed, and able, yet too little under the control of piety and judgment, and too much given up to fanciful resemblances, and Ignis-fatuus-like hypotheses.

It next devolves on us to investigate his etymological construction of Salivahana into "cross-borne." We have recently seen this meaning of the name introduced into a respectable and useful Madras Periodical; apparently without suspicion of its fallacy. The process of the derivation, according to Colonel Wilford, is this: Vahana means a vehicle, or borne; next, Sula means a club or stake driven into the ground for impalement, and may, by accommodation, be taken to be a cross; Sula may become Suli in composition; hence Salivahana, or Salivahana, means cross-borne; and Christ was borne, or crucified, on a cross. But it is a pity that the learned writer should thus play with his uninformed reader, while rightly considering his own knowledge of Sanscrit beyond impeachment. In that language, Sula, means the trident of Siva, one of his weapons; and the word is transfused, in that sense only, into all the vernacular dialects of the Peninsula, with a dialectic termination, such as the mute preceding in Sulam of the Tamil. It never means a stake, still less for impaling; which, like a cross, is known by another name. Besides, the vowels will not bear to be so treated. The a in Sali is long in quantity, and cannot be interchanged with u; and though vahana has the meaning stated, yet Salivahana does not mean cross-borne. What it does mean we do not pretend to determine. There are many proper names which have no meaning, or particular derivation. A. D. Campbell, Esq. in his valuable Telugu Grammar, says, "The vulgar derive the name of Shalivahana from Shali, a heap of straw, or Sula, a kind of tree, and vahana, a car: that is, he whose car was a heap of straw, or the Sala-tree. In some encounter with Vikramarka, say they, Shalivahana was obliged to mount this tree, or heap of straw; but all traditions respecting this prince are obscure in the most extravagant fables." Mr. Campbell here indicates his own want of confidence in the derivation, and will not expect it from others. Yet is it, at all events, more vraisemblable than the one we repudiate; being unattended with the like orthographical perversions.

Moreover, in reference to this cross-borne hypothesis, we have adduced, by Colonel Wilford, a tale from the Mahabharata, of an old man, who gave out that he came to die for men, and actually died for a thief, whom he took with him to heaven. Admitting this tale to be in the poem adduced, for we have not yet had an opportunity of verifying it, still, as far as regards human authorship, it could not have any reference to the mysterious transaction on Calvary, unless it be a spurious interpolation; for the Mahabharata unquestionably is a book of very early composition, and nothing related in the genuine work can be of later date than a thousand years B.C.; though it may be earlier. But Salivahana was somewhat posterior to the Christian era: the benevolent old man has another name than Salivahana, and was an old man; whereas, in Hindu records, Salivahana is usually spoken of as a child. According to Colonel Wilford, some authorities indeed make Salivahana become a muni, living in penance, and dying at eighty-four years of age. Now to die naturally, aged eighty-four years, is not to be crucified at thirty-three and a half years of age; at which

* Appendix, p. 10. The Sala-tree is the Shorea robusta, vulgo, Semi-tree.
period no one is termed old. Besides, at what time did the mild and compassionate Jesus put himself at the head of an army, whether of men of clay, or of real bones and muscle, to go forth and fight? What reigning king of the earth did he slay with his own hand? Did he consent to be made an earthly king? And how can he be identified or compared with Indian fables! without wrestling of facts, and a perversity of interpretation.

We anticipate the objection, that Colonel Wilford places his forced analogies on the suppositional basis that forged gospels, and spurious narratives, respecting our divine Saviour were early brought to India. Let that plea, in justification, secure Colonel Wilford, by all means, from any deeper censure than that of mistaken hypothesis, and unchastised judgment. We seek for reasons to exculpate him from graver fault, and therefore readily admit this. At the same time, we submit that it is unattended by adequate evidence in attestation. The visit of the apostle Thomas to Maitlapur, is a doubtful occurrence, not positively authenticated; but if it did occur, it would leave him, in the track between Maitlapur and the Malayalam country, where he is said to have landed, widely distant from Ougetin: nor would the Brahmins, who martyred him as reported, have been likely to listen to what he preached. Still less would they have identified these things with accounts of Vicramaditya and Salivahana; though the great battle between these certainly nearly synchronizes with the death of the apostle Thomas. Again, as regards the settlement of Syrian Christians in North Travancore, certainly not earlier than the fourth century, there could be nothing to influence the historical records and traditions of the north arising from that location. We repeat, that any evidence of Christianity having ever penetrated, in early ages, into Central India is wanting. Nor is it likely to have accompanied the incursions of north-western invaders from Persia or Khorasan. The simple fact, that Sapore slew Vicramaditya in battle, as we have already stated, is a sufficient clue to the whole question.

