



or division of the corn after it is threshed; the most ancient and only infallible mode by which the dues either of the government or the husbandman can be ascertained. In the *bhuttaie* system, the share of the government varies from one-third to two-fifths of the spring harvest, as wheat and barley; and sometimes even half, which is the invariable proportion of the autumnal crops. In either case, *kunkoot* or *bhuttaie*, when the shares are appropriated, those of the crown may be commuted to a money payment at the average rate of the market. The *koot* is the most liable to corruption. The ryot bribes the collector, who will underrate the crop; and when he betrays his duty, the *shanah*, or watchman, is not likely to be honest: and as the *mukhee*, or Indian corn, the grand autumnal crop of Mewar, is eaten green, the crown may be defrauded of half its dues. The system is one of uncertainty, from which eventually the ryot derives no advantage, though it fosters the cupidity of patels and collectors; but there was a *burrar*, or tax, introduced to make up for this deficiency, which was in proportion to the quantity cultivated, and its amount at the mercy of the officers. Thus the ryot went to work with a mill-stone round his neck; instead of the exhilarating reflection that every hour's additional labour was his own, he saw merely the advantage of these harpies, and contented himself with raising a scanty subsistence in a slovenly and indolent manner, by which he forfeited the ancient reputation of the Jat cultivator of Mewar.

Notwithstanding these and various other drawbacks to the prosperity of the country, in an impoverished court, avaricious and

corrupt officers, discontented patels, and bad seasons, yet the final report in May 1822, could not but be gratifying when contrasted with that of February 1818. In order to ascertain the progressive improvement, a census had been made at the end of 1821, of the three central fiscal districts* watered by the Beris and Bunas. As a specimen of the whole, we may take the *tuppa* or subdivision of Sahara. Of its twenty-seven villages, six were inhabited in 1818, the number of families being *three hundred* and sixty-nine, three-fourths of whom belonged to the resumed town of Amlee. In 1821 *nine hundred* and twenty-six families were reported, and every village of the twenty-seven was occupied, so that population had almost trebled. The number of ploughs was more than trebled, and cultivation quadrupled; and though this, from the causes described, was not above one-third of what real industry might have effected, the contrast was abundantly cheering. The same ratio of prosperity applied to the entire crown demesne of Mewar. By the recovery of Komulmeer, Raepur, Rajnuggur, and Sadri-Kunero from the Mahrattas; of Jehajpur from Kotah; of the usurpations of the nobles; together with the resumption of all the estates of the females of his family, a task at once difficult and delicate;† and by the subjugation of

* Moode, Burruk, and Kupassun.

† To effect this, indispensable alike for unity of government and the establishment of a police, the individual statements of their holders were taken for the revenues they had derived from them, and money payments three times the amount were adjudged to them. They were gainers by this arrangement, and were soon loaded with jewels and ornaments, but the numerous train of harpies who cheated them and abused the poor ryot, were eternally at work to defeat all such



the mountain districts of Mairwarra, a thousand towns and villages were united to form the fiscal demesne of the Rana, composing twenty-four districts of various magnitudes, divided, as in ancient times, and with the primitive appellations, into portions tantamount to the tythings and hundreds of England, the division from time immemorial amongst the Hindus.* From these and the commercial duties† a revenue was derived sufficient for the comforts, and even the dignities of the prince and his court, and promising an annual increase in the ratio of good government: but profusion scattered all that industry and ingenuity could collect; the artificial wants of the prince perpetuated the real necessities of the peasant, and this, it is to be feared, will continue till the present generation shall sleep with their forefathers.

Abstract of the Fiscal Revenues of Mewar in the years 1818-19-20-21-22.

Spring harvest of 1818...	Rs 40,000	The active superintendence of the British Agent being almost entirely withdrawn.
Ditto1819...	4,51,281	
Ditto1820...	6,59,100	
Ditto1821...	10,18,478	
Ditto1822...	9,36,640	

Abstract of Commercial Duties included in the above.

In 1818.....	Nominal.
1819.....	Rs 96,683
1820.....	1,65,108

beneficial schemes; and the counteraction of the intrigues was painful and disgusting.

* Menu ordians the division into tens, hundreds and thousands.

† Farmed for the ensuing three years from 1822, for seven lacs of rupees.

1821.....	2,20,000	Farmed for three years from 1822, for 7,50,000 rupees, which was assigned by the Rana for the liquidation of tribute fallen in arrear.
1822.....	2,17,000	

There are sources of wealth in Mewar yet untouched, and to which her princes owe much of their power. The tin mines of Jawara and Dureeba alone, little more than half a century ago, yielded above three lacs annually;* besides rich copper mines in various parts. From such, beyond a doubt, much of the wealth of Mewar was extracted, but the miners are now dead, and the mines filled with water. An attempt was made to work them, but it was so unprofitable that the design was soon abandoned.

Nothing will better exemplify the progress of prosperity, than the comparative population of some of the chief towns before, and after four years of peace:

No. of houses in 1818.	No. of houses in 1822.
Oodipur.....3,500	10,000
Bhilwara.....not one	2,700
Poorh.....200	1,200
Mandel.....80	400
Gogoonda.....60	350

The feudal lands, which were then double the fiscal, did not exhibit the like improvement, the merchant and cultivator residing thereon not having the same certainty of reaping the fruits of their industry; still great amelioration took place, and few were so blind as not to see their account in it.†

* In S. 1816, Jawara yielded Rs. 222,000 and Dureeba Rs. 80,000. The tin of these mines contains a portion of silver.

† There are between two and three thousand towns, villages, and hamlets, besides the fiscal land of Mewar; but the tribute of the British government is derived only from the fiscal; it would have been impossible to



The earnestness with which many requested the Agent to back their expressed intentions with his guarantee to their communities of the same measure of justice and protection as the fiscal tenants enjoyed, was proof that they well understood the benefits of reciprocal confidence ; but this could not be tendered without danger. Before the Agent left the country he greatly withdrew from active interference, it being his constant, as it was his last impressive lesson, that they should rely upon themselves if they desired to retain a shadow of independence. To give an idea of the improved police, insurance which has been described as amounting to eight per cent. in a space of twenty-five miles, became almost nominal, or one-fourth of a rupee per cent. from one frontier to the other. It would, however, have been quite Utopian to have expected that the lawless tribes would remain in that stupid subordination which the unexampled state of society imposed for a time (as described in the opening of these transactions), when they found that real restraints did not

collect from the feudal lands, which are burthened with service, and form the army of the state.

follow imaginary terrors. Had the wild tribes been under the sole influence of British power, nothing would have been so simple as effectually, not only to control, but to conciliate and improve them ; for it is a mortifying truth, that the more remote from civilization, the more tractable and easy was the object to manage, more especially the Bhil.* But these children of nature were incorporated in the demesnes of the feudal chiefs, who when they found our system did not extend to perpetual control, returned to their old habits of oppression: this provoked retaliation, which to subdue requires more power than the Rana yet possesses, and, in the anomalous state of our alliances, will always be an embarrassing task to whosoever may exercise political control.

In conclusion, it is to be hoped that the years of oppression that have swept the land will be held in remembrance by the protecting power, and that neither petulance nor indolence will lessen the benevolence which restored life to Mewar, or mar the picture of comparative happiness it created.

* Sir John Malcolm's wise and philanthropic measures for the reclamation of this race in Malwa will support my assertions.

The Sixteen chief Nobles of Mewar, their Titles, Names, Clans, Tribes, Estates, number of Villages in each, and their Value.

Title.	Names.	Clan.	Tribe.	Estate.	Number of Villages.	Value, A.D. 1760.	REMARKS.
Raj	Chundun Sing	Jhala	Jhala	Sadri	127	100,000	These estates are all diminished one-half in nominal amount; and their revenues still more.
Rao	Pertap Sing	Chohan	Chohan	Baidla	80	100,000	
Rao	Mokim Sing	Chohan	Chohan	Kotario	65	80,000	
Rawut	Padma Sing	Chondawut	Seesodia	Saloombra	85	84,000	Would realize this if cultivated.
Thacoor	Zorawur Sing	Mairtea	Rahtore	Ganora	100	100,000	This chief ceases to be one of the 16 since the Rana lost the province of Godwar.
Rao	Kesudas	—	Pramar	Bijolli	40	45,000	Would realize this if cultivated.
Rawut	Gokuldas	Sangawut	Seesodia	Deogurh	125	80,000	Would realize more if cultivated.
Rawut	Maha Sing	Megawut	Seesodia	Beygoo	150	200,000	This includes usurpations—now seized by Sindhia. The estate would realize 70,000 if cultivated.
Raj	Kalian Sing	Jhala	Jhala	Dailwarra	125	100,000	Would realize two-thirds if cultivated.
Rawut	Salim Sing	Jugawut	Seesodia	Amait	60	60,000	Do. do.
Raj	Chutter Sal	Jhala	Jhala	Gogoonda	50	50,000	Would realize this if cultivated.
Rawut	Futteh Sing	Sarangdeote	Seesodia	Kanorh	50	95,000	Would realize half if cultivated.
Mahrja	Zorawur Sing	Suktawut	Seesodia	Bheendir	64	64,000	Would realize this if cultivated.
Thacoor	Jeyt Sing	Mairtea	Rahtore	Bednore	80	80,000	Do. do.
Rawut	Salim Sing	Suktawut	Seesodia	Bansi	40	40,000	These chiefs have lost all their influence and half their estates.
Rao	Soorajmul	Chohan	Chohan	Parsoli	40	40,000	
Rawut	Kesuri Sing	Kishenawut	Seesodia	Bhynsrer	60	60,000	These chiefs have taken rank on the depression of the above—they never appear at court on the same day.
Rawut	Jowan Sing	Kishenawut	Seesodia	Korabur	35	35,000	
Total number and estimated value of their estates sixty years ago, omitting Bhynsrer and Korabur, then enrolled in the second grade of chieftains					1,181	13,10,000	

Note—The inferior grades possessed estates to a still larger amount, conjointly yielding a revenue of thirty lacks of rupees; and as each thousand rupees of estate furnished on emergency three horses completely equipped, the feudal interest could supply nine thousand horse besides foot, of which they make little account.

30
CSL

RELIGIOUS ESTABLISHMENTS, FESTIVALS, AND CUSTOMS OF MEWAR.

CHAPTER XIX.

*Influence of the hierarchy in Rajpootana.—Emulation of its princes in grants to the priesthood.
—Analogy between the customs of the Hindus, in this respect, and those of the ancient people.
—Superstition of the lower orders.—Secret influence of the Brahmins on the higher classes.
—Their frauds.—Ecclesiastical dues from the land, &c.—The Saivas of Rajasthan.—The worship and shrine of Eklinga.—The Jains.—Their numbers and extensive power.—The temple of Nathdwara, and worship of Kaniya.—The privilege of sanctuary.—Predominance of the doctrines of Kaniya beneficial to Rajpoot society.*

IN all ages the ascendancy of the hierarchy is observable; it is a tribute paid to religion through her organs. Could the lavish endowments and extensive immunities of the various religious establishments in Rajasthan be assumed as criteria of the morality of the inhabitants, we should be authorized to assign them a high station in the scale of excellence. But they more frequently prove the reverse of this position; especially the territorial endowments, often the fruits of a death-bed repentance,* which,

prompted by superstition or fear, compounds for past crimes by posthumous profusion although vanity not rarely lends her powerful aid. There is scarcely a state in Rajpootana in which one-fifth of the soil is not assigned for the support of the temples, their ministers, the secular Brahmins, bards, and genealogists. But the evil was not always so extensive; the abuse is of modern growth.

An anecdote related of the Rajas of Marwar and Ambar always rivals in war, love, and folly, will illustrate the motives of these dismemberments. During the annual pilgrimage to the sacred lake of Poshkur, it is the custom for these lords of the earth to weigh their persons against all that is rare, in gold, gems, and precious cloths; which are afterwards distributed to the priests.

* Menu commands, "Should the king be near his end through some incurable disease, he must bestow on the priests all his riches accumulated from legal fines: and having duly committed his kingdom to his son, let him seek death in battle, or, if there be no war, by abstaining from food."—Chap. ix, p. 337, *Haughton's edition*. The annals of all the Rajpoot States afford instances of obedience to this text of their divine legislator.

The Ambar chief had the advantage of a full treasury and a fertile soil, to which his rival could oppose a more extended sway over a braver race ; but his country was proverbially poor, and at Poshkur, the weight of the purse ranks above the deeds of the sword. As these princes were suspended in the scale the Ambar Raja, who was balanced against the more costly material, indirectly taunted his brother-in-law on the poverty of his offerings, who would gladly, like the Roman have made up the deficiency with his sword. But the Marwar prince had a minister of tact, at whose suggestion he challenged his rival (of Ambar) to equal him in the magnitude of his gift to the Brahmins. On the gage being accepted, the Rahtore exclaimed, " Perpetual charity (*sahsuna*) of "all the lands held by the Brahmins in "Marwar!" His unreflecting rival had commenced the redemption of his pledge, when his minister stopped the half-uttered vow, which would have impoverished the family for ever ; for there were ten Brahmins in Ambar who followed secular employments, cultivating or holding lands in usufruct, to one in Marwar. Had these lords of the earth been left to their misguided vanity, the fisc of each state would have been seriously curtailed.

The Brahmins, Sanyasis, and Gosaens, are not behind those professional flatterers, the Bards ; and many a princely name would have been forgotten but for the record of the gift of land. In Mewar, the lands in *sahsun*, or religious grants, amount in value to *one-fifth* of the revenue of the state, and the greater proportion of these has arisen out of the prodigal mismanagement of the

last century. The dilapidated state of the country, on the general pacification in A. D. 1818, afforded a noble opportunity to redeem in part these alienations, without the penalty of denunciation attached to the resumer of sacred charities. But death, famine, and exile, which had left but few of the grantees in a capacity to return and re-occupy the lands, in vain coalesced to restore the fisc of Mewar. The Rana dreaded a "*sixty thousand years' residence in hell*," and some of the finest land of his country is doomed to remain unproductive. In this predicament is the township of Mynar, with 50,000 bigahs (16,000 acres), which with the exception of a nook where some few have established themselves, claiming to be descendants of the original holders, are condemned to sterility, owing to the agricultural proprietors and the rent-receiving Brahmins being dead ; and apathy united to superstition admits their claims without inquiry.

The antiquary, who has dipped into the records of the dark period in European church history, can have ocular illustration in Rajasthan of traditions which may in Europe appear questionable. The vision of the Bishop of Orleans,* who saw Charles

* Saint-Eucher, eveque d'Orleans, eut une vision qui etonna les princes. Il faut que je rapporte a ce sujet la lettre que les eveques, assemblees a Reims, ecrivirent a Louis-le-Germanique, qui etoit entre dans les terres de Charles-le-chauve, parcequ'elle est tres-propre a nous faire voir quel etoit, dans ces temps-la, l'etat des choses, et la situation des esprits. Ils disent que "Saint Eucher ayant ete ravi dans le ciel, il vit Charles Martel tourmente dans l'enfer inferieur par l'ordre des saints qui doivent assister avec Jesus-Crist au jugement dernier; qu'il avoit ete condamne a cette peine avant le temps pour avoir depouille les eglises de leurs biens, et s'etre par la rendu coupable des peches de tous ceux qui les avoient dotees."—*Montesquieu, l'Esprit des Loix*, livre xxxi, ch. xi. p. 460.



Martel in the depths of hell, undergoing the tortures of the damned, for having stripped the churches of their possessions, "thereby rendering himself guilty of the sins of all those who had endowed them," would receive implicit credence from every Hindu, whose ecclesiastical economy might both yield and derive illustration from a comparison, not only with that of Europe, but with the more ancient Egyptian and Jewish systems, whose endowments, as explained by Moses and Ezekiel, bear a strong analogy to his own. The disposition of landed property in Egypt, as amongst the ancient Hindus, was immemorially vested in the cultivator; and it was only through Joseph's ministry in the famine, that "the land became Pharaoh's, as the Egyptians sold every man his field."* And the coincidence is manifest even in the tax imposed on them as occupants of their inheritance, being *one-fifth* of the crops to the king, while the maximum rate among the Hindus is a *sixth*.† The Hindus also, in visitations such as that which occasioned the dispossession of the *ryots* of Egypt, can mortgage or sell their patrimony (*bapota*.) Joseph did not attempt to infringe the privileges of the sacred order when the whole of Egypt became crown-land, "except the lands of the priests, which became not Pharaoh's;" and these priests, according to Diodorus, held for themselves and the sacrificers no less than *one-third* of the lands of Egypt. But we learn from Herodotus, that Sesostris, who ruled after Joseph's ministry, restored

the lands to the people, reserving the customary tax or tribute.*

The prelates of the middle ages of Europe were often completely feudal nobles, swearing fealty and paying homage as did the lay lords.† In Rajasthan, the sacerdotal caste not bound to the altar may hold lands and perform the duties of vassalage;‡ but of late years, when land has been assigned to religious establishments, no reservation has been made of fiscal rights, territorial or commercial. This is, however, an innovation; since, formerly, princes never granted, along with territorial assignments, the prerogative of dispensing justice, of levying transit duties, or exemption from personal service of the feudal tenant who held on the land thus assigned. Well may Rajpoot heirs exclaim with the grandson of Clovis, "our exchequer is impoverished, and our riches are transferred to the clergy."§ But Chilperic had the courage to recall the grants of his predecessors, which, however, the pious Gontram re-established. Many Gontrams could be found, though but few Chilperics, in Rajasthan: we have, indeed, one in Jogra, the Rana's ancestor, almost a contemporary of the Merovingian king, who not only resumed all the lands of the Brahmins, but put many of them to death, and expelled the rest his dominions.||

* "*Origin of Laws and Government*," vol. i. p. 54, and vol. ii. p. 13.