The circumstance stated by Colonel Wilford of there having been many Vicramas, we esteem to be of no consequence. Vicrama is a very common name of Indian kings, as must be visible in this book alone. Of all the deductions from the Tri-krama, or a triple-energy, all we conclude is, that Colonel Wilford had more information and ingenuity than solid judgment. That there was only one Vicramaditya of super-eminent fame, and one Salivahana, his conqueror, remains, notwithstanding, a simple historical fact, which no learning or ingenuity can contradict or disprove.

And here we would take leave of the subject, did it not appear desirable, in passing, to notice a statement of Colonel Wilford, that in the Peninsula, the Baudhists are often spoken of as being Christians; taken in connexion with his endeavours to transform the sacred tree of the Baudhists into a germinating cross. We say the sacred tree, knowing that the Baudhists do hold a particular tree in veneration. Nothing certainly can be more distinct from Christianity, than Baudhism. The latter flourished before the former, considered as a system distinguished from earlier dispensations, began. The locality where Baudhism first flourished was Magadha and the Calinga country; thence passing to Pegu, Siam, farther east probably, and certainly westward, to Ceylon, and Continental India. To say where Christianity first prevailed is superfluous. Nothing can be found in common between the two systems, except, possibly, some moral precepts: and as to the identity of the two classes of professors,
as reported, in the Peninsula, we can only say, that we have seen and heard something of Buddhists, and much more of native Christians, and have lived several years in a part of the Peninsula, yet never heard of such identity even hinted at: we must therefore class this alleged identity among other precipitate conclusions, for which we lament we have to consider Colonel Wilford as responsible; and, in candid truth, much to be blamed.