† Hallam's *Middle Ages*, vol. ii. p. 212.

‡ "A Brahmin unable to subsist by his duties just mentioned (sacerdotal), may live by the duty of a soldier." *Mennu*, chap. x.

§ Montesquieu.

|| "Le clerge recevoit tant, qu'il faut que, dans les trois races, on lui ait donne plusieurs fois tous les biens du royaume. Mais si les rois, la noblesse, et le peuple,

* Genesis, chap. xlvii. v. 20.

† Menu, chap. vii.

It may be doubted whether vanity and shame are not sufficient in themselves to prevent a resumption of the lands of the *Mangtas* or mendicants, as they style all those "who extend the palm," without the dreaded penalty, which operates very slightly on the sub-vassal or cultivator, who, having no superfluity, defies their anathemas when they attempt to wrest from him, by virtue of the crown-grant, any of his long-established rights. By these, the threat of impure transmigration is despised; and the Brahmin may spill his blood on the threshold of his dwelling or in the field in dispute, which will be relinquished by the owner but with his life. The *Pat Rani*, or chief queen, on the death of prince Umra, the heir-apparent, in 1818, bestowed a grant of fifteen bighas of land, in one of the central districts, on a Brahmin who had assisted in the funeral rites of her son. With grant in hand, he hastened to the Jat proprietor, and desired him to make over to him the patch of land. The latter coolly replied that he would give him all the prince had a right to, namely the tax. The Brahmin threatened to spill his own blood if he did not obey the command, and gave himself a gash in a limb; but the Jat was inflexible, and declared that he would not surrender his patrimony (*bapota*) even if he slew himself.* In short, the *ryot*

of Mewar would reply, even to his sovereign, if he demanded his field, in the very words of Naboth to Ahab, king of Israel, when he demanded the vineyard contiguous to the palace: "The Lord forbid it me that I should give the inheritance of my fathers unto thee."

But the tythes, and other small and legally established rights of the hierarchy, are still religiously maintained. The village temple and the village priest are always objects of veneration to the industrious husbandman, on whom superstition acts more powerfully than on the bold marauding Rajpoot, who does not hesitate to demand *salvamenta* (*rekwali*) from the lands of Kaniya or Eklinga. But the poor *ryot* of the nineteenth century of Vicrama has the same fears as the peasants of Charlemagne, who were made to believe that the ears of corn found empty had been devoured by infernal spirits, reported to have said they owed their feast to the non-payment of tythes.†

The political influence of the Brahmins is frequently exemplified in cases alike prejudicial to the interests of society and the

refused payment, and on being pressed, four of them stabbed themselves mortally. Their bodies were placed upon biers, and funeral rites withheld till punishment should be inflicted on the priest-killer. But for once superstition was disregarded, and the rights of the Brahmins in this community were resumed. See *Appendix* to this Part, No. I.

* Mais le bas peuple n'est guere capable d'abandonner ses interets par des exemples. Le synode de Francfort lui presenta un motif plus pressant pour payer les dimes. On y fit un capitulaire dans lequel il est dit que, dans la derniere famine, on avoit trouve les epis de ble vides, qu'ils avoient ete devores par les demons, et qu'on avoit entendu leurs voix qui reprochoient de n'avoir pas paye la dime: et, en consequence, il fut ordonne a tous ceux qui tenoient les beins ecclesiastiques de payer la dime, et, en consequence encore, on l'ordonna a tous, *L'Esprit des Loix*, livre xxxi, ch. xii.

trouverent le moyen de leur donner tous leurs beins, ils ne trouverent pas moins celui de les leur oter.—Montesquieu, *L'Esprit des Loix*, livre xxxi, chap. x.

* These worshippers of God and Mammon, when threats fail, have recourse to maiming, and even destroying themselves, to gain their object. In 1820, one of the confidential servants of the Rana demanded payment of the petty tax called *gugri*, of one rupee on each house, from some Brahmins who dwelt in the village, and which had always been received from them. They

personal welfare of the sovereign. The latter is often surrounded by lay-Brahmins as confidential servants, in the capacities of butler, keeper of the wardrobe, or seneschal,* besides the *Guru* or domestic chaplain, who to the duty of ghostly comforter sometimes joins that of astrologer and physician, in which case God help the prince !† These *Gurus* and *Purohīts*,

* These lay-Brahmins are not wanting in energy or courage ; the sword is as familiar to them as the *mala* (chaplet). The grandfather of Ramnath, the present worthy seneschal of the Rana, was governor of the turbulent district of Jehajpur, which has never been so well ruled since. He left a curious piece of advice to his successors, inculcating vigorous measures. "With two thousand men you may eat *khitchri* ; with one thousand *dalbhat* ; with five hundred *juti* (the shoe)." *Khitchri* is a savoury mess of pulse, rice, butter, and spices ; *dalbhat* is simple rice and pulse ; the shoe is indelible disgrace.

† Menu, in his rules on government, commands the king to impart his momentous counsel and entrust all transactions to a learned and distinguished Brahmin. *Chap. vii. p. 195.*

There is no being more aristocratic in his ideas than the secular Brahmin or priest, who deems the bare name a passport to respect. The *Kulin* Brahmin of Bengal piques himself upon *this* title of nobility granted by the last Hindu king of Canouj (whence they migrated to Bengal), and in virtue of which his alliance in matrimony is courted. But although Menu has imposed obligations towards the Brahmin little short of adoration, these are limited to the "learned in the *Vedas*:" he classes the unlearned Brahmin with "an elephant made of wood, or an antelope of leather," nullities, save in name. And he adds further, that "as liberality to a fool is useless, so is a Brahmin useless if he read not the holy texts:" comparing the person who gives to such an one, to a husbandman "who, sowing seed in a barren soil, "reaps no gain ;" so the Brahmin "obtains no reward "in heaven." These sentiments are repeated in numerous texts, holding out the most powerful inducements to the sacerdotal class to cultivate their minds, since their power consists solely in their wisdom. For such, there are no privileges too extensive, no homage too great. "A king, even though dying *want*, must not receive any tax from a Brahmin learned "in the *Vedas*." His person is sacred. "Never shall "the king slay a Brahmin, though convicted of all possible "crimes," is a premium at least to unbounded insolence, and unfits them for members of society, more especially for soldiers: banishment, with person and property un-

having the education of the children, acquire immense influence, and are not backward in improving "the greatness thrust upon them." They are all continually importuning their prince for grants of land for themselves and the shrines they are attached to ; and every chief, as well as every influential domestic, takes advantage of ephemeral favour to increase the endowments of his tutelary divinity. The Peshwas of Satarra are the most striking out of numerous examples.

In the dark ages of Europe the monks are said to have prostituted their knowledge of writing to the forging of charters in their own favour: a practice not easily detected in the days of ignorance.* The Brahmins, in like manner, do not scruple to employ this method of augmenting the wealth of their shrines ; and superstition and indolence combine to support the deception. There is not a doubt that the grand charter of Nathdwara was a forgery, in which the prince's butler was bribed to aid ; and report alleges that the Rana secretly favoured an artifice which regard to opinion prevented him from overtly promulgating. Although the copper-plate had been buried under ground, and came out disguised with a coating of verdigrise, there were marks which proved the date of its execution to be false. I have seen charters which, it has been gravely asserted, were granted by Rama

touched, is the declared punishment for even the most heinous crimes. "A Brahmin may seize without hesitation, if he be distressed for a subsistence, the goods of "his *Sudra* slave." But the following text is the climax: "What prince could gain wealth by oppressing these "[Brahmins], who, if angry, could frame other worlds, "and regents of worlds, and could give birth to new "gods and mortals?"—*Menu*, chaps. ii, iii, vii, viii, ix.

* Hallam's *Middle Ages*, vol. i, page 204.



upwards of three thousand years ago! Such is the origin assigned to one found in a well at the ancient Brimpury, in the valley of the capital. If there be sceptics as to its validity, they are silent ones; and this copper-plate of the brazen age is worth gold to the proprietor.* A census† of the three central districts of Mewar, discovered that more than twenty thousand acres of these fertile lands, irrigated by the Beris and Bunas rivers, were distributed in isolated portions, of which the mendicant castes had the chief share, and which proved fertile sources of dispute to the husbandman and the officers of the revenue. From the mass of title-deeds of every description by which these lands were held, one deserves to be selected, on account of its being pretended to have been written and bestowed on the incumbent's ancestors by the deity upwards of three centuries ago, and which has been maintained as a *bona-fide* grant of Christna‡ ever since. By such credulity and apathy are the Rajpoot states influenced: yet let the reader check any rising feeling of contempt for Hindu legislation, and cast a retrospective glance at the page of European church-history, where he will observe in the time of the most potent of our monarchs that the clergy possessed *one-half* of the soil:§ and the chronicles of France will

shew him Charlemagne on his death-bed, bequeathing *two-thirds* of his domains to the church, deeming the remaining third sufficient for the ambition of four sons. The same dread of futurity, and the hope to expiate the sins of a life, at its close, by gifts to the organs of religion, is the motive for these unwise alienations, whether in Europe or in Asia. Some of these establishments, and particularly that at Nathdwara, made a proper use of their revenues in keeping up the *Sudda Birt*, or perpetual charity, though it is chiefly distributed to religious pilgrims: but among the many complaints made of the misapplication of the funds, the diminution of this hospitable right is one: while, at other shrines, the avarice of the priests is observable in the coarseness of the food dressed for sacrifice and offering.

Besides the crown-grants to the greater establishments, the Brahmins received petty tithes from the agriculturist, and a small duty from the trader, as *mappa* or metage, throughout every township, corresponding with the scale of the village-chapel. An inscription found by the author at the town of Palode,* and dated nearly seven centuries back, affords a good specimen of the claims of the village priesthood. The following are among the items. The *seerano*, or a *seer*, in every *maund*, being the fortieth part of the grain of the *conalu*, or summer-harvest; the *kirpa*, or a bundle from every sheaf of the autumnal crops, whether *mukhi* (Indian corn), *bajra* or *joar* (maize), or the other grains peculiar to that season.†

* These forgeries of charters cannot be considered as invalidating the arguments drawn from them, as we may rest assured nothing is introduced foreign to custom, in the items of the deeds.

† Suggested by the author, and executed under his superintendence, who waded through all these documents, and translated upwards of a hundred of the most curious.

‡ See the Appendix to this Part, No. II.

§ Hallam.

* See Appendix to this Part, No. III.

† Each bundle consists of a specified number of ears, which are roasted and eaten in the unripe state with a little salt.

They also derive a tythe from the oil-mill and sugar-mill, and receive a *khansa* or platter of food on all rejoicings, as births, marriages, &c., with *churaie*, or the right of pasturage on the village common; and where they have become possessed of landed property they have *hulmoh*, or unpaid labour in man, beasts, and implements, for its culture: an exaction well known in Europe as one of the detested *corvees* of the feudal system of France,* the abolition of which was the sole boon the English husbandman obtained by the charter of Runymede. Both the chieftain and the priest exact *hulmoh* in Rajasthan; but in that country it is mitigated, and abuse is prevented, by a sentiment unknown to the feudal despot of the middle ages of Europe, and which, though difficult to define, acts imperceptibly, having its source in accordance of belief, patriarchal manners, and clannish attachments.

I shall now briefly consider the privileges of the Saivas and Jains—the orthodox and heterodox sects of Mewar; and then proceed to those of Vishnu, whose worship is the most prevalent in these countries, and which I am inclined to regard as of more recent origin.

Mahadeva, or Iswara, is the tutelary divinity of the Rajpoots in Mewar; and from the early annals of the dynasty appears to have been, with his consort Isani, the sole object of *Gehlote* adoration. Iswara is adored under the epithet of *Eklinga*,† and is

either worshipped in his monolithic symbol, or as Iswara Chaomukhi, the quadriform divinity, represented by a bust with four faces. The sacred bull, Nanda, has his altar attached to all the shrines of Iswara, as was that of Mneves or Apis to those of the Egyptian Osiris. Nanda has occasionally his separate shrines, and there is one in the valley of Oodipur which has the reputation of being oracular as regards the seasons. The bull was the steed of Iswara, and carried him in battle; he is often represented upon it, with his consort Isa, at full speed. I will not stop to inquire whether the Grecian fable of the rape of Europa* by the tauriform Jupiter, may not be derived, with much more of their mythology, from the Hindu pantheon; whether that pantheon was originally erected on the Indus or the Ganges, or the more central scene of early civilization, the banks of the Oxus. The bull was offered to Mithras by the Persian, and opposed as it now appears to Hindu faith, he formerly bled on the altars of the Sun-god, on which not only the *Buld-dan*,† ‘*offering of the bull*,’ was

then much resemblance to the symbol of Bacchus, whose orgies both in Egypt and Greece, are the counterpart of those of the Hindu *Bughes* thus called from being clad in a tiger's or leopard's hide; Bacchus had the panther's for his covering. There is a very ancient temple to Kotiswara at the *embouchure* of the eastern arm of the Indus; and here are many to *Seheslinga* in the peninsula of Saurashtra.

* It might have appeared fanciful, some time ago, to have given a Sanserit derivation to a Greek proper name: but *Europa* might be derived from *Surupa*, ‘of the beautiful face’—the initial syllable *su* and *eu* having the same signification in both languages, *viz.* good—*Rupa* is ‘countenance.’

† “In this sacrifice four altars are erected, for offering the flesh to the four gods, *Lacshmi-Narayana*, *Uma-Meheswara*, *Brimha*, and *Anunta*. The nine planets, and *Prithi*, or the earth, with her ten guardian-deities, are worshipped. Five *Vilwa*, five *Khudiru*, five

* *Diet. de l'Ancien Regime*, p. 131; art. *Corvee*.

† That is, with *one (ek) lingam* or *phallus*—the symbol of worship being a single cylindrical or conical stone. There are others, termed *Seheslinga* and *Kot-iswara*, with a thousand or a million of phallic representatives, all minutely carved on the monolithic emblem, having

made, but human sacrifices.* We do not learn that the Egyptian priesthood presented the kindred of Apis to Osiris, but as they were not prohibited from eating beef, they may have done so.

The shrine of Eklinga is situated in a defile about six miles north of Oodipur. The hills towering around it on all sides are of the primitive formation, and their scarpèd summits are clustered with honeycombs.† There are abundant small springs of water, which keep verdant numerous shrubs, the flowers of which are acceptable to the deity ; especially the *kiner* or oleander, which grows in great luxuriance on the Aravali. Groves

"*Pulashu*, and five *Udumburu* posts are to be erected, and a bull tied to each post. Clarified butter is burnt on the altar, and pieces of the flesh of the slaughtered animals placed thereon. This sacrifice was very common."—Ward on the Religion of the Hindus, vol. ii. p. 263.

* "First a covered altar is to be prepared ; sixteen posts are then to be erected of various woods ; a golden image of a man, and an iron one of a goat, with golden images of Vishnu and Lacshmi, a silver one of Siva, with a golden bull, and a silver one of Garuda 'the eagle' are placed upon the altar. Animals, as goats, sheep, &c., are tied to the posts, and to one of them, of the wood of the *mimosa*, is to be tied the human victim. Fire is to be kindled by means of a burning glass. The sacrificing priest, '*hota*' strews the grass called *dhub* or immortal, round the sacred fire. Then follows the burnt sacrifice to the ten guardian deities of the earth—to the nine planets, and to the Hindu Triad, to each of whom clarified butter is poured on the sacred fire one thousand times. Another burnt-sacrifice, to the sixty-four inferior gods, follows, which is succeeded by the sacrifice and offering of all the other animals tied to the posts. The human sacrifice concludes, the sacrificing priest offering pieces of the flesh of the victim to each god as he circumambulates the altar."—*Ibid.* 260.

† This is to be taken in its literal sense ; the economy of the bee being displayed in the formation of extensive colonies which inhabit large masses of black comb adhering to the summits of the rocks. According to the legends of these tracts, they were called in as auxiliaries on Mahomedan invasions, and are said to have thrown the enemy more than once into confusion.

of bamboo and mango were formerly common, according to tradition ; but although it is deemed sacrilege to thin the groves of Bal,* the bamboo has been nearly destroyed : there are however, still many trees sacred to the deity scattered around. It would be difficult to convey a just idea of a temple so complicated in its details. It is of the form commonly styled pagoda, and, like all the ancient temples of Siva, its *sikra*, or pinnacle, is pyramidal. The various orders of Hindu sacred architecture are distinguished by the form of the *sikra*, which is the portion springing from and surmounting the perpendicular walls of the body of the temple. The *sikra* of those of Siva is invariably pyramidal, and its sides vary with the base, whether square or oblong. The apex is crowned with an ornamental figure, as a sphynx, an urn, a ball, or a lion, which is called the *kullus*. When the *sikra* is but the frustrum of a pyramid, it is often surmounted by a row of lions, as at Bijolli. The fane of Eklinga is of white marble and of ample dimensions. Under an open-vaulted temple supported by columns, and fronting the four-faced divinity, is the brazen bull Nanda, of the natural size ; it is cast, and of excellent proportions. The figure is perfect, except where the shot or hammer of an infidel invader has penetrated its hollow flank in search of treasure. Within the quadrangle are miniature shrines, containing some of the minor divinities.† The high-priest of

* See Appendix to this Part, No. IV.

† In June 1806 I was present at a meeting between the Rana and Sindhia at the shrine of Eklinga. The rapacious Mahratta had just forced the passes to the Rana's capital, which was the commencement of a series of aggressions involving one of the most tragical events

Eklinga, like all his order, is doomed to celibacy, and the office is continued by adopted disciples. Of such spiritual descents they calculate sixty-four since the Sage Harita, whose benediction obtained for the Gehlote Rajpoot the sovereignty of Cheetore, when driven from Saurashtra by the Parthians.

The priests of Eklinga are termed Gosaen or Goswami, which signifies "control over the senses!" The distinguishing mark of the faith of Siva is the crescent on the forehead: * the hair is braided and forms a tiara round the head, and with its folds a chaplet of the lotus-seed is often entwined. They smear the body with ashes, and use garments dyed of an orange hue. They bury their dead in a sitting posture, and erect tumuli over them, which are generally conical in form.† It is not uncommon for

in the history of Mewar—the immolation of the Princess Krishna and the subsequent ruin of the country. I was then an *attache* of the British embassy to the Mahratta prince, who carried the ambassador to the meeting to increase his consequence. In March 1818 I again visited the shrine, on my way to Oodipur, but under very different circumstances—to announce the deliverance of the family from oppression, and to labour for its prosperity. While standing without the sanctuary, looking at the quadriform divinity, and musing on the changes of intervening twelve years, my meditations were broken by an old Rajpoot chieftain, who, saluting me, invited me to enter and adore Baba Adam, 'Father Adam,' as he termed the phallic emblem. I excused myself on account of my boots, which I said I could not remove, and that with them I would not cross the threshold: a reply which pleased him, and preceded me to the Rane's court.

* Siva is represented with three eyes: hence his title of Trinatra and Tri-lochun, the Tri-ophthalmic Jupiter of the Greeks. From the fire of the central eye of Siva is to proceed Pralaya, or the final destruction of the universe: this eye placed vertically, resembling the flame of a taper, is a distinguishing mark on the foreheads of his votaries.

† I have seen a cemetery of these, each of very small dimensions, which may be described as so many con-

priestesses to officiate in the temple of Siva. There is a numerous class of Gosaens who have adopted celibacy, and who yet follow secular employments both in commerce and arms. The mercantile Gosaens* are amongst the richest individuals in India, and there are several at Oodipur who enjoy high favour, and who were found very useful when the Mahrattas demanded a war-contribution, as their privileged character did not prevent their being offered and taken as hostages for its payment. The Gosaens who profess arms, partake of the character of the knights of St. John of Jerusalem. They live in monasteries scattered over the country, possess lands, and beg, or serve for pay when called upon. As defensive soldiers, they are good. Siva, their patron, is the god of war, and like him they make great use of intoxicating herbs, and even of spirituous liquors. In Mewar they can always muster many hundreds of the Kanfora Yogi, or 'split-ear ascetics,' so called from the habit of piercing the ear and placing therein a ring of the conch-shell, which is their battle-trumpet. Both Brahmins and Rajpoots, and even Goojers, can belong to this order, a particular account of whose internal discipline and economy could not fail to be interesting. The poet Chund gives an animated description of the body-guard† of the King of Canonj which was composed of these monastic warriors.

centric rings of earth, diminishing to the apex, crowned with a cylindrical stone pillar. One of the disciples of Siva was performing rites to the manes, strewing leaves of an evergreen and sprinkling water over the graves.

* For a description of this, vide "*Transactions of the Royal Asiatic Society*," vol. i. p. 217.

† See portrait of these,

The Ranas of Mewar, as the *dewans*, or vicegerents of Siva, when they visit the temple supersede the high priest in his duties, and perform the ceremonies, which the reigning prince does with peculiar correctness and grace.*

The shrine of Eklinga is endowed with twenty-four large villages from the fisc, besides parcels of land from the chieftains; but the privileges of the tutelary divinity have been waning since Kaniya fixed his residence amongst them: and as the priests of Apollo complained that the god was driven from the sacred mount Girdhana, in Vrij, by the influence of those of Jupiter† with Shah Jehan, the latter may now lament that the day of retribution has arrived, when propitiation to the Preserver is deemed more important than to the Destroyer. This may arise from the personal character of the high priests, who, from their vicinity to the court, can scarcely avoid mingling in its intrigues, and thence lose in character: even the Ranees do not hesitate to take mortgages on the estates of Bhola Nath.‡ We shall not further enlarge on the immunities to Eklinga, or the forms in which they are conveyed, as these will be fully discussed in the account of the shrine of Chrishna; but proceed to notice the privileges of the heterodox Jains—the Vediavan§ or Magi of

Rajasthan. The numbers and power of these sectarians are little known to Europeans, who take it for granted that they are few and dispersed. To prove the extent of their religious and political power, it will suffice to remark, that the pontiff of the Khartra-gatcha,* one of the many branches

the import of *magician*. Their opponents believe them to be possessed of supernatural skill; and it is recorded of the celebrated Umara, author of the *Cosa* or dictionary called after him, that he miraculously "*made the full moon appear on Amarsya*"—the ides of the month, when the planet is invisible.

* Khartra signifies 'true,' an epithet of distinction which was bestowed by that great supporter of the Buddhists, or Jains, Sidraj, king of Anhilwarra Puttun, on one of the branches (*gatcha*), in a grand religious disputation (*bada*) at that capital in the eleventh century. The celebrated Hemachandra Acharya was head of the *Khartra-gatchas*: and his spiritual descendant honoured Oodipur with his presence in his visit to his dioceses in the desert in 1821. My own *Yati* tutor was a disciple of Hemachandra, and his *patravali*, or pedigree, registered his descent by spiritual successions from him.

This pontiff was a man of extensive learning and of estimable character. He was versed in all the ancient inscriptions, to which no key now exists, and decyphered one for me which had been long unintelligible. His travelling library was of considerable extent, though chiefly composed of works relating to the ceremonies of his religion: it was in the charge of two of his disciples remarkable for talent, and who, like himself, were perfectly acquainted with all these ancient characters. The pontiff kindly permitted my *Yati* to bring for my inspection some of the letters of invitation written by his flocks in the desert. These were rolls, some of them several feet in length, containing pictured delineations of their wishes. One from Bikaner represented that city, in one division of which was the school or college of the Jains, where the *Yatis* were all portrayed at their various studies. In another part, a procession of them was quitting the southern gate of the city, the head of which was in the act of delivering a scroll to a messenger, while the pontiff was seen with his *cortege* advancing in the distance. To shew the respect in which these high priests of the Jains are held, the princes of Rajpootana invariably advance outside the walls of their capital to receive and conduct them to it—a mark of respect paid only to princes. On the occasion of the high priest of the *Khartras* passing through Oodipur, as above alluded to, the Rana received him with every distinction.

* The copy of the *Siva Purana* which I presented to the Royal Asiatic Society, was obtained for me by the Rana from the temple of Eklinga.

† Jiva-pitri, the 'Father of Life,' would be a very proper epithet for Mahadeva, the 'creative power,' whose Olympus is Kailas.

‡ Bhola Nath or the 'Simple God,' is one of the epithets of Siva, whose want of reflections is so great, that he would give away his own divinity if asked.

§ Vedyavan, the 'Man of Secrets or Knowledge,' is the term used by way of reproach to the Jains, having



of this faith, has 11,000 clerical disciples scattered over India; that a single community, the Ossi or Oswal,* numbers 100,000 families; and that more than half of the mercantile wealth of India passes through the hands of the Jain laity. Rajasthan and Saurashtra are the cradles of the Buddhist or Jain faith, and three out of their five sacred mounts, namely, Abu, Palithana,* and Girna, are in these countries. The officers of the state and revenue are chiefly of the Jain laity, as are the majority of the bankers, from Lahore to the ocean. The chief magistrate and assessors of justice, in Oodipur and most of the towns of Rajasthan, are of this sect; and as their voluntary duties are confined to civil cases, they are as competent in these as they are the reverse in criminal cases, from their tenets forbidding the shedding of blood. To this leading feature in their religion they owe their political debasement: for Komarpal, the last king of Anhulwara of the Jain faith, would not march his armies in the rains, from the unavoidable sacrifice of animal life that must have ensued. The strict Jain does not even maintain a lamp during that season, lest it should attract moths to their destruction.

* So called from the town of Ossa, in Marwar.

† Pali-thana, or 'the abode of the Pali,' is the name of the town at the foot of the sacred mount Satrunjya (signifying 'victorious over the foe'), on which the Jain temples are sacred to Budhiswara, or the 'Lord of the Buddhists.' I have little doubt that the name of Palithana is derived from the pastoral (*pali*) Scythic invaders bringing the Buddhist faith in their train—a faith which appears to me not indigenous to India. Palestine, which, with the whole of Syria and Egypt, was ruled by the Yksos or Shepherd-kings, who for a season expelled the old Coptic race, may have had a similar import to the *Pali-thana* founded by the Indo-Scythic Pali. The author visited all these sacred mounts.

The period of sectarian intolerance is now past; and as far as my observation goes, the ministers of Vishnu, Siva, and Budha, view each other without malignity; which feeling never appears to have influenced the laity of either sect, who are indiscriminately respectful to the ministers of all religions, whatever be their tenets. It is sufficient that their office is one of sanctity, and that they are ministers of the Divinity, who, they say, excludes the homage of none, in whatever tongue, or whatever manner he is sought; and with this spirit of entire toleration, the devout missionary, or Moola, would in no country meet more security or hospitable courtesy than among the Rajpoots. They must, however, adopt the toleration they would find practised towards themselves, and not exclude, as some of them do, the races of Surya and Chundra from divine mercy, who, with less arrogance, and more reliance on the compassionate nature of the Creator, say, he has established a variety of paths by which the good may attain beatitude.

Mewar has, from the most remote period, afforded a refuge to the followers of the Jain faith, which was the religion of Ballabhi, the first capital of the Rana's ancestors, and many monuments attest the support this family has granted to its professors in all the vicissitudes of their fortunes. One of the best preserved monumental remains in India is a column most elaborately sculptured, full seventy feet in height, dedicated to Parswa-nath, in Cheetore. The noblest remains of sacred architecture, not in Mewar only, but throughout Western India, are Buddhist or Jain: and the many ancient cities where this religion was fostered, have



inscriptions which evince their prosperity in these countries, with whose history their own is interwoven. In fine, the necrological records of the Jains bear witness to their having occupied a distinguished place in Rajpoot society; and the privileges they still enjoy, prove that they are not overlooked. It is not my intention to say more on the past or present history of these sectarians, than may be necessary to shew the footing on which their establishments are placed; to which end little is required beyond copies of a few simple warrants and ordinances in their favour.* Hereafter I may endeavour to add something to the knowledge already possessed of these deists of Rajasthan, whose singular communities contain mines of knowledge hitherto inaccessible to Europeans. The libraries of Jessulmeer in the desert, of Anhulwara, the cradle of their faith, of Cambay, and other places of minor importance, consist of thousands of volumes. These are under the control, not of the priests alone, but of communities of the most wealthy and respectable amongst the laity, and are preserved in the crypts of their temples, which precaution ensured their preservation, as well as that of the statues of their deified teachers, when the temples themselves were destroyed by the Mahomedan invaders, who paid more deference to the images of Budha than to those of Siva or Vishnu. The preservation of the former may be owing to the natural formation of their statues; for while many of Adinath, of Nemi, and of Parswa, have escaped the hammer, there is scarcely an

Apollo or a Venus, of any antiquity, entire, from Lahore to Rameswara. The two arms of these theists sufficed for their protections; while the statues of the polytheists have met with no mercy.

No. V.* is the translation of a grant by the celebrated Rana Raj Sing, the gallant and successful opponent of Arungzebe in many a battle. It is at once of a general and special nature, containing a confirmation of the old privileges of the sect, and a mark of favour to a priest of some distinction, called Manoh. It is well known that the first law of the Jains, like that of the ancient Athenian lawgiver Triptolemus, is, "Thou shalt not kill," a precept applicable to every sentient thing. The first clause of this edict, in conformity thereto, prohibits all innovation upon this cherished principle; while the second declares that even the life which is forfeited to the laws is immortal (*amra*) if the victim but passes near their abodes. The third article defines the extent of *sima*, or sanctuary, the dearest privilege of the races of these regions. The fourth article sanctions the tythes, both on agricultural and commercial produce; and makes no distinction between the Jain priests and those of Siva and Vishnu in this source of income, which will be more fully detailed in the account of Nathdwara. The fifth article is the particular gift to the priest; and the whole closes with the usual anathema against such as may infringe ordinance.

The edicts Nos. VI. and VII.,† engraved on pillars of stone in the towns of Rasmi and Bakrole, further illustrate the scrupulous

* See Appendix to this Part.

* See Appendix to this Part.

† See *Appendix* to this article.



observances of the Rana's house towards the Jains; where, in compliance with their peculiar doctrine, the oil-mill and the potter's wheel suspend their revolutions for the four months in the year when insects most abound. Many others of a similar character could be furnished, but these remarks may be concluded with an instance of the influence of the Jains on Rajpoot society, which passed immediately under the author's eye. In the midst of a sacrifice to the god of war, when the victims were rapidly falling by the scymitar, a request preferred by one of them for the life of a goat or a buffalo on the point of immolation, met instant compliance, and the animal, become *umara* or immortal, with a garland thrown round his neck, was led off in triumph from the blood-stained spot.

NATHDWARA.—This is the most celebrated of the fanes of the Hindu Apollo. Its etymology is 'the portal (*dwara*) of the god' (*nath*), of the same import as his more ancient shrine of Dwarica* at the 'world's end.' Nathdwara is twenty-two miles N.N.E. of Oodipour, on the right bank of the Bunas. Although the principal resort of the followers of Vishnu, it has nothing very remarkable in its structure or situation. It owes its celebrity entirely to the image of Krishna, said to be the same that has been worshipped at Mathura ever since his deification, between eleven and twelve hundred years before Christ.† As containing the

representative of the mildest of the gods of Hind, Nathdwara is one of the most frequented places of pilgrimage, though it must want that attraction to the classical Hindu which the caves of Gaya, the shores of the distant Dwarica, or the pastoral Vrij,* the place of the nativity of Krishna, present to his imagination; for though the groves of Vrinda,† in which Kaniya disported with the Gopis, no longer resound to the echoes of his flute; though the waters of the Yamuna‡ are daily polluted with the blood of the sacred kine, still it is the holy land of the pilgrim, the sacred Jordan of his fancy, on whose banks he may sit and weep, as did the banished Israelite of old, the glories of Mathura, his Jerusalem!

It was in the reign of Arungzebe that the pastoral divinity was exiled from Vrij, that classic soil, which, during a period of two thousand eight hundred years had been the sanctuary of his worshippers. He had been

of Abul Fusil, draw their pedigree from Crishna or Yadunath as do the *Tharejas* of Kutch.

* With Mathura, as a centre and a radius of eighty miles, describe a circle: all within it is Vrij, which was the seat of whatever was refined in Hinduism, and whose language, the Vrij-bhasha, was the purest dialect of India. Vrij is tantamount to the land of the Surseni, derived from Surasen, the ancestor of Crishna, whose capital, Surapuri, is about fifty miles south of Mathura on the Yamuna (Jumna). The remains of this city (Surapuri) the author had the pleasure of discovering. The province of the Surseni, or Suraseni, is defined by Menu, and particularly mentioned by the historians of Alexander.

† *Vrinda-vana* or the 'forests of Vrinda,' in which were placed many temples sacred to Kaniya, is on the Yumuna, a few miles above Mathura. A pilgrimage to this temple is indispensable to the true votary of Crishna.

‡ This river is called the *Kal Yamuna*, or *black Yamuna*, and *Kali-dah* or the 'black pool,' from Kaniya having destroyed the hydra Kaliya which infested it. Jayadeva calls the Yamuna 'the blue daughter of the sun.'

* Dwarica is at the point called Jaggut Koont, of the Saurashtra peninsula. *Ca* is the mark of the genitive case: *Dwarca-nath* would be the 'gate of the god.'

† Fifty-seven descents are given, both in their sacred and profane genealogies, from Crishna to the princes supposed to have been contemporary with Vicramaditya. The *Yadu Bhatti* or *Shamah Bhatti* (the *Asham Betti*

compelled to occasional flights during the visitations of Mahmood and the first dynasties of Afghan invaders; though the more tolerant of the Mogul kings not only reinstated him, but were suspected of dividing their faith between Kaniya and the prophet. Akbar was an enthusiast in the mystic poetry of Jayadeva, which paints in glowing colours the loves of Kaniya and Radha, in which lovely personification the refined Hindu abjures all sensual interpretation, asserting its character of pure spiritual love.*

Jehangeer, by birth half a Rajpoot, was equally indulgent to the worship of Kaniya: but Shah Jehan, also the son of a Rajpoot princess, inclined to the doctrines of Siva, in which he was initiated by Sid-rup the Sanyasi. Sectarian animosity is more virulent than faiths totally dissimilar. Here we see Hindu depressing Hindu: the followers of Siva, oppressing those of Kaniya; the priests of Jupiter driving the pastoral Apollo from the Parnassus of Vrij. At the intercession, however, of a princess of Oodipur, he was replaced on his altar, where he remained till Arungzebe became emperor of the Moguls. In such detestation did the Hindus hold this intolerant king, that in like manner as they supposed the beneficent Akbar to be the devout Mukoond in a former birth, so

they make the tyrant's body enclose the soul of Kal-Yamun, the foe of Krishna, ere his apotheosis, from whom he fled to Dwarica, and thence acquired the name of Rinchor.*

When Arungzebe proscribed Kaniya, and rendered his shrines impure throughout Vrij, Rana Raj Sing "offered the heads of one "hundred thousand Rajpoots for his service," and the god was conducted by the route of Kotah and Rampura to Mewar. An omen decided the spot of his future residence. As he journeyed to gain the capital of the Seesodias, the chariot-wheel sunk deep into the earth and defied extrication; upon which the *Sookuni* (augur) interpreted the pleasure of the god, that he desired to dwell there. This circumstance occurred at an inconsiderable village called Siarh, in the fief of Dailwara, one of the sixteen nobles of Mewar. Rejoiced at this decided manifestation of favour, the chief hastened to make a perpetual gift of the village and its lands, which was speedily confirmed by the patent of the Rana.† Nathji (*the god*) was removed from his car, and in due time a temple was erected for his reception, when the hamlet of Siarh became the town of Nathdwara, which now contains many thousand inhabitants of all denominations, who, reposing under the especial protection of the god, are exempt from every mortal tribunal. The site is not uninteresting, nor devoid of the means of defence. To the

* It affords an example of the Hindu doctrine of the Metempsychosis, as well as of the regard which Akbar's toleration had obtained him, to mention, that they held his body to be animated by the soul of a celebrated Hindu gymnosophist: in support of which they say, he (Akbar) went to his accustomed spot of penance (*tapasya*) at the confluence of the Yamuna and Ganges, and excavated the implements, viz. the tongs, gourd, and deer-skin, of his anchorite existence.