It is probable that after the effects of Sapore's invasion had passed away, the kingdom of Ouger in revived, and continued to exist for some centuries contemporaneously with various other small states; of these, Canouge in the north, and Calinta on the Godavery, with the southern kingdoms in the Peninsula were perhaps the chief. Of the former, we possess no details, except as connected, at a later period, with Mahomedan invasions. Any specific notice of the Calinta country, does not come within the limits of our plan in this first volume. And the southern kingdoms of the Peninsula are expressly said in our manuscripts to have felt the influence of those powers, obscure in their traces, which are termed, Abiral, Kertapiyal, Buvathiyal, Yevanual, Kural, Maruntiral, and Mavunual. These are alluded to by Sir W. Jones, and by Colonel Wilford, both differing a little from each other in the names and their order, and both from our manuscript; but all concurred in the fact of there having been seven dynasties of such kings: our own authorities being the most particular in specifying the number of kings of each race. The names, as adduced by Sir W. Jones, have been given before; and according to Colonel Wilford they are the Abiras, or Shepherd-kings, whose locality was on the upper parts of the river Indus; the Sacas, or Persians; the Tushcaras, or Parthians; the Yavanas, or Greeks of the kingdom of Bactria; the Maurundas, or Huns, being the Morundae of Ptolemy; the Maunas, perhaps Huns; and the Gardhabhinas, or dynasty of the Persian Bahram-gur. We should infer, that the exact order is not to be depended on; and the difference of names, by the three authorities adduced, unimportant; each respectively denoting the same thing: only the Sacas we cannot regard as Persians; they must have been Scythians, termed Sace in ancient geography. In such notice as we are able to give, we shall take the liberty to follow our own manuscripts; perceiving no material objection thereto. It would appear, specifically on the testimony of Herodotus, that the very ancient Persian kings derived a large tribute from India, not less than 4800 Eubocean talents; but, from the names mentioned, we conclude that the province of Sind, on the left bank of the Indus, was the country intended; consequently not India proper. On the whole, we conjecture that the Abiral, is a term intended to denote the incursions of Alexander, Seleucus, Antiochus, and others connected with them. The manuscript indeed says, that these came after Vieramaditya, which strongly militates against such conjecture. Strabo speaks of a river on the western confines of India, named Arbis; from which the name may be derived, and this may be the country of the Shepherd-kings of Colonel Wilford. We observe that Colonel Wilks, in his account of Mysore, mentions that Ramchund, one of its kings, took the epithet of Arbiral, or six-fingered; but as there is a radical difference in the prosodial quantity of the two words, we believe that epithet has no other relation than apparent resemblance to the word Abiral, under investigation. This we are compelled to leave in all its obscurity; at least for the present. The Gardhabhinas we think to be incorrectly placed last in order by Colonel
Wilford; nor can we accede to his etymological derivation. Between the Gardabbin of Sir W. Jones, and the Kertapiyal of our manuscript, the difference of orthography is merely dialectic; and the order is the same. We are inclined to derive the term from the province of Khorasan, the most easterly province of the ancient Persia, including the ancient Aria and part of Bactria, and bordering on the country of the Usbec Tartars; an invasion from which country did take place in the fifth century. The Mavuval, we should be inclined to suppose might be Usbec Tartars of Sogdiana, more lately called Mavur-ul-nehr. This region is a part of the Indian holy-land of the primitive period of their history; and we should conjecture that its Tartar races may, at some period, have overrun portions of more modern India. With regard to the Buvathiya, Kural, and Maruntiral, we have nothing certain that we can offer. The latter may have been Huns, who, after overthrowing the kingdom of Bactria, might have extended their ravages to India. And should later invasions, such as those of Mahmud of Ghizni, or of Timur, be intended, then certainly we have explanations sufficiently extensive. And, at all events, those later incursions render it likely that they only followed a track well known to their forefathers; as leading to regions abundant in wealth, and easy of spoilation. The information which we possess, on all these ancient hostile incursions, is most satisfactory in reference to the Yevanul. These are not to be confounded with the very ancient Yavanas, before the subject of some investigation, who were, properly speaking, heterodox Hindus, expatriated through persecution; but the Greeks of Bactria, to whom the name was given as indicative of abhorrence, contempt, and implied barbarism. And thus, also, the confusion sometimes occurring in speaking of the Yavanas as Greeks, the descendants of Javan, becomes cleared up. The Greeks, properly speaking, were unknown to the very ancient Hindus before the time of Alexander; but when the Greeks of Bactria came into contact with the Hindus, these, in all probability, applied to the Greeks this the most opprobrious term they could find; thus amply repaying the said Hellenides for their own country fondness in the use of the term "barbarians." Justin and Strabo are the only ancient authors who treat of the kingdom of Bactria, chiefly the former: and Bayer, in more modern times, it seems, has written on the same subject; though we have not his work within our attainment. Dr. Robertson has condensed the subject with sufficient brevity to admit an extract here; which is the following:

"Though the great monarchs of Syria lost, about this period, those provinces in India which had been subject to their dominion, the Greeks in a smaller kingdom, composed of some fragments of Alexander's empire, still maintained an intercourse with India, and even made some considerable acquisition of territory there. This was the kingdom of Bactria, originally subject to Seleucus, but wrested from his son or grandson, and rendered an independent state, about sixty-nine years after the death of Alexander. Concerning the transactions of this kingdom, we must rest satisfied with gleanings a few imperfect hints in ancient authors. From them we learn that its commerce with India was great; that the conquests of the Bactrian kings in that country were more extensive than those of Alexander himself, and particularly that they recovered possession of the district near the mouth of the Indus, which he had subdued. Each of the six princes who reigned in Bactria, carried on military operations in India with such success, that they penetrated far into the interior part of the country, and proud of the conquests which they had made, as well as of the
"extensive dominions over which they reigned, some of them assumed the lofty title of Great King, which distinguished the Persian monarchs in the days of their highest splendor. But we should not have known how long this kingdom of Bactria subsisted, or in what manner it terminated, if M. de Guignes had not called in the historians of China to supply the defects of the Greek and Roman writers. By them we are informed, that about one hundred and twenty-six years before the Christian era, a powerful horde of Tartars, pushed from their native seats on the confines of China, and obliged to move towards the west by the pressure of a more numerous body that rolled on behind them, passed the Jaxartes, and pouring in upon Bactria, like an irresistible torrent, overwhelmed that kingdom, and put an end to the dominion of the Greeks there, after it had been established near one hundred and thirty years."* He adds, in a note, "A fact cursorily related by Strabo, and which has escaped the inquisitive industry of M. de Guignes, coincides remarkably with the narrative of the Chinese writers, and confirms it. The Greeks, he says, were deprived of Bactria by tribes or hordes of Scythian Nomades, who came from the country beyond the Jaxartes, and are known by the names of Asij, Pastiani, Tachari, and Sacarauli. Strab. lib. xi. p. 779. A. The Nomades of the ancients were nations who, like the Tartars, subsisted entirely, or almost entirely, as shepherds, without agriculture."

We have met with an ephemeral publication,* issued in 1809, obsolete as to its main object, and become ridiculous through the events of time, of which the most valuable part is a rapid abstract from Ferishta; and as there is one portion of sufficient brevity to admit of being extracted, which bears in some degree on the obscure subject under inquiry, we quote the passage. It extends from Vicramaditya down to Mahmud of Ghizni; and is the following:

"The Indian monarchy, which had feebly existed on sufferance rather than on its own strength, was dissolved in the time of Callianchund † into several small states, nor was it afterwards distinguished but by petty feuds until the time of Bickermajett, the patriot king of Malva and Gujerat, a contemporary and an illustrious rival to the celebrated Sapor. The reign of Bickermajett was a bright day in the history of India, and his name is still dear to the natives. He died in battle, § and with him was extinguished the glory of his country, which continued to pay tribute to Persia, and languished in decline, although marked, towards the year 380, by two virtuous monarchs, Basdeo ‡ and Ramdeo, who were obliged to acknowledge the supremacy of Feroos Sarsa, the father of Kaicobad.

On the death of Ramdeo, Purtabchund, a stranger in blood, mounted the throne, and willing to gain popularity, suspended the usual tribute to Persia. But Noshirvan was not a prince who would readily relinquish his rights. A Persian invasion ensued, and India, long agitated by party quarrels, and rendered by repeated revolutions indifferent to the

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* Hist. D. p. 33. † Hopkiss on the Dangers of British India. "‡ Before Christ, 170." "§ A. D. 89."

‡ This we believe to be Beja-rajah; for Deus, shortened colloquially into Deo, is a common appellative of their kings by Hindus, as shown in many cases by our Manuscripts. Bes, in Persian orthography, many represent Beja, the final a being seldom pronounced in spoken dialects. If the two names relate to the same king, then there must have been a considerable interval of Persian or other ascendency between Vicramaditya and Beja-rajah, as intimated by the Telugá narrative before abstracted.
person on the throne, made a most feeble resistance. The arrears of the tribute, and its payment in advance, were insisted upon by the victor, and paid by the vanquished.

From the time of Purtabchund the minor princes of India assumed a more decided character, and the head of the empire was obliged to drop all appearance of superiority. Not long after this, the Arab invasion of Khorasan, and the occupation of Candahar, Cabul and the hills of the Afghans, opened the road to Hindustan, and prepared the way to a fresh invasion. These people, the Afghans, inhabited the mountainous barrier of the country; and were distinguished by their valour in the armies of the first Persian kings, and during the expedition of Alexander. They claimed their descent from the children of Israel, and certainly possessed all the ferocity of that uncommon people. They were formed into a kind of federal patriarchal government, suitable to the nature of their country; and, like all mountaineers, were attached to the soil on which they were born. They often repulsed their Arab invaders, and without any regular establishment, poor, brave, free, and ardent, were soon destined to form an empire which extended from the Jumna to the shores of the Caspian, and from the deserts of Persia to the banks of the Jaxartes. The revolution of time has enabled us to trace the dissolution of their government by the descendants of Timur, and its renovation on the ruins of that house. It still exists, and preserves the original character of its framers, jealousy, restlessness, and barbarism.