* *Rin*, the "field of battle," *Chor*, from *chorna*, to abandon.' Hence Rinchor, one of the titles under which Krishna is worshipped at Dwarica, is most unpropitious to the martial Rajpoot. Kal-Yamun, the foe from whom he fled, and who is figured as a serpent, is doubtless the Tak, the ancient foe of the Yadus, who slew Janmejaya, emperor of the Pandus.

† See *Appendix* to this Part, No. VIII,



east it is shut in by a cluster of hills, and to the westward flows the Bunas, which nearly bathes the extreme points of the hills. Within these bounds is the sanctuary (*sirna*) of Kaniya, where the criminal is free from pursuit; nor dare the rod of justice appear on the mount, or the foot of the pursuer pass the stream; neither within it can blood be spilt, for the pastoral Kaniya delights not in offerings of this kind. The territory contains within its precincts abundant space for the town, the temple, and the establishments of the priests, as well as for the numerous resident worshippers, and the constant influx of votaries from the most distant regions,

"From Samarcand, by Oxus, Temir's throne,

"Down to the golden Chersonese,"

who find abundant shelter from the noontide blaze in the groves of tamarind, peepul, and semul,* where they listen to the mystic hymns of Jayadeva. Here those whom ambition has cloyed, superstition unsettled, satiety disgusted, commerce ruined, or crime disquieted, may be found as ascetic attendants on the mildest of the gods of India. Determined upon renouncing the world, they first renounce the ties that bind them to it, whether family, friends, or fortune, and placing their wealth at the disposal of the deity, stipulate only for a portion of the food dressed for him, and to be permitted to prostrate themselves before him till their allotted time is expired. Here no blood-stained sacrifice scares the timid devotee; no austerities terrify, or tedious ceremonies

fatigue him; he is taught to cherish the hope that he has only to ask for mercy in order to obtain it; and to believe that the compassionate deity who guarded the lapwing's nest* in the midst of myriads of combatants, who gave beatitude to the courtesan† who has the wall crushed her pronounced the name of "Rama," will not withhold it from him who has quitted the world and its allurements that he may live only in his presence, be fed by the food pre-

* Whoever has unhooded the falcon at a lapwing, or even scared one from her nest, need not be told of its peculiarly distressing scream, as if appealing to sympathy. The allusion here is to the lapwing scared from her nest, as the rival armies of the Curus and Pandus joined in battle, when the compassionate Krishna, taking from an elephant's neck a war-bell (*vira-ghunta*), covered the nest, in order to protect it. When the majority of the feudal nobles of Marwar became self-exiled, to avoid the almost demoniac fury of their sovereign, since his alliance with the British government, Anar Sing, the chief of Ahore, a fine specimen of the Rahtore Rajpoot, brave, intelligent, and amiable, was one day lamenting, that while all India was enjoying tranquillity under the shield of Britain, they alone were suffering from the caprice of a tyrant; concluding a powerful appeal to my personal interposition with the foregoing allegory, and observing on the beauty of the office of mediator: "You are all powerful," added he "and we may be of little account in the grand scale of affairs; but Krishna condescended to protect even the lapwing's egg in the midst of battle." This brave man knew my anxiety to make their peace with their sovereign, and being acquainted with the allegory, I replied with some fervour, in the same strain, "Would to God, Thakoor Sahib, I had the *vira-ghunta* to protect you." The effect was instantaneous, and the eye of this manly chieftain, who had often fearlessly encountered the foe in battle, filled with tears as, holding out his hand, he said, "At least you listen to our griefs, and speak the language of friendship. Say but the word, and you may command the services of twenty thousand Rahtores." There is, indeed, no human being more susceptible of excitement, and, under it, of being led to any desperate purpose, whether for good or for evil, than the Rajpoot.

† Chund, the bard, gives this instance of the compassionate nature of Krishna, taken, as well as the former, from the *Mahabharat*.

* The cotton tree, which grows to an immense height,



pared for himself, and yield up his last sigh, invoking the name of Heri. There have been two hundred individuals at a time, many of whom, stipulating merely for food, raiment, and funeral rites, have abandoned all to pass their days in devotion at the shrine : men of every condition, Rajpoot, merchant, and mechanic ; and where sincerity of devotion is the sole expiation, and gifts outweigh penance, they must feel the road smooth to the heaven of hope.

The dead stock of Krishna's shrine is augmented chiefly by those, who hold life "unstable as the dew-drop on the lotus ;" and who are happy to barter "the wealth "of Ormuz and of Ind" for the intercessional prayers of the high-priest, and his passport to *Heri-pur*, the heaven of Heri. From the banks of the Indus to the mouths of the Ganges, from the coasts of the Peninsula to the shores of the Red Sea, the gifts of gratitude or of fear are lavishly poured in ; and though the unsettled aspect of the last half century curtailed the transmission of more bulky, but least valuable benefactions, it less affected the bills of exchange from the successful sons of commerce, or the legacies of the dead. The safe arrival of a galleon from Sofala or Arabia produced as much to the shrine as to the insurance office, for Kaniya is the Saint Nicholas of the Hindu navigator, as was Apollo to the Grecian and Celtic sailors, who purchased the charmed arrows of the god to calm the troubled sea.* A storm accordingly yields in proportion to its

violence, or to the nerve of the owner of the vessel. The appearance of a long-denied heir might deprive him of half his patrimony, and force him to lament his parent's distrust in natural causes ; while the accidental mistake of touching forbidden food on particular fasts requires expiation, not by flagellation or seclusion, but by the penance of the purse.

There is no donation too great or too trifling for the acceptance of Krishna, from the baronial estate to a patch of meadow-land ; from the gemmed coronet to adorn his image, to the widow's mite ; nor, as before observed, is there a principality in India which does not diminish its fisc to add to his revenues. What effect the milder rites of the shepherd-god has produced on the adorers of Siva we know not, but assuredly Eklinga, the tutelary divinity of Mewar, has to complain of being defrauded of half his dues since Kaniya transferred his

a name which the author from whom we quote observes, "certainly came from the East, and proves that the littoral provinces of Gaul were visited by the Phœnicians."—"A college of Druidical priestesses was established there, who sold to seafaring men certain arrows endowed with the peculiar virtue of allaying storms, if shot into the waves by a young mariner. Upon the vessel arriving safe, the young archer was sent by the crew to offer thanks and rewards to the priestesses. His presents were accepted in the most graceful manner ; and at his departure the fair priestesses, who had received his embraces, presented to him a number of shells, which afterwards he never failed to use in adorning his person."—*Tour through France.*

When the early Christian warrior consecrated this mount to his protector St. Michel, its name was changed from *Mons Jovis* (being dedicated to Jupiter,) to *Tumba*, supposed from *tumulus*, a mound ; but as the Saxons and Celts placed pillars on all these mounts, dedicated to the Sun-god Belenus, Bal or Apollo, it is not unlikely that *Tumba* is from the Sanscrit *thumba*, or *sthumba*, 'a pillar.'

* Near the town of Avranches, on the coast of Normandy, is a rock called Mont St. Michel, in ancient times sacred to the Gallic or Celtic Apollo, or Belenus ;

abode from the Yamuna to the Bunas ; for the revenues assigned to Kaniya, who under the epithet of "Yellow mantle," has a distinguished niche in the domestic chapel of the Rana, far exceed those of the Avenger. The grants or patents of *Hindupati*,* defining the privileges and immunities of the shrine, are curious documents.†

The extension of the sanctuary beyond the vicinage of the shrine became a subject of much animadversion ; and in delegating judicial authority over the whole of the villages in the grant to the priests, the Rana committed the temporal welfare of his subjects to a class of men not apt to be lenient in the collection of their dues, which not unfrequently led to bloodshed. In alienating the other royalties, especially the transit duties, he was censured even by the zealots. Yet, however important such concessions, they were of subordinate value to the rights of sanctuary, which were extended to the whole of the towns in the grant, thereby multiplying the places of refuge for crime, already too numerous.

In all ages and countries the rights of sanctuary have been admitted, and however they may be abused, their institution sprung from humane motives. To check the impulse of revenge and to shelter the weak from oppression are noble objects, and the surest test of a nation's independence is the extent

to which they are carried. From the remotest times *sirna* has been the most valued privilege of Rajpoots, the lowest of whom deems his house a refuge against the most powerful. But we merely propose to discuss the sanctuary of holy places, and more immediately that of the shrine of Kaniya. When Moses, after the Exodus, made a division of the lands of Canaan amongst the Israelites, and appointed "six cities to be the refuge of him who had slain unwittingly, from the avenger of blood,"* the intention was not to afford facilities for eluding justice, but to check the hasty impulse of revenge ; for the slayer was only to be protected "until he stood before the congregation for judgment, or until the death of the high priest," which event appears to have been considered as the termination of revenge.† The infraction of political sanctuary (*sirna toorna*) often gives rise to the most inveterate feuds ; and its abuse by the priests is highly prejudicial to society. Moses appointed but six cities of refuge to the whole Levite tribe ; but the Rana has assigned more to one shrine than the entire possessions of that

* Numbers, chap. xxxv. v. 11, 12.

† Numbers, chap. xxxv. v. 25, and Joshua, chap. xx. v. 6. There was an ancient law of Athens analogous to the Mosaic, by which he who committed "*chance-medley*," should fly the country for a year, during which his relatives made satisfaction to the relatives of the deceased. The Greeks had *asyla* for every description of criminals, which could not be violated without infamy. Gibbon gives a memorable instance of disregard to the sanctuary of St. Julian in Auvergne, by the soldiers of the Frank king Theodoric, who divided the spoils of the altar, and made the priests captives : an impiety not only unsanctioned by the son of Clovis, but punished by the death of the offenders, the restoration of the plunder, and the extension of the right of sanctuary five miles around the sepulchre of the holy martyr.

* *Hindupati*, vulgo *Hinduput*, 'chief of the Hindu race,' is a title justly appertaining to the Ranas of Mewar. It has, however, been assumed by chieftains scarcely superior to some of his vassals, though with some degree of pretension by Sevaji, who, had he been spared, might have worked the redemption of his nation, and of the Rana's house, from which he sprung.

† See *Appendix* to this paper, Nos. IX. and X.



branch of the Israelites, who had but forty-two cities, while Kaniya has forty-six. The motive of sanctuary in Rajasthan may have been originally the same as that of the divine legislator; but the privilege has been abused, and the most notorious criminals deem the temple their best safeguard. Yet some princes have been found hardy enough to violate, though indirectly, the sacred *sirna*. Zalim Sing of Kotah, a zealot in all the observances of religion, had the boldness to draw the line when selfish priestcraft interfered with his police; and though he would not demand the culprit, or sacrilegiously drag him from the altar, he has forced him thence by prohibiting the admission of food, and threatening to build up the door of the temple. It was thus the Greeks evaded the laws, and compelled the criminal's surrender by kindling fires around the sanctuary. The towns of Kaniya did not often abuse their privilege; but the author once had to interpose, where a priest of Eklinga gave asylum to a felon who had committed murder within the bounds of his domain of Pahona. As this town, of eight thousand rupees annual revenue belonging to the fisc, had been gained by a forged charter, the author was glad to seize on the occasion to recommend its resumption, though he thereby incurred the penalty for seizing church land, namely, "*sixty thousand years in hell*." The unusual occurrence created a sensation, but it was so indisputably just that not a voice was raised in opposition.

Let us revert to the endowments of Nathdwara. Herodotus furnishes a powerful instance of the estimation in which sacred offerings were held by the nations of anti-

quity. He observes that these were transmitted from the remotest nations of Scythia to Delos in Greece; a range far less extensive than the offerings to the Dewul of Apollo in Mewar. The spices of the isles of the Indian archipelago; the balmy spoils of Araby the blest; the nard or frankincense of Tartary; the raisins and pistachios of Persia; every variety of saccharine preparation, from the *sacar-cand* (sugar-candy) of the celestial empire, with which the god sweetens his evening repast, to that more common sort which enters into the *peras* of Mathura, the food of his infancy; the shawls of Cashmir, the silks of Bengal, the scarfs of Benares, the brocades of Guzerat,

"——— the flower and choice
"Of many provinces from bound to bound,"

all contribute to enrich the shrine of Nathdwara. But it is with the votaries of the maritime provinces of India that he has most reason to be satisfied; in the commercial cities of Surat, Cambay, Muscat-mandavi, &c. &c., where the Mookhias, or comptrollers deputed by the high-priest, reside, to collect the benefactions, and transmit them as occasion requires. A deputy resides on the part of the high-priest at Mooltan, who invests the distant worshippers with the initiative cord and necklace. Even from Samarcand the pilgrims repair with their offerings; and a sum, seldom less than ten thousand rupees, is annually transmitted by the votaries from the Arabian ports of Muscat, Mocha, and Jidda; which contribution is probably augmented not only by the votaries who dwell at the mouths of the Wolga,* but by

* Pallas gives an admirable and evidently faithful account of the worship of Krishna and other Hindu

the *Samoyede** of Siberia. There is not a petty retailer professing the Vishnu creed,

* Other travellers besides Pallas have described Hinduism as existing in the remote parts of the Russian empire, and if nominal resemblances may be admitted, we would instance the strong analogy between the *Samoyedes* and *Tchoudes* of Siberia and Finland, and the *Sama Yadus* and *Joudes* of India. The languages of the two former races are said to have a strong affinity, and are classed as *Hindu-Germanic* by M. Klaproth, on whose learned work, "*Asia Polyglotta*," M. Remusat has given the world an interesting *critique*, in his *Mélanges Asiatiques* (tom. i. p. 267), in which he traces these tribes to Central Asia; thus approaching the land of the *Gote* or *Futi*. Now the *Yutis* and *Yadus* have much in their early history to warrant the assertion of more than nominal analogy. The annals of the *Yadus* of Jessulmeer state, that long anterior to Vicrama they held dominion from Guzni to Samarcand: that they established themselves in these regions after the Mahabharat, or great war; and were again impelled, on the rise of Islamism, within the Indus. As *Yadus* of the race of Sham or Sam (a title of Krishna), they would be *Sama-Yadus*; in like manner as the *Bhatti* tribe are called *Shama-bhatti*, the *Ashambetti* of Abulfuzil. The race of *Joude* was existing near the Indus in the Emperor Baber's time, who describes them as occupying the mountainous range in the first Do-ab, the very spot mentioned in the annals of the *Yadus* as their place of halt, on quitting India twelve centuries before Christ, and thence called *Jadu* or *Yadu-ca-dang*, the 'hills of *Jadu* or *Yadu*.' The peopling of all these regions, from the Indus to remote Tartary, is attributed to the race of *Ayu* or *Indu*, both signifying the moon, of which are the *Hayas*, *Amas* (*Asi*), *Yadus*, &c., who spread a common language over all Western Asia. Amongst the few words of *Hindu-Germanic* origin which M. Remusat gives to prove affinity between the Finnish and Samoyede languages is "*Miel, Mod*, dans le dialecte Caucasiën, et *Mod*, en Slave," and which, as well as *mead*, the drink of the Scandinavian warrior, is from the Sanskrit *Madhu*, a bee. Hence intoxicating beverage is termed *Madhu*, which supplies another epithet for Krishna, *Madhu* or *Madhava*.

divinities in the city of Astracan, where a Hindu mercantile colony is established. They are termed *Mooltani*, from the place whence they migrated—Mooltan, near the Indus. This class of merchants of the Hindu faith is disseminated over all the countries, from the Indus to the Caspian: and it would have been interesting had the professor given us any account of the period of settlement on the western shore of the Caspian sea. In costume and feature, as represented in the plate given by that author, they have nothing to denote their

who does not carry a tythe of his trade to the stores: and thus caravans of thirty and forty cars, double-yoked, pass twice or thrice annually by the upper road to Nathdwara. These pious bounties are not allowed to

origin; though their divinities might be seated on any altar on the Ganges. The Mooltanis of Indeskoi Dvor, or '*Indian court*,' at Astracan, have erected a pantheon, in which Krishna, the god of all Vishnue merchants, is seated in front of Juggernath, Rama, and his brothers, who stand in the back ground; while Siva and his consort Ashta-bhooja '*the eight-armed*,' form an intermediate line, in which is also placed a statue which Pallas denominates *Moorli*; but Pallas mistook the flute (*moorali*) of the divine Krishna for a rod. The principal figure we shall describe in his own words. "In the middle was placed a small idol with a very high bonnet, called *Gupaledshi*. At its right there was a large black stone, and on the left two smaller ones of the same colour, brought from the Ganges, and regarded by the Hindus as sacred. These fossils were of the species called *Sankara*, and appeared to be an impression of a bivalve muscle." Minute as is the description, our judgment is further aided by the plate. *Gupaledshi* is evidently Gopalji, the pastoral deity of Vrij (from *gao* a cow, and *pali*, a herdsman). The head-dress worn by him and all the others, is precisely that still worn by Krishna, in the sacred dance at Muttra: and so minute is the delineation, that even the *pera*, or sugar-ball is represented, although the professor appears to have been ignorant of its use, as he does not name it. He has likewise omitted to notice the representation of the sacred mount of Girdhana, which separates him from the Hindu Jove and the turreted Cybele (Doorga), his consort. The black stones are the *Sabigramas*, worshipped by all *Vishnues*. In the names of "*Nhandigana* and *Gori*," though the first is called a lion saddled, and the other a male divinity, we easily recognize Nandi, the bull-attendant (*Gana*) of Siva and his consort Gouri. Were all travellers to describe what they see with the same accuracy as Pallas, they would confer important obligations on society, and might defy criticism.

It is with heartfelt satisfaction I have to record, from the authority of a gentleman who has dwelt amongst the *Hindikis* of Astracan, that distance from their ancient abodes has not deteriorated their character for uprightness. Mr. Mitchell, from whose knowledge of Oriental languages the Royal Asiatic society will some day derive benefit, says that the reputation of these Hindu colonists, of whom there are about five hundred families, stands very high, and that they bear a preference over all the merchants of other nations settled in this great commercial city.

moulder in the *bindars*: the apparel is distributed with a liberal hand as the gift of the deity to those who evince their devotion; and the edibles enter daily into the various food prepared at the shrine.

It has been remarked by the celebrated Goguet,* that the custom of offering food to the object of divine homage had its origin in a principle of gratitude, the repast being deemed hallowed by presenting the first portion to him who gave it, since the devotee was unable to conceive aught more acceptable than that whereby life is sustained. From the earliest period such offerings have been tendered; and in the burnt-offering (*hom*) of Abel, of the firstling of the flock, and the first portion of the repast presented by the Rajpoot to Anadeva† ‘the nourisher,’ the motive is the same. But the *pursad* (such is the denomination of the food sacred to Kaniya) is deemed unlucky, if not unholy; a prejudice arising from the heterogeneous sources whence it is supplied—often from bequests of the dead. The Mookhias of the temple accordingly carry the sacred food to wheresoever the votaries dwell, which proves an irresistible stimulus to backward zeal, and produces an ample return. At the same time are transmitted, as from the god, dresses of honour corresponding in material and value with the rank of the receiver: a diadem, or fillet of satin and gold, embroidered; a *dugla*, or quilted coat of gold or silver brocade for the cold weather; a scarf of blue and gold: or if to one who prizes the gift less for its intrinsic worth than as a mark of special favour, a fragment of the

garland worn on some festival by the god; or a simple necklace, by which he is inaugurated amongst the elect.*

It has been mentioned that the lands of Mewar appropriated to the shrine are equal in value to a baronial appanage, and as before observed, there is not a principality in India which does not assign a portion of its domain or revenue to this object. The Hara princes of Kotah and Boondi are almost exclusive worshippers of Kaniya, and the regent Zalim Sing is devoted to the maintenance of the dignity of the establishment. Every thing at Kotah appertains to Kaniya. The prince has but the usufruct of the palace, for which £12,000 are annually transmitted to the shrine. The grand lake east of the town, with all its finny tenants, is under his especial protection;† and the extensive suburb adjoining, with its rents, lands, and ransit duties, all belong to the god. Zalim Sing moreover transmits to the high priest the most valuable shawls, broadcloths, and horses; and throughout the long period of predatory warfare he maintained two Neshans‡ of a hundred firelocks each, for the protection of the temple. His favourite son also, a child of love, is called Gordhun-das, the ‘slave of Gordhun,’ one of the many titles of Kaniya. The prince

* *Kaniya ca canti bhandhna*, ‘to bind on [the neck] the chaplet of Kaniya,’ is the initiatory step.

† I had one day thrown my net into this lake, which abounded with a variety of fish, when my pastime was interrupted by a message from the regent, Zalim Sing: “Tell Captain Tod that Kotah and all around it are at his disposal; but these fish ‘belong to Kaniya.’” I of course immediately desisted, and the fish were returned to the safeguard of the deity.

‡ A Neshan, or standard, is synonymous with a company.

* “*Origin of Laws and Government*.”

† Literally “the giver of food.”

of Marwar went mad from the murder of the high priest of Jalindra, the epithet given to Kaniya in that estate; and the Raja of Sheopur,* the last of the Gores, lost his sovereignty by abandoning the worship of Hur, for that of Heri. The 'slave' of Radha† (such was the name of this prince) almost lived in the temple, and used to dance before the statue. Had he upheld the rights of him who wields the trident, the tutelary deity of his capital, Siva-pur, instead of the unwarlike divinity whose unpropitious title of Rinchor should never be borne by the martial Rajpoot, his fall would have been more dignified, though it could not have been retarded when the overwhelming torrent of the Mahrattas under Sindhia swept Rajwarrah.‡

A distinction is made between the grants to the temple and those for the personal use of the pontiff, who at least affects never to apply any portion of the former to his own use, and he can scarcely have occasion to do so; but when from the stores of Apollo could be purchased the spices of the isles, the fruits of Persia, and the brocades of Guzerat, we may indulge our scepticism in questioning this forbearance: but the abuse has been rectified, and traffic banished from the temple. The personal grant (Appendix, No. XI.) to the high priest ought alone to have sufficed

for his household expenditure, being twenty thousand rupees per annum, equal to £10,000 in Europe. But the ten thousand towns of Mewar, from each of which he levied a crown, now exist only in the old rent-roll, and the heralds of Apollo would in vain attempt to collect their tribute from two thousand villages.

The Appendix No. XII., being a grant of privileges to a minor shrine of Kaniya, in his character of *murali* or 'flute-player,' contains much information on the minutiae of benefactions, and will afford a good idea of the nature of these revenues.

The predominance of the mild doctrines of Kaniya over the dark rites of Siva, is doubtless beneficial to Rajpoot society. Were the prevention of female immolation the sole good resulting from their prevalence, that alone would conciliate our partiality; a real worshipper of Vishnu should forbid his wife following him to the pyre, as did recently the Boondi prince. In fact, their tenderness to animal life is carried to nearly as great an excess as with the Jains, who shed no blood. Celibacy is not imposed upon the priests of Kaniya, as upon those of Siva: on the contrary, they are enjoined to marry, and the priestly office is hereditary by descent. Their wives do not burn, but are committed, like themselves, to the earth. They inculcate tenderness towards all beings; though whether this feeling influences the mass, must depend on the soil which receives the seed, for the outward ceremonies of religion cost far less effort than the practice or essentials. I have often smiled at the incessant aspirations of the Macchiavelli of Rajasthan, Zalim Sing, who, while he ejaculated the name of the god

* Sheopur or Siva-pur, the city of Sheo or Siva, the god of war, whose battle-shout is *Hur*; and hence one of his epithets, as Heri is that of Krishna or Kaniya.

† Radha was the name of the chief of the *Gopis* or nymphs of Vrij, and the beloved of Kaniya.

‡ In October 1807, I rambled through all these countries, then scarcely known by name to us. At that time Sheopur was independent, and its prince treated me with the greatest hospitality. In 1809, I witnessed its fall, when following with the embassy in the train of the Mahratta leader.

as he told his beads, was inwardly absorbed by mundane affairs; and when one word would have prevented a civil war, and saved his reputation from the stain of disloyalty to his prince, he was, to use his own words, "at fourscore years and upwards, laying the foundation for another century of life." And thus it is with the prince of Marwar, who esteems the life of a man or a goat of equal value when prompted by revenge to take it. Hope may silence the reproaches of conscience, and gifts and ceremonies may be

deemed atonement for a deviation from the first principle of their religion—a benevolence which should comprehend every animated thing. But fortunately the princely worshippers of Kaniya are few in number : it is to the sons of commerce we must look for the effects of these doctrines ; and it is my pride and duty to declare that I have known men of both sects, Vishnue and Jain, whose integrity was spotless, and whose philanthropy was unbounded.

CHAPTER XX.

The origin of Kaniya or Krishna.—Sources of a plurality of gods among the Hindus.—Allegories respecting Krishna elucidated.—Songs of Jayadeva celebrating the loves of Kaniya.—The Rasmandel, a mystic dance.—Girdhana.—Krishna anciently worshipped in caves.—His conquest of the 'black serpent' allegorical of the contests between the Buddhists and Vishnues.—Analogies between the legends of Krishna and Western mythology.—Festivals of Krishna.—Pilgrimage to Nathdwara.—The seven gods of that temple—its pontiff.

HERI, Krishna, familiarly Kaniya, was of the celebrated tribe of Yadu, the founder of the fifty-six tribes* who obtained the universal sovereignty of India, and descended from Yayati, the third son† of Swayambhuva Manu,‡ or "The man, Lord of the earth," whose daughter Ella§ (*Terra*) was espoused by Budha (*Mercury*), son of Chandra|| (*the*

moon), whence the Yadus are styled Chandra-vansi, or "children of the moon." Budha was therefore worshipped as the great ancestor (*Pitriswara*) of the Lunar race : and previous to the apotheosis of Krishna, was adored by all the Yadu race. The principal shrine of Budha was at Dwarica, where he still receives adoration as Budha Trivicrama.* Kaniya lived towards the conclusion of the brazen age, calculated to have been about 1100 to 1200 years before Christ.† He was born to the inheritance of

* *Chappun cula Yadu.*

† *Qu. Japhet?*

‡ Also called *Vaiva-svata Manu*—'the man, son of the sun.'

§ Ella, the earth—the Saxon *Ertha*. The Germans chiefly worshipped Tuisco or Teutates and Ertha, who are the Buddha and Ella of the Rajpoots.

|| A male divinity with the Rajpoots, the Tatars, and ancient Germans.

* 'Triple Energy,' the *Hermes Triplex* of the Egyptians.

† I shall here subjoin an extract of the rise and

Vrij, the country of the Suraseni, comprehending the territory round Mathura for a space of eighty miles, of which he was unjustly deprived in his infancy by his relative Kansa. From its vicinity to Delhi we may infer, either that there was no lord paramount amongst the Yadus of this period, or

progress of Vishnuism as written at my desire by the Mukhia of the temple:

"Twenty-five years of the *Dwapur* (the brazen age) were yet unexpired, when the incarnation (*avatar*) of Sri Krishna took place. Of these, eleven were passed at Gokul, (a) and fourteen at Mathura. There he used to manifest himself personally, especially at Goverdhan. But when the *Kaliyug* (the iron age) commenced, he retired to Dwarica, an island separated by the ocean from Bharatkhand, (b) where he passed a hundred years before he went to heaven. In Samvat, 937 (A.D. 881) God decreed that the Hindu faith should be overturned, and that the Turishka (c) should rule. Then the *jereya*, or capitation-tax, was inflicted on the head of the Hindu. There faith also suffered much from the Jains and the various infidel (*asura*) sects which abounded. The Jains were so hostile, that Bramha manifested himself in the shape of Sancara Acharya who destroyed them and their religion at Benares. In Guzerat, by their magic, they made the moon appear at Amavus (d). Sancara foretold to its prince, Sid Raj, (e) the flood then approaching, who escaped in a boat and fled to Thoda, on which occasion all the Vedyas (f) (magicians) in that country perished."

(a) A small town and island in the Jumna, below Mathura. Hence one of Krishna's titles is Gokul Nath, 'Lord of Gokul.'

(b) The channel which separates the island of Dwarica from the main land is filled up, except in spring tides. I passed it when it was dry.

(c) We possess no record of the invasion of India in A.D. 881, by the Turki tribes, half a century after Mahmood's expedition from Zabulistan against Cheetore, in the reign of Bawul Khoman.

(d) The ides of the month, when the moon is obscured.

(e) He ruled Samvat 1151 (A.D. 1095) to S. 1201 (A.D. 1145).

(f) Still used as a term of reproach to the Jains and Buddhists, in which, and other points, as *Ari* (the foe, qu. *Aria*?) they bear a strong resemblance to the followers of the Arian Zerdusht, or Zoroaster. Amongst the other peculiarities, the ancient Persian fire-worshipper, like the present Jain, placed a bandage over the mouth while worshipping.

that Krishna's family held as vassals of Hastinapur, then, with Indraprastha or Delhi, the chief seat of Yadu power. There were two princes named Surasen amongst the immediate predecessors of Krishna: one, his grandfather, the other eight generations anterior. Which of these was the founder of Surapur on the Yamuna, the capital of the Yadus,* we know not, but we may assume that the first gave his name to the region around Mathura, described by Arrian as the country of the Suraseni. Alexander was in India probably about eight centuries after the deification of Krishna, and it is satisfactory to find that the inquiries he instituted into the genealogy of the dynasty then ruling on the Yamuna correspond very closely with those of the Yadus of this distant period; and combined with what Arrian says of the origin of the Pandus, it appears indisputable that the descendants of this powerful branch of the Yadus ruled on the Yamuna when the Macedonian erected the altars of Greece on the Indus. That the personage whose epithets of Krishna-Sham designate his colour as '*the Black Prince*,' was in fact a distinguished chief of the Yadus, there is not a shadow of doubt; nor that, after his death, they placed him among the gods as an incarnation of Vishnu or the Sun; and from this period we may deduce the Hindu notion of their Trinity. Arrian enumerates the names of *Budæus* and *Cradevas* amongst the early ancestors of the tribe then in power, which would alone convince us that Alexander had

* For an account of the discovery of the remains of this ancient city, see *Trasact. of the Royal Asiatic Society*, vol. i. p. 314.

access to the genealogies of the *Puranas* ; for we can have little hesitation in affirming these to be Budha and Croshtdeva, ancestors of Krishna ; and that "Mathoras and Clisobaras, the chief cities of the Suraseni," are the Mathura and Surpur occupied by the descendants of Sursen. Had Arrian afforded as many hints for discussing the analogy between the Hindu and Grecian Apollos as he has for the Hercules of Thebes and India, we might have come to a conclusion that the three chief divinities* of Egypt, Greece, and India, had their altars first erected on the Indus, Ganges, and Jumna.

The earliest objects of adoration in these regions were the sun and moon, whose names designated the two grand races, Surya, and Chandra or Indu. Budha, son of Indu, married Ella, a grand-child of Surya, from which union sprung the Indu race. They deified their ancestor Budha, who continued to be the chief object of adoration until Krishna : hence the worship of Bal-nath† and Budha‡ were coeval. That the Nomadic tribes of Arabia, as well as those of Tartary and India, adored the same objects, we learn from the earliest writers ; and Job, the probable contemporary of Hasti, the founder of the first capital of the Yadus on the Ganges, boasts in the midst of his griefs that he had always remained uncorrupted by the Sabeism which surrounded him. "If I beheld the sun when it shined, "or the moon walking in brightness, and "my mouth has kissed my hand, this also

"were an iniquity to be punished by the "judge, for I should have denied the God "that is above."* That there were many Hindus who, professing a pure monotheism like Job, never kissed the hand either to Surya or his herald Budha, we may easily credit from the sublimity of the notions of the 'One God,' expressed both by the ancients and moderns, by poets and by princes, of both races ;† but more especially by the sons of Budha, who for ages bowed not before graven images, and deemed it impious to raise a temple to

"The Spirit in whose honour shrines are weak."

Hence the Jains, the chief sect of the Budhists, so called from adoring the spirit (Jin), were untinctured with idolatry until the apotheosis of Krishna,‡ whose mysteries superseded the simpler worship of Budha. Neminath (*the deified Nemi*) was the pontiff of Budha, and not only the cotemporary of Krishna, but a Yadu, and his near relation ; and both had epithets denoting their complexion ; for *Arishta*, the surname of Nemi, has the same import as Sham or Krishna, '*the black*,' though the latter is of a less Ethiopic hue than Nemi. It was anterior to this schism amongst the sons of Budha that the

* Job, ch. xxxi., v. 16, 27, 28.

† Chund, the bard, after having separately invoked the three persons of the Hindu triad, says, that he who believes them distinct, "hell will be his portion."

‡ A very curious cause was assigned by an eminent Jain priest for the innovation of enshrining and worshipping the forms of the twenty-four pontiffs : viz. that the worship of Kaniya, before and after the apotheosis, became quite a rage amongst the women, who crowded his shrines, drawing after them all the youth of the Jains ; and that, in consequence, they made a statue of Nemi to counteract a fervour that threatened the existence of their faith. It is seldom we are furnished with such rational reasons for religious changes.

* Hercules, Mercury, and Apollo ; *Bala-ram*, *Budha*, and *Kaniya*.

† The 'God Bal,' the Vivifier, the Sun.