The dynasty of Saman, availing itself of the weakness of the Kaliphs of Bagdat, had extended its dominions over Transoxiana, Khorasan, Sejistan, Cabul, and Candahar. To check the restless spirit of the Afghans, a governor and garrison were established at Ghizni, the capital of a small province of the same name, under the immediate orders of the viceroy of Khorasan. The name of this viceroy, about the year 980, was Abistagi, or Alptequin, as Herbelot calls him, and that of the governor of Ghizni, Sebuctagi, originally a Tartar slave in the service of Abistagi, who, in consequence of a dispute with the sultan of Bochara, made himself independent in his government, and placed Sebuctagi at the head of his armies.

Hindustan, which had already been invaded by this Tartar, while in the service of Abistagi, was doomed to encounter his further oppressions when he became the successor of that chief. Reducing Cabul, he advanced across the Indus into the Punjab, then governed by the Bramin Jeypal, who at the head of one hundred thousand horse, and two hundred thousand foot, met Sebuctagi on the left bank of the Indus, and was completely defeated. His dominions were annexed to those of the conqueror, who, after extending his empire from Persia to the Oxus, and from the Caspian Sea to Lahore, died in the year 997, and was succeeded by his son Mahmud, the scourge of India." Hopkins, p. 97—101.

Imperfect as this short view of a very obscure portion of Indian History must readily be admitted to be, we trust it may not be without use as a clue to further inquiries. At all events, it is the best within our present power to adduce; and, as such, we trust will kindly

"* A cave near Candahar was found to contain the heads of some thousands of these invaders. Agam Abbery."

"† A. D. 977."
be accepted, as what we can offer, not what we would wish to effect. From the uncertainty of the subject, and the restraint offered by our Supplementary Manuscript, we are precluded from bringing downwards the list of Pandion kings later than Soma-suntera-Pandion, leaving it to be hereafter resumed. Any notice of those following that prince, down to the royal author, Athi-vira-ramen, (concerning whom, in particular, we had wished to say something,) must be postponed, until they can be regularly made the subject of an annotation in connexion with the kingdoms of Calinga and Vijianagaram, or Bismagur.

The reader will have perceived intimations, in some places, of an intended Appendix; and in one page, that it would be attached to this volume. In consequence of advice and further reflection, the Appendix will in preference be put at the end of the entire work; where it will appear more in place and order, than at the end of the present section of it. By such an arrangement delay, in the issue of this portion, will also be avoided.

We have now brought down our researches, from the earliest possible period, to a fixed era, that of Salivahana, of daily use in the Peninsula, and somewhat subsequent to the commencement of the Christian era. We have endeavoured, to the extent of our power and means, to throw light on every subject as it passed in review: with what measure of success, our readers will best judge. A mortifying sense of unsubstantial vanity in such inquiries, has often oppressed us; and our readers will mistake, if they think that elation has marked our progress. Some one has said,

"Who does the best his circumstance allows,
Does well, acts nobly—angels could no more."

The ambition to do the best which circumstances would permit, has influenced us; and often urged us on. It is only as we have been able to make the subject have a useful bearing; and have endeavoured to set aside prevailing mistakes on points all-important; or have occupied the position of an index, pointing to the amelioration and highest welfare of an important portion of the human species; that we could allow ourselves to feel even a momentary self-complacency, chastised by becoming humility. It remains only to say, that if our thinking and candid readers shall dismiss us now with pardon and indulgence for our numerous faults and deficiencies, we may hope to meet them again, with some degree of mutual satisfaction, in order to carry on our investigation down to the present period.

END OF VOL. I.

PRINTED BY C. J. TAYLOR, MADRAS.