‡ Budha signifies 'wisdom.'

creative power was degraded under sensual forms, when the pillar rose to Bal or Surya in Syria and on the Ganges: and the serpent, "subtlest beast of all the field," worshipped as the emblem of wisdom (Budha), was conjoined with the symbol of the creative power, as at the shrine of Eklinga, where the brazen serpent is wreathed round the lingam.* Budha's descendants, the Indus, preserved the Ophite sign† of their race, when Krishna's followers adopted the eagle as his symbol. These, with the adorers of Surya, form the three idolatrous classes of India, not confined to its modern restricted definition, but that of antiquity, when Industhan or Indus-Scythia, extended from the Ganges to the Caspian. In support of the position that the existing polytheism was unknown on the rise of Vishnuism, we may state, that in none of the ancient genealogies do the names of such deities appear as proper names in society, a practice now common; and it is even recorded that the rites of magic, the worship of the host of heaven, and of idols, were introduced from Cashmere, between the periods of Krishna and Vicrama. The powers of nature were personified, and each

quality, mental and physical, had its emblem, which the Brahmins taught the ignorant to adopt as realities, till the pantheon became so crowded that life would be too short to acquire even the nomenclature of their "thirty-three millions of gods."* No object was too high or too base, from the glorious Orb to the Rampi, or paring-knife of the shoemaker. In illustration of the increase of polytheism, I shall describe the seven forms under which Krishna is worshipped, whose statues are established in the various capitals of Rajasthan, and are occasionally brought together at the festival of Anacuta at Nathdwara.

The international wars of the Surya and the Yadu races, as described in the Ramayana and Mahabharat are lost between allegory and literal interpretation. The Suryas, or Saivas, were depressed; and the Indus, who counted "fifty-six" grand tribes, under the appellation of takshac 'serpent,' aswa 'horse,' sassu 'hare,' &c. &c., had paramount sway. Krishna's schism produced a new type, that of eagle, and the wars of the schismatics were depicted under their respective emblems, the eagle and serpent, of which latter were the Curus and Takshacs,*

* It was the serpent (Budha) who ravished Ella, daughter of Ieshwacu, the son of Manu, whence the distinctive epithet of his descendants in the East, *Manus*, or men, the very tradition on an ancient sculptured column in the south of India, which evidently points to the primeval mystery. In Portici there is an exact *lingam* entwined with a brazen serpent, brought from the temple of Isis at Pompeii: and many of the same kind, in mosaic, decorate the floors of the dwelling-houses. But the most singular coincidence is in the wreaths of *lingams* and the *yoni* over the door of the minor temple of Isis at Pompeii; while on another front is painted the rape of Venus by Mercury (Budha and Ella). The lunar race, according to the *Purans*, are the issue of the rape of Ella by Budha.

† *Aphair* is a serpent in Hebrew. *Ahi* and *Serp* are two of its many appellations in Sanskrit.

* *Tattrees crore devota*.

† The *Mahabharat* records constant wars from ancient times amongst the children of *Surya* (the sun), and the *Tak* or *Takshac* (serpent) races. The horse of the sun, liberated preparatory to sacrifice, by the father of Rama, was seized by the *Takshac Anurata*; and Janmejya, king of Delhi, grandson of Pandu, was killed by one of the same race. In both instances the *Takshac* is literally rendered the *snake*.

The successor of Janmejya carried war into the seats of this *Tak* or serpent race, and is said to have sacrificed 20,000 of them in revenge; but although it is specifically stated that he subsequently compelled them to sign tributary engagements (*paanameh*), the Brahmins

the political adversaries of the Pandus the relatives of Krishna. The allegory of Krishna's eagle pursuing the serpent Budha, and recovering the books of science and religion with which he fled, is an historical fact disguised: namely, that of Krishna incorporating the doctrines of Budha with his own after the expulsion of the sect from India. Dare we further attempt to lift the veil from this mystery, and trace from the seat of redemption of lost science its original source? The gulf of Kutch, the point where the serpent attempted to escape, has been from time immemorial to the present day the entrepot for the commerce of Sofala, the Red Sea, Egypt, and Arabia. There Budha Trivierama, or Mercurey, has been and is yet invoked by the Indian mariners, especially the pirates of Dwarca. Did Budha or Mercurey come from, or escape to the Nile? Is he the *Hermes* of Egypt to whom the "four books of science," like the

four *Vedas** of the Hindus, were sacred? The statues of Nemi,† the representative of Budha, exactly resemble in feature the bust of young Memnon.

I have already observed that Krishna, before his own deification, worshipped his great ancestor Budha; and his temple at *Dwarica* rose over the ancient shrine of the latter, which yet stands. In an inscription from the cave of Gaya their characters are conjoined: "*Heri who is Budha.*" According to western mythology, Apollo and Mercurey exchanged symbols, the *caduceus* for the *lyre*; so likewise in India their characters intermingle: and even the *Saiva* propitiates Heri as the mediator and disposer of the 'divine spark' (*jote*) to its re-union with the 'parent flame':—thus, like Mercurey, he may be said to be the conveyer of the souls of the dead. Accordingly in funeral lamentation his name only is invoked, and *Heri-bol! Heri-bol!* is emphatically pronounced by those conveying the corpse to its final abode. The *vahan* (*qv.* the Saxon *van*) or celestial car of Krishna, in which the souls (*ansa*) of the just are conveyed to *Surya-Mandal*, the 'mansion of the sun,' is painted like himself, blue (indicative of space, or as *Ouranos*), with the eagle's head; and here he partakes of the Mercurey of the Greeks, and of *Oulios*, the preserver or saviour, one of the titles of Apollo at Delos.‡

have nevertheless distorted a plain historical fact by a literal and puerile interpretation.

The *Parvata* (*Mountain-Tak*) of Alexander were doubtless of this race, as was his ally Taxiles, which appellation was titular, as he was called Omphis till his farther's death. It is even probable that this name is the Greek *ophis* (a snake) in which they recognized the tribe of the *Tak Snake*.

Taxiles may be compounded of *es*, 'lord or chief,' *silla*, 'rock or mountain,' and *Tak*, 'lord of the mountain Tak,' whose capital was in the range west of the Indus. We are indebted to the Emperor Baber for the exact position of the capital of this celebrated race, which he passed in his route of conquest. We have, however, an intermediate notice of it between Alexander and Baber, in the early history of the *Yadu Bhatti*, who came in conflict with the *Taks* on their expulsion from Zabulistan and settlement in the Punjab.

* The Budhists appeared in this peninsula and the adjacent continent was the cradle of Budhism, and here are three of the "five" sacred mounts of their faith, *i. e.* Girnar, Satrunja, and Abu. The author purposes giving, hereafter, an account of his journey through these classic regions,

* The Budhists and Jains are stigmatized as *Vedya-van*, which, signifying 'possessed of science,' is interpreted 'magician.'

† He is called *Arishta-Nemi*, 'the black Nemi,' from his complexion.

‡ The Sun-god (*Kan*, according to Diodorus) is the Minos of the Egyptians. The hieroglyphics at Turin represent him with the head of an Ibis, or eagle, with

The Tatar nations, who are all of *Indu* race, like the Rajpoots and German tribes, adored the moon as a male divinity, and to his son, Budha, they assign the same character of mediator. The serpent is alike the symbol of the Budha of the Hindus, the Hermes of the Egyptians, and the Mercury of Greece : and the allegory of the *dragon's teeth*, the origin of letters, brought by Cadmus from Egypt, is a version of the Hindu fable of Kaniya (Apollo) wresting the *Vedas* (*secrets*) from Budha or wisdom (*Hermes*), under his sign, the serpent or dragon. We might still further elucidate the resemblance, and by an analysis of the titles and attributes of the Hindu Apollo, prove that from the Yamuna may have been supplied the various incarnations of this divinity, which peopled the pantheons of Egypt, Greece, and Rome. As Nomios, who attended the herds of Admetus, we have Nonita,† the infantine appellation of Kaniya, when he pastured the kine of Cesava in the woods of Vrinda, whence the ceremony of the sons of princes assuming the crook, and on particular days tending the flocks.‡ As Muralidhara, or

the 'flute-holder,' Kaniya is the god of music; and in giving him the shepherd's reed instead of the *vina* or lyre, we may conjecture that the simple bamboo (*bans*) which formed the first flute (*bansi*) was in use before the *chhatara*,* the Grecian *cithara*,† the first invented lyre of Apollo. Thus from the *six-wired* instrument of the Hindus we have the Greek *cithara*, the English *cithern*, and the Spanish *guitar* of modern days. The Greeks, following the Egyptians, had but six notes, with their lettered symbols; and it was reserved for the Italians to add a seventh. Guido Aretine, a monk in the thirteenth century, has the credit of this. I however believe the Hindus numbered their's from the heavenly bodies—the Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn,—hence they had the regular octave, with its semitones : and as, in the pruriency of their fancy, they converted the ascending and descending notes into *grahas*, or planetary bodies, so they may have added them to the harmonious numbers, and produced the *no-ragini*, their *nine* modes of music.‡

altar before him, on which a shade places his offerings, viz. a goose, cakes of bread, and flowers of the lotus, and awaits in humble attitude his doom. In Sanskrit the same word means *soul*, *goose*, and *swan*, and the Hindu poet is always punning upon it; though it might be deemed a levity to represent the immaterial portion under so unclassical an emblem. The lotus flowers are alike sacred to the Kan of the Egyptians as to Kaniya the mediator of the Hindus, and both are painted blue and bird-headed. The claims of Kaniya (contracted Kan) as the sun divinity of the Hindus, will be abundantly illustrated in the account of the festivals.

* I do not mean to derive any aid from the resemblance of names, which is here merely accidental.

† When I heard the octogenarian ruler of Kota ask his grandson, "Bappa-lal, have you been tending the cows to-day?" my surprise was converted into pleasure

on the origin of the custom being thus classically explained.

* From *chha*, 'six;' and *tar*, 'a string or wire.'

† Strabo says, the Greeks consider music as originating from Thrace and Asia, of which countries were Orpheus, Musæus, &c.; and that others "who regard *all Asia*, as far as *India*, as a country sacred to *Dionysius* (Bacchus), attribute to that country the invention of nearly all the science of music. We perceive them sometimes describing the *cithara* of the Asiatic, and sometimes applying to flutes the epithet of Phrygian. The names of certain instruments, such as the *nabla*, "and others likewise, are taken from barbarous tongues." This *nabla* of Strabo possibly the *tabla*, the small tabor of India. If Strabo took his orthography from the Persian or Arabic, a single point would constitute the difference between the *N* (*Na*) and the *T* (*Te*).

‡ An account of the state of musical science amongst the Hindus of early ages, and a comparison betwixt it

Could we affirm that the hymns composed and set to music by Jayadeva, nearly three thousand years ago, and still chaunted in honour of the Apollo of Vrij, had been handed down with the sentiments of these mystic compositions (and Sir W. Jones sanctions the idea), we should say, from their simplicity, that the musicians of that age had only the diatonic scale; but we have every reason to believe, from the very elaborate character of their written music, which is painful and discordant to the ear from its minuteness of subdivision, that they had also the chromatic scale, said to have been invented by Timotheus in the time of Alexander, who might have carried it from the banks of the Indus. In the mystic dance, the *Ras-mandala*, yet imitated on the annual festival sacred to the sun-god Heri, he is represented with a radiant crown in a dancing attitude, playing on the flute to the nymphs encircling him, each holding a musical instrument.

"In song and dance about the sacred hill;
"Mystical dance, which yonder starry sphere
"Of planets, and of fixed, in all her wheels
"Resembles nearest, mazes intricate,
"Eccentrick, intervolved, yet regular
"Then most, when most irregular they seem;
"And in their motions harmony divine

and that of Europe, is yet a desideratum in Oriental literature. From what we already know of the science, it appears to have attained a theoretical precision yet unknown to Europe, and that, at a period when even Greece was little removed from barbarism. The inspirations of the bards of the first ages were all set to music; and the children of the most powerful potentates sang the episodes of the great epics of Valmiki and Vyasa. There is a distinguished member of the Royal Asiatic Society, and perhaps the only one, who could fill up this *hiatus*; and we may hope that the leisure and inclination of the Right Honourable Sir Gore Ouseley will tempt him to enlighten us on this most interesting point,

"So smooths her charming tones, that God's own ear
"Listens delighted." *Milton, Book V. 156.*

These nymphs are also called the *no-ragini*, from *raga*, a mode of song over which each presides, and *no-rasa*, or 'nine passions,' excited by the powers of harmony. May we not in this trace the origin of Apollo and the sacred nine? In the manner described above, the *ras-mandal* is typical of the zodiacal phenomena; and in each sign a musical nymph is sculptured in *alto-relievo*, in the vaulted temples dedicated to the god,* or in secular edifices by way of ornament, as in the triumphal column of Cheetore. On the festival of the Janam' or 'birth-day,' there is a scenic representation of Kaniya and the Gopis: when are rehearsed in the mellifluous accents of the Ionic land of Vrij, the songs of Jayadeva, as addressed by Kaniya to Radha and her companions. A specimen of these, as translated by that elegant scholar Sir W. Jones, may not be considered inappropriate here.

I have had occasion to remark elsewhere,† that the Rajpoot bards, like the heroic Scalds of the north, lose no opportunity of lauding themselves; of which Jayadeva, the bard of the Yadus, has set an eminent example in the opening of "the songs of Govinda."

"If thy soul be delighted with the remembrance of Heri, or sensible to the raptures
"of love, listen to the voice of Jayadeva,
"whose notes are both sweet and brilliant."

* I have often been struck with a characteristic analogy in the sculptures of the most ancient Saxon cathedrals in England and on the Continent, to Kaniya and the Gopis. Both may be intended to represent divine harmony. Did the Asi and Jits of Scandinavia, the ancestors of the Saxons, bring them from Asia?

† *Trans. Royal Asiatic Society*, vol. i. p. 146.



RADHA AND KANYA.

ENGRAVED BY T. N. DEV.

The poet opens the first interview of Krishna and Radha with an animated description of a night in the rainy season, in which Heri is represented as a wanderer, and Radha, daughter of the shepherd Nanda, is sent to offer him shelter in their cot. Nanda thus speaks to Radha: "The firmament is obscured by clouds; the woodlands are black with Tamala trees; that youth who roves in the forest will be fearful in the gloom of night; go, my daughter, bring the wanderer to my rustic mansion." Such was the command of Nanda the herdsman, and hence arose the love of Radha and Madhava.*

The poet proceeds to apostrophize Heri, which the Hindu bard terms *rupaca*, or 'personal description':

"Oh thou who reclinest on the bosom of Kamala, whose ears flame with gems, and whose locks are embellished with sylvan flowers; thou, from whom the day-star derived his effulgence, who slewest the venom-breathing Kaliya, who beamedst like a sun on the tribe of Yadu, that flourished like a lotus; thou, who sittest on the plumage of Garura, who sippest nectar from the radiant lips of Padma, as the fluttering chacora drinks the moon-beams; be victorious, O Heri."

Jayadeva then introduces Heri in the society of the pastoral nymphs of Vrij, whom he groups with admirable skill, expressing the passion by which each is animated towards the youthful prince with great warmth and elegance of diction. But Radha, indignant that he should divide with them the affection she deemed exclusively her own, flies his pre-

sence. Heri, repentant and alarmed, now searches the forest for his beloved, giving vent at each step to impassioned grief. "Woe is me! she feels a sense of injured honour, and has departed in wrath. How will she conduct herself? How will she express her pain in so long a separation? What is wealth to me? What are numerous attendants? What the pleasures of the world? How can I invite thee to return? Grant me but a sight of thee, oh! lovely Radha, for my passion torments me. O God of love! mistake me not for Siva. Wound me not again. I love already but too passionately; yet have I lost my beloved. Brace not thy bow, thou conqueror of the world! My heart is already pierced by arrows from Radha's eyes black and keen as those of the antelope."

Radha relents and sends a damsel in quest of Heri, whom she finds in a solitary arbour on the banks of the Yamuna. She described her mistress as animated by the same despair which controls him:

"Her face is like a water-lily veiled in the dew of tears, and her eyes are as moons eclipsed. She draws thy picture and worships it, and at the close of every sentence exclaims, 'O Madhava, at thy feet am I fallen!' Then she figures thee standing before her: she sighs, she smiles, she mourns, she weeps. Her abode, the forest—herself through thy absence is become a timid roe, and love is the tiger who springs on her, like Yama, the genius of death. So emaciated is her beautiful body, that even the light garland which waves o'er her bosom is a load. The palm of her hand supports her aching temple,

* *Madhu* in the dialect of Vrij.

"motionless as the crescent rising at eve.
 "Thus, O divine healer, by the nectar of
 "thy love must Radha be restored to health ;
 "and if thou refusest, thy heart must be
 "harder than the thunder-stone."*

The damsel returns to Radha and reports the condition of Heri, mourning her absence : "Even the hum of the bee distracts him. Misery sits fixed in his heart, and every returning night adds anguish to anguish." She then recommends Radha to seek him. "Delay not, O, loveliest of women ; follow the lord of thy heart. Having bound his locks with forest flowers he hastens to yon arbour, where a soft gale breathes over the banks of Yamuna, and there pronouncing thy name, *he modulates his divine reed*. Leave behind thee, O friend, the ring which tinkles on thy delicate ankle when thou sportest in the dance. Cast over thee thy azure mantle and run to the shady bower."

But Radha too weak to move, is thus reported to Heri by the same fair mediator. "She looks eagerly on all sides in hope of thy approach : she advances a few steps and falls languid to the ground. She weaves bracelets of fresh leaves, and looking at herself in sport, exclaims, behold the vanquisher of Madha ! Then she repeats the name of Heri, and catching at a dark blue cloud,† strives to embrace it, saying, "it is my beloved who approaches."

* We meet with various little philosophical phenomena used as similes in this rhapsody of Jayadeva. These *aerolites*, mentioned by a poet the contemporary of David and Solomon, are but recently known to the European philosopher.

† This is, in allusion to the colour of Krishna, a dark blue.

Midnight arrives, but neither Heri nor the damsel returns, when she gives herself up to the frenzy of despair, exclaiming : "the perfidy of my friend rends my heart. Bring disease and death, O Gale of Malaya ! Receive me in thy azure wave, O sister of Yama,* that the ardour of my heart may be allayed."

The repentant Heri at length returns, and in speech well calculated to win forgiveness thus pleads his pardon.

"Oh ! Grant me a draught of honey from the lotus of thy mouth : or if thou art inexorable, grant me death from the arrows of thine eyes ; make thy arms my chains : thou art my ornaments ; thou art the pearl in the ocean of my mortal birth ! Thine eyes, which nature formed like blue water-lilies, are become through thy resentment like petals of the crimson lotus. Thy silence affects me ; oh ! speak with the voice of music, and let thy sweet accents allay my ardour."

"Radha with timid joy, darting her eyes on Govinda, while she musically sounded the rings of her ancles and the bells of her zone,† entered the mystic bower of her beloved. His heart was agitated by her sight, as the waves of the deep are affected by the lunar orb.‡ From his graceful waist flowed a pale yellow robe,§ which

* The Indian Pluto ; she is addressing the Yamuna.

† Thus the ancient statues do not present merely the sculptor's fancy in the zone of bells with which they are ornamented.

‡ This is a favourite metaphor with the bards of India, to describe the alternations of the exciting causes of love ; and it is yet more important as shewing that Jayadeva was the philosopher as well as the poet of nature, in making the action of the moon upon the tides the basis of this beautiful simile.

§ This yellow robe or mantle furnishes another title

"resembled the golden dust of the water-lily scattered over its blue petals.* His locks interwoven with blossoms, were like a cloud variegated by the moon-beam. Tears of transport gushed in a stream from the full eyes of Radha, and their watery glances beamed on her best beloved. Even shame, which had before taken its abode in their dark pupils, was itself ashamed,† and departed when the fawn-eyed Radha gazed on the bright face of Krishna."

The poet proceeds to describe Apollo's bower on the sable Yamuna, as "Love's recess;" and sanctifies it as

"The ground
Where early Love his Psyche's zone unbound."‡

In the morning the blue god aids in Radha's simple toilet. He stains her eye with anti-mony "which would make the blackest bee envious," places "a circle of musk on her forehead," and intertwines "a chaplet of flowers and peacocks's feathers in her dark tresses," replacing "the zone of golden bells." The bard concludes as he commenced, with an eulogium on the inspirations of his muse, which it is evident were set to music. "Whatever is delightful in the modes of music, whatever is graceful in the fine strains of poetry, whatever is exquisite in the sweet art of love, let the happy and wise learn from the songs of Jayadeva."

This mystic dance, the *ras-mandal*, appears

of the Sun-god, viz. *Pit-ambara*, typical of the splendence which precedes his rising and setting.

* It will be again necessary to call to mind the colour of Krishna, to appreciate this elegant metaphor.

† This idea is quite new.

‡ Childe Harold, Canto III.

analogous to the Pyrrhic dance, or the fire-dance of the Egyptians. The movements of those who personate the deity and his fair companions are full of grace, and the dialogue is replete with harmony.* The Chobist of Mathura and Vrindavana have considerable reputation as vocalists; and the effect of the modulated and deep tones of the adult blending with the clear treble of the juvenile performers, while the time is marked by the cymbal or the soothing monotony of the tabor, accompanied occasionally by the *murali* or flute, is very pleasing.

We have a Parnassus in Girdhana, from which sacred hill the god derives one of his principal epithets, Girdhun or Gordhun-nath, 'God of the mount of wealth.' Here he first gave proofs of miraculous power, and a cave in this hill was the first shrine, on his apotheosis, whence his miracles and oracles were made known to the Yadus. From this cave (*gopha*) is derived another of his titles—*Goph-nath*, 'Lord of the cave,' distinct from his epithet Gopinath, 'Lord of the Gopis' or pastoral nymphs. On the annual festival held at Girdhana, the sacred mount is puri-

* The anniversary of the birth of Kaniya is celebrated with splendour at Sindhia's court, where the author frequently witnessed it, during a ten years' residence.

† The priests of Kaniya, probably so called from the *chob* or club with which, on the annual festival, they assault the castle of Kansa, the tyrant usurper of Krishna's birthright, who, like Herod, ordered the slaughter of all the youth of Vrij, that Krishna might not escape. These *Chobis* are most likely the *Sobii* of Alexander, who occupied the chief towns of the Punjab, and who, according to Arrian, worshipped Hercules (*Heri-cul-es*, chief of the race of Heri), and were armed with clubs. The mimic assault of Kansa's castle by some hundreds of these robust church militants, with their long clubs covered with iron rings, is well worth seeing.

fied with copious oblations of milk, for which all the cows of the district are in requisition.

The worship of Krishna in ancient days like that of Apollo amongst the Greeks, was chiefly celebrated in caves, of which there were many scattered over India. The most remarkable were those of Girdhana in Vrij; Gaya in Bahar; Goph-nath on the shores of Saurashtra; and Jalindra* on the Indus. In these dark and mysterious retreats superstition had her full influence over the votaries who sought the commands and deprecated the wrath of the deity: but, as the Mookhia told the author, "the age of oracles and miracles is past;" and the new wheel, which was miraculously furnished each revolving year to supply the place of that which first indicated his desire to abide at Nathdwara, is no longer forthcoming. The old one, which was the signal of his wish, is, however, preserved as a relic, and greatly revered. The statue now worshipped at Nathdwara, as the representative of 'the god of the mount,' is said to be the identical image raised in the cave of Girdhana, and brought thence by the high priest Balba.

As the destroyer of Kali-nag, 'the black serpent,' which infested the waters of the Yamuna, Kaniya has the character of the Pythic Apollo. He is represented dragging the monster from the 'black stream,' and bruising him with his foot. He had, however, many battles with his hydra-foe ere he vanquished him, and he was once driven by

Kal-yamun from Vrij to Dwarica, whence his title of Rinchor. Here we have the old allegory of the schismatic wars of the Budhists and Vishnues.

Diodorus informs us that *Kan* was one of the titles of the Egyptian Apollo as the sun; and this is the common contraction for Kaniya, whose colour is a dark cerulean blue (*nila*): and hence his name Nila-nath, who, like the Apollo of the Nile, is depicted with the human form and eagle-head, with a lotus in his hand. S and H are permutable letters in the Bhakka, and Sam or Sham, the god of the Yamuna, may be the *Ham* or *Hammon* of Egypt. Heri accompanied Ramesa to Lanka, as did the Egyptian Apollo, Rameses-Sesostris, on his expedition to India: both were attended in their expedition by an army of Satyrs, or tribes bearing the names of different animals: and as we have the *Aswas*, the *Takshacs*, and the *Sassus* of the *Yadu* tribes, typified under the horse, the serpent, and the hare, so the races of *Surya*, of which Rama was the head, may have been designated *Rishi* and *Hanuman*, or bears and monkeys. The distance of the Nile from the Indian shore forms no objection; the sail spread for Ceylon could waft the vessel to the Red Sea, which the fleets of Tyre, of Solomon, and Hiram covered about this very time. That the Hindus navigated the ocean from the earliest ages, the traces of their religion in the isles of the Indian archipelago sufficiently attest; but on this subject we have already said enough.

The coincidence between the most common epithets of the Apollos of Greece and India, as applied to the sun, are peculiarly striking. Heri, as Bhan-nath, 'the lord of beams,'

* Jalindra on the Indus is described by the Emperor Baber as a very singular spot, having numerous caves. The deity of the caves of Jalindra is the tutelary deity of the Prince of Marwar.

is Phœbus, and his heaven is *Heripur* (Heliopolis), or 'city of Heri.* *Helios* was a title of Apollo, whence the Greeks had their Elysium, the *Heripur* or *Bhan-than* (the abode of the sun), the highest of the heavens or abodes of bliss of the martial Rajpoot. Hence the eagle (the emblem of Heri as the sun)† was adopted by the western warrior as the symbol of victory.

The *Dii Majores* of the Rajpoot are the same in number and title as amongst the Greeks and Romans, being the deities who figuratively preside over the planetary system. Their grades of bliss are therefore in unison with the eccentricity of orbit of the planet named. On this account Chandra or Indu, the moon, being a mere satellite of Ella, the earth, though probably originating the name of the *Indu* race, is inferior in the scale of blissful abodes to that of his son Budha or Mercury, whose heliacal appearance gave him importance even with the sons of Vaiva, the sun. From the poetic seers of the martial races we learn that there are two distinct places of reward; the one

essentially spiritual, the other of a material nature. The bard inculcates that the warrior who falls in battle in the fulfilment of his duty, "who abandons life through the wave of steel," will know no "second birth," but that the unconfined spark (*jote*) will reunite to the parent orb. The doctrine of transmigration through a variety of hideous forms, may be considered as a series of purgatories.

The Greeks and Celts worshipped Apollo under the title of *Carneios*, which "selon le scholiaste de Theocrite" is derived from *Carnos*, "qui ne prophetisoit que des malheurs aux Heraclides lors de leur incursion dans le Peloponnesse. Un deux appelle *Hippotes*, le tua d'un coup de fleche." Now one of the titles of the Hindu Apollo is *Carna*, 'the radiant;' from *carna*, 'a ray:' and when he led the remains of the *Herioulas* in company with Baldeva (*the god of strength*), and Yudhishtira, after the great international war, into the Peloponnesus of Saurashtra, they were attacked by the aboriginal Bhills one of whom slew the divine *Carna* with an arrow. The Bhills claim to be of *Hayavansa*, or the race of *Haya*, whose chief seat was at Maheswar on the Nerbudda: the assassin of *Carna* would consequently be Hiputa, or descendant of *Haya*.*

The most celebrated of the monuments commonly termed Druidic, scattered throughout Europe, is at Carnac in Brittany, on

* "In Hebrew *heres* signifies the sun, but in Arabic the meaning of the radical word is to guard, preserve; and of *haris*, guardian, preserver."—Volney's *Ruins of Empires*, p. 316.

† The heaven of *Vishnu*, *Vaïcuntha*, is entirely of gold, and 80,000 miles in circumference. Its edifices, pillars, and ornaments, are composed of precious stones. The crystal waters of the Ganges form a river in *Vaïcuntha* where are lakes filled with blue, red, and white water-lilies, each of a hundred and even a thousand petals. On a throne glorious as the meridian sun resting on water-lilies, is *Vishnu*, with *Lakshmi* or *Sri*, the goddess of abundance (the *Ceres* of the Egyptians and Greeks), on his right hand, surrounded by spirits who constantly celebrate the praise of *Vishnu* and *Lakshmi*, who are served by his votaries, and to whom the eagle (*garuda*) is door-keeper.—Extract from the *Mahabharat*.—See Wart on the History and Religion of the Hindus, vol. ii. p. 14.

* Supposing these coincidences in the fabulous history of the ancient nations of Greece and Asia to be merely fortuitous, they must excite interest; but conjoined with various others in the history of the *Herioulas* of India and the *Heraclides* of Greece, I cannot resist the idea that they were connected.

which coast the Celtic Apollo had his shrines, and was propitiated under the title of Carneus; and this monument may be considered at once sacred to the manes of the warriors and the sun-god Carneus. Thus the Roman Saturnalia, the *carnivale*, has a better etymology in the festival to Carneus, as the sun than in the "adieu to flesh" during the fast. The character of this festival is entirely oriental, and accompanied with the licentiousness which belonged to the celebration of the powers of nature. Even now, although Christianity has banished the grosser forms, it partakes more of a Pagan than a Christian ceremony.

Of the festivals of Krishna the *Anacuta* is the most remarkable; when the seven statues were brought from the different capitals of Rajasthan, and mountains (*cuta*) of food (*ana*) piled up for their repast, at a given signal are levelled by the myriads of votaries assembled from all parts.—About eighty years ago, on a memorable assemblage at the Anacuta, before warfare had devastated Rajasthan, and circumscribed the means of the faithful disciples of Heri, amongst the multitude of *Vishnu*s of every region were almost all the Rajpoot princes; Rana Ursi of Mewar, Raja Beejy Sing of Marwar, Raja Guj Sing of Bikaneer, and Bahadur Sing of Kishengurh. Rana Ursi presented to the god a *tora*, or massive golden anklet-chain set with emeralds: Beejy Sing a diamond necklace worth twenty-five thousand rupees: the other princes according to their means. They were followed by an old woman of Surat, with infirm step and shaking head, who deposited four coppers in the hand of the

high-priest, which were received with a gracious smile, not vouchsafed to the lords of the earth. "The Rand is in luck," whispered the chief of Kishengurh to the Rana. Soon afterwards the statue of Heri was brought forth, when the same old woman placed at its feet a bill of exchange for seventy thousand rupees. The mighty were humbled, and the smile of the *Gosaen* was explained. Such gifts, and to a yet greater amount, are, or were, by no means uncommon from the sons of commerce, who are only known to belong to the flock from the distinguishing necklace of the sect.*

The predatory system which reduced these countries to a state of the most degraded anarchy, greatly diminished the number of pilgrimages to Nathdwara; and the gods of Vrij had sufficient prescience to know that they could guard neither their priests nor followers from the Pathan and Mahratta, to whom the crown of the god, or the *nutna* (nose-jewel) of Radha, would be alike acceptable: nor would they have scrupled to retain both the deities and priests as hostages for such imposition as they might deem within their means. Accordingly, of late years, there had been no congress of the gods of Vrij, who remained fixtures on their altars till the halcyon days of A.D. 1818 permitted their liberation.†

* Gibbon records a similar offering of 200,000 sesterces to the Roman church, by a stranger, in the reign of Decius.

† I enjoyed no small degree of favour with the supreme pontiff of the shrine of Apollo and all his votaries, for effecting a meeting of the seven statues of Vishnu in 1820. In contriving this I had not only to reconcile ancient animosities between the priests of the different shrines, in order to obtain a free passport for the gods, but to pledge myself to the princes in whose capitals they were established, for their safe return:

The seven statues of Kaniya were brought together by the high-priest Balba, who established the festival of the Anacuta. They remained in the same sanctuary until the time of Girdhari, the grandson of Balba, who having seven sons, gave to each a *rupa* or statue, and whose descendants continue in the office of priest. The names and present abodes of the gods are as follows :

Nath-ji, the god, or Gordan-Nath god of the mount.....Nathdwara.

1. Nonita Nathdwara.
2. Mathura-Nath Kotah.
3. Dwar-ca-Nath Kankerowli.
4. Gokul-Nath, or Gokul-Chandrama Jeypur.
5. Yadu-Nath Surat.
6. Vital-Nath Kotah.
7. Mudun Mohuna Jeypur.

Nath-ji is not enumerated amongst the forms; he stands supreme.

Nonita, or Nonanda, the juvenile Kaniya, has his altar separate, though close to Nath-ji. He is also styled Bala-mokund, 'the blessed child,' and is depicted as an infant with *pera** or comfit-ball in his hand. This

for they dreaded lest bribery might entice the priests to fix them elsewhere, which would have involved their loss of sanctity, dignity, and prosperity. It cost me no little trouble, and still more anxiety, to keep the assembled multitudes at peace with each other, for they are as outrageous as any secterians in contesting the supreme power and worth of their respective forms (*rupa*). Yet they all separated, not only without violence, but without even any attempt at robbery, so common on such occasions.

* The *pera* of Mathura can only be made from the waters of the Yamuna, from whence it is still conveyed to Nonanda at Nathdwara, and with curds forms his evening repast.

image, which was one of the *penates* of a former age, and which, since the destruction of the shrines of Krishna by the Islamites, had lain in the Yamuna, attached itself to the sacerdotal zone (*zunu*) of the high-priest Balba while he was performing his ablutions, who, carrying it home, placed it in a niche of the temple and worshipped it : and Nonanda yet receives the peculiar homage of the high-priest and his family as their household divinity. Of the second image, Mathura Nath, there is no particular mention; it was at one time at Kaminorh in Mewar, but is now at Kotah.

Balkrishna, the third son, had Dwar-ca Nath, which statue, now at Kankerowli in Mewar, is asserted to be the indetical image that received the adoration of Raja Umrika, a prince of the solar race who lived in the *Satya Yuga*, or silver age. The 'god of the mount' revealed himself in a dream to his high-priest, and told him of the domicile of this his representative at Kanauj. Thither Balba repaired, and having obtained it from the *Brahmin*, appointed Damodur-das Khetri to officiate at his altar.

The fourth statue, that of Gokul Chandrama (*i. e.* the moon of Gokul), had an equally mysterious origin, having been discovered in a deep ravine on the banks of the river ; Balba assigned it to his brother-in-law. Gokul is an island on the Jumna, a few miles below Mathura, and celebrated in the early history of the pastoral divinity. The residence of this image at Jeypur does not deprive the little island of its honours as a place of pilgrimage; for the 'god of Gokul' has an altar on the original site, and his rites are performed by an aged priestess, who

disowns the jurisdiction of the high-priest of Nathdwara, both in the spiritual and temporal concerns of her shrine; and who, to the no small scandal of all who are interested in Apollo, appealed from the fiat of the high-priest to the British court of justice. The royal grants of the Mogul emperors were produced, which proved the right to lay in the high-priest, though a long period of almost undisturbed authority had created a feeling of independent control in the family of the priestess, which they desired might continue. A compromise ensued, when the author was instrumental in restoring harmony to the shrines of Apollo.

The fifth, Yadu-Nath, is the deified ancestor of the whole *Yadu* race. This image, now at Surat, formerly adorned the shrine of Mahavan near Mathura, which was destroyed by Mahmud.

The sixth, Vitul-Nath, or Pandurang, was found in the Ganges at Benares, Samvat 1572, from which we may judge of their habit of multiplying divinities.

The seventh, Modun Mohuna, "he who intoxicates with desire," the seductive lover of Radha and the *Gopis*, has his rites performed by a female. The present priestess of Mohuna is the mother of Damodara, the supreme head of all who adore the Apollo of Vrij.

I am not aware of the precise period of Balba Acharya, who thus collected the seven images of Krishna now in Rajasthan; but he must have lived about the time of the last of the Lodi kings, at the period of the conquest of India by the Moguls. The present pontiff, Damodara, as before said, is his lineal descendant; and whether in addressing him

verbally or by letter, he is styled *Maharaja* or 'great prince.'*

As the supreme head of the Vishnu sect, his person is held to be *Ansa*, or "a portion of the divinity;" and it is maintained that so late as the father of the present incumbent the god manifested himself and conversed with the high-priest. The present pontiff is now about thirty years of age. He is of a benign aspect, with much dignity of demeanour; courteous, yet exacting the homage due to his high calling; meek, as becomes the priest of Govinda, but with the finished manners of one accustomed to the first society. His features are finely moulded, and his complexion good. He is about the middle size, though as he rises to no mortal, I could not exactly judge of his height. When I saw him he had one only daughter, to whom he is much attached. He has but one wife, nor does Krishna allow polygamy to his priest. In times of danger, like some of his prototypes in the dark ages of Europe, he poised the lance, and found it more effective than spiritual anathemas, against those who would first adore the god, and

* *Gosaen* is a title more applicable to the *celibataires* worshippers of Hari than of Heri—of Jupiter than of Apollo. It is alleged that the Emperor Akbar first bestowed this epithet on the high-priest of Krishna, whose rites attracted his regard. They were previously called *Dikhit* 'one who performs sacrifice,' a name given to a very numerous class of Brahmins.

The *Gotra Acharya*, or genealogical creed of the high-priest, is as follows: "*Tytung Brahmins, Bhardwaja gotra, (a) Gurucula (b) Tyturi sakha*; i.e. Brahmin of Telingana, of the tribe of Bhardwaja, of the race of Guru, of the branch Tyturi.

(a) *Bhardwaja* was a celebrated founder of a sect in the early ages.

(b) *Guru*, is an epithet applied to Vrishpati, "Lord of the Bull," the Indian Jupiter, who is called the *Gura*, preceptor or guardian of the gods.

then plunder him. Such were the Mahratta chiefs, Jesswunt Rao Holkar and Bapoo Sindhia. Damodara accordingly made the tour of his extensive diocese at the head of four hundred horse, two standards of foot, and two field-pieces. He rode the finest mares in the country; laid aside his pontificals for the quilted *dugla*, and was summoned to matins by the kettle-drum instead of the bell and cymbal. In this he only imitated Kaniya, who often mixed in the ranks of battle, and "dyed his saffron robe in the red-stained field." Had Damodara been captured on one of these occasions by any marauding Pathan, and incarcerated, as he assuredly would have been, for ransom, the marauder might have replied to the Rana, as did the Plantagenet king to the Pope, when the surrender of the captive church-militant bishop was demanded, "Is this thy son Joseph's coat?" But, notwithstanding this display of martial principle, which covered with a helmet the shaven crown, his conduct and character are amiable and unexceptionable, and he furnishes a striking contrast to the late head of the Vishnu establishments in Marwar, who commenced with the care of his master's conscience, and ended with that of the state; meek and unassuming till he added tempo-

ral* to spiritual power, which developed unlimited pride, with all the qualities that too often wait on "a little brief authority," and to the display of which he fell a victim. Damodara,† similarly circumstanced, might have evinced the same failings, and have met the same end; but though endeavours were made to give him political influence at the Rana's court, yet, partly from his own good sense, and partly through the dissuasion of the Nestor of Kotah (Zalim Sing), he was not entrained in the vortex of its intrigues, which must have involved the sacrifice of wealth and the proper dignity of his station.

* The high priest of Jalindra-nath used to appear at the head of a cavalcade far more numerous than any feudal lord of Marwar. A sketch of this personage will appear elsewhere. These Brahmins were not a jot behind the ecclesiastical lords of the middle ages, who are thus characterized:—"Les seigneurs ecclesiastiques, malgré l'humilité chrétienne, ne se sont pas montrés moins orgueilleux que les nobles laïcs. Le doyen du chapitre de Notre Dame du Port, a Clermont, pour montrer sa grande noblesse, officiait avec toute la pompe féodale. Etant à l'autel, il avait l'oiseau sur la perche gauche, et on portait devant lui la hallebarde; on la lui portait aussi de la même manière pendant qu'on chantait l'évangile, et aux processions il avait lui-même l'oiseau sur le poing et il marchait à la tête de ses serviteurs, menant ses chiens de chasse." —*Dict. de l'Anc. Régime*, p. 380.

† The first letter I received on reaching England after my long residence in India was from this priest, filled with anxious expressions for my health, and speedy return to protect the lands and sacred kine of Apollo.



APPENDIX.

No. I.

Grant of the Rahtore Rani, the Queen-Mother of Oodipur, on the death of her Son, the Heir-Apparent, Prince Umra.

Sid Sri Burra* *Rahter-ji* to the *Patels* and inhabitants of *Giroh*. The four *bigahs* of land, belonging to the *Jat Rogga*, have been assigned to the Brahmin *Kishna* on the *Anta Samya* (final epoch) of *Lalji*.† *Let him possess the rents thereof*.‡ The dues for wood and forage (*khur lakur*) contributions (*burar*) are renounced by the state in favour of the Brahmins.

Samvat 1875 Amarus, 15th of Asoj, A.D. 1819.

No. II.

Grant held by a Brahmin of Birkhairah.

"A Brahmin's orphan was compelled by hunger to seek sustenance in driving an oil-

mill; instead of oil the receptacle was filled with blood. The frightened oilman demanded of the child who he was; 'A Brahmin's orphan,' was the reply. Alarmed at the enormity of his guilt in thus employing the son of a priest, *he covered the palm of his hand with earth, in which he sowed the tulasi seed*, and went on a pilgrimage to *Dwarica*. He demanded the presence (*dursuna*) of the god; the priests pointed to the ocean, when he plunged in, and had an interview with *Dwarica-Nath*, who presented him with a written order on the *Rana* for forty-five *bigahs* of land. He returned and threw the writing before the *Rana*, on the steps of the temple of *Juggernath*. The *Rana* read the writing of the god, placed it on his head, and immediately made out the grant. This is three hundred and fifty years ago, as recorded by an inscription on stone, and his descendant, *Koshala*, yet enjoys it."

(A true Translation)

J. TOD.

No. III.

The *Palode* inscription is unfortunately mislaid; but in searching for it, another was discovered from *Unair*, four miles south-west of the ancient *Morwan*, where there is a temple to the four-armed divinity (*Chathur-*

* The great *Rahtore* queen. There were two of this tribe; she was the queen-mother.

† An endearing epithet, applied to children, from *larla*, beloved.

‡ It is customary to call these grants to religious orders "grants of land," although they entitle only the rents thereof; for there is no *seizin* of the land itself, as numerous inscriptions testify, and which, as well as the present, prove the proprietary right to be in the cultivator only. The *tamba-patra*, (*a*) or copper-plate patent (by which such grants are properly designated) of *Yasovarma*, the *Pramara* prince of *Oojein*, seven hundred years ago, is good evidence that the rents only are granted; he commands the crown tenants of the two villages assigned to the temple "to pay all dues as they arise—money-rent—first share of produce," not a word of *seizin* of the soil.—See *Transactions of the Royal Asiatic Society*, vol. i. p. 223.

(a) To distinguish them from grants of land to feudal tenants, which patents (*putta*) are manuscript.

bhuja), endowed in *Samvat* 1750 by *Rana* Juggut Sing.

On one of the pillars of the temple is inscribed a voluntary gift made in *Samvat* 1845, and signed by the village *Panch*, of the first-fruits of the harvest, viz. two *seers* and a-half (five pounds weight) from each *khal** of the spring, and the same of the autumnal harvests.

No. IV.

Sri Umra Sing (II.) &c. &c.

Whereas the shrine of Sri Pratap-Iswara (the God of fortune) has been erected in the meadows of Rasmi, all the groves and trees are sacred to him; whoever cuts down any of them is an offender to the state, and shall pay a fine of three hundred rupees, and the ass† shall be the portion of the officers of government who suffer it.

Pos 14, *Samvat* 1712 (A.D. 1656).

No. V.

Maharana Sri Raj Sing, commanding.

To the Nobles, Ministers, Patels,‡ Putwaris,† of the ten thousand [villages] of Mewar (dossehes Mewar-ra), according to your stations—read!

1. From remote times, the temples and dwellings of the *Jains* have been authorized; let none therefore within their boundaries carry animals to slaughter—this is their ancient privilege.

2. Whatever life, whether man or animal,

* A *khal* is one of the heaps after the corn is thrashed out, about five *maunds*.

† The *gadda-ghal* is a punishment unknown in any but the Hindu code; the hieroglyphic import appears on the pillar, and must be seen to be understood.

‡ Revenue officers.

passes their abode for the purpose of being killed, is saved (*amra*).*

3. Traitors to the state, robbers, felons escaped confinement, who may fly for sanctuary (*sirna*) to the dwellings (*upasra*)† of the *Yatis*,‡ shall not there be seized by the servants of the court.

4. The *kunchi*§ (handful) at harvest, the *muti* (handful) of *keranoh*, the charity lands (*doli*), grounds, and houses, established by them in the various towns, shall be maintained.

5. This ordinance is issued in consequence of the representation of the *Ric*|| Manoh, to whom is granted fifteen *bigahs* of *adhan*¶ land, and twenty-five of *malaiti*¶. The same quantity of each kind in each of the districts of Nimutch and Nimbahaira.—Total in three districts, forty-five *bigahs* of *adhan*, and seventy-five *mal***.

On seeing this ordinance, let the land be measured and assigned, and let none molest the *Yatis*, but foster their privileges. Cursed be he who infringes them—the cow to the Hindu—the hog and corpse to the Musulman.

(By command)

SAH DYAL, (Minister.)

Samvat 1749, *Mahsud* 5th, A.D. 1693.

* Literally 'immortal,' from *mura*, 'death,' and the privative prefix.

† Schools or colleges of the *Yatis*.

‡ Priests of the *Jains*.

§ *Kunchi* and *muti* are both a 'handful': the first is applied to grain in the stalk at harvest time; the other to such edibles in merchandize as sugar, raisins, &c. collectively termed *keranoh*.

|| *Ric* is an ancient title applied to the highest class of priests; *Ricsha-Ric-ismara*, applied to royalty in old times.

¶ *Adhan* is the richest land, laying under the protection of the town walls; *mal* or *malaiti* land is land not irrigated from wells.

** In all a hundred and twenty *bigahs*, or about forty acres.

No. VI.

Maharaja Chuttur Sing (one of the Rana's sons), commanding.

In the town of Rasmi, whoever slays sheep, buffaloes, goats, or other living thing, is a criminal to the state; his house, cattle, and effects shall be forfeited, and himself expelled the village.

(By command)

The *Pancholi* DUMICA DAS.

Pos Sud 14, *Samvat* 1705, A.D. 1649.

No. VII.

Maharana Jey Sing to the inhabitants of Bakrole; printers, potters, oilmen, &c. &c., commanding.

From the 11th *Asar* (June) to the full moon of *Asoj* (September), none shall drain the waters of the lake. No earthen vessel be made, during these the four rainy months.

No. VIII.

Maharana Sri Juggut Sing II., commanding.

The village of Siarh in the hills, of one thousand rupees yearly rent, having been chosen by Nath-ji (*the God*) for his residence, and given up by Rinna Raghude,* I have confirmed it. The *Gosaen†* and his heirs shall enjoy it for ever.

Samvat 1793, A.D. 1737.

No. IX.

Sid Sri Maharaja Dheraj, Maharana Sri Bhim Sing-ji, commanding.
The undermentioned towns and villages

* The chief of Delwara.

† There are other grants later than this, which prove that all grants were renewed in every new reign. This

were presented to Sri-ji* by copper-plate. The revenues (*hasil*),† contributions (*burar*), taxes, dues (*lagut-be-lagut*), trees, shrubs, foundations and boundaries (*nim sim*), shall all belong to Sri-ji. If of my seed, none will ever dispute this.

The ancient copper-plate being lost, I have thus renewed it.

Here follows a list of *thirty-four* entire towns and villages, many from the fisc, or confirmations of the grants of the chiefs, besides various parcels of arable land, from twenty to one hundred and fifty *bigahs*, in forty-six more villages, from chiefs of every class, and patches of meadow-land (*bira*) in twenty more.

No. X.

Sri Maharana Bhima Sing-ji, commanding.

To the towns of Sri-ji, or to the [*personal*] lands of the *Gosaen-ji*,‡ no molestation shall be offered. No warrants or exactions shall be issued or levied upon them. All complaints, suits, or matters, in which justice is required, originating in Nathdwara, shall be settled there; none shall interfere therein, and the decisions of the *Gosaen-ji* I shall invariably confirm. The town and transit

grant also proves that no chief has the power to alienate without his sovereign's sanction.

* Epithet indicative of the greatness of the deity.

† Here is another proof that the sovereign can only alienate the revenues (*hasil*); and though every thing upon and about the grant, yet *not the soil*. The *nim-sim* is almost as powerful an expression as the old grant to the Rawdons :—

“From earth to heaven,
“From heaven to hell,
“For thee and thine
“Therein to dwell.”

‡ The high-priest.



duties* (of Nathdwara and villages pertaining thereto), the assay (*purkhaye*)* fees from the public markets, duties on precious metals (*kasoti*),* all brokerage (*dalali*) and dues collected at the four gates; all contributions and taxes of whatever kind, are presented as an offering to Sri-ji; let the income thereof be placed in Sri-ji's coffers.

All the products of foreign countries imported by the *Vaishnavas*,† whether domestic or foreign, and intended for consumption at Nathdwara,‡ shall be exempted from duties. The right of sanctuary (*sirna*) of Sri-ji, both in the town and in all his other villages,§ will be maintained: the Almighty will take cognizance of any innovation. Wherefore, let all chiefs, farmers of duties, beware of molesting the goods of Nath-ji (*the god*), and wherever such may halt, let guards be provided for their security, and let each chief convey them through his bounds in safety. If of my blood, or if my servants, this warrant will be obeyed for ever and for ever. Whoever resumes this grant will be a caterpillar in hell during 60,000 years.

* All these are royalties, and the Rana was much blamed, even by his *Vishnuva* ministers, for sacrificing them even to Kaniya.

† Followers of Vishnu, Krishna, or Kaniya, chiefly mercantile.

‡ Many merchants, by the connivance of the conductors of the caravans of Nathji's goods, contrived to smuggle their goods to Nathdwara, and to the disgrace of the high-priest or his underlings, this traffic was sold for their personal advantage. It was a delicate thing to search these caravans, or to prevent the loss to the state from the evasion of the duties. The Rana durst not interfere, lest he might incur the penalty of his own anathemas. The author's influence with the high-priest put a stop to this.

§ This extent of sanctuary is an innovation of the present Rana's, with many others equally unwise.

By command—through the chief butler (*Panairi*) Eklingdas: written by Surut Sing, son of Nathji Pancholi, *Mah-sud* 1st, *Samvat* 1865; A.D. 1809.

No. XI.

Personal grant to the high-priest,
Damodurji Maharaj.

Swesta Sri, from the abode at Udyapur, Maharana Sri Bhim Sing-ji, commanding.

To all the chieftains, landholders, managers of the crown and *dori** lands, to all *Patels*, &c. &c. &c. As an offering to the *Sri Gosaen-ji* two rupees have been granted in every village throughout *Mewar*, one in each harvest—let no opposition be made thereto. If of my kin or issue, none will revoke this—the *an* (oath of allegiance) be upon his head. By command, through Purihara Myaram, *Samvat* 1860, *Jaet sud* 5th *Muni-gulwar*. A.D. 1804.

At one side of the patent, in the Rana's own hand, "An offering to Sri Girdhari-ji Maharaj—If of my issue none will disobey—who dares, may the Almighty punish!"

No. XII.

Maharana Bhim Sing, commanding.

To the Mindra (*minister*) of Sri Murli Munohur (*flute delighting*), situated on the dam of the lake at Mandelgurb, the following grant has been made, with all the dues, income, and privileges, *viz.*

1. The hamlet called Kotwal-khera, with all thereto appertaining.

* Lands for the queens or others of the immediate household,

† Father of the present high-priest, Damodurji.

2. Three rupees worth of saffron monthly from the transit duty *chabutra*.

3. From the police-office of Mandelgurh :

Three tunics (*bagha*) for the idol on each festival, viz. *Ushtumi*, *Jul-jatra*, and *Vassunt Panchama*.

Five rupees worth of oil* on the *Jul-jatra*, and two and half in the full moon of *Kartik*.

4. Both gardens under the dam of the

lake, with all the fruits and flowers thereof.

5. The *Inch** on all the vegetables appertaining to the prince.

6. *Kunchi* and *dalali*, or the handful at harvest, and all brokerage.

7. The income arising from the sale of the estates is to be applied to the repairs of the temple and dam.

Megsir Sud 1, Samvat 1866 ; A.D. 1810.

CHAPTER XXI.

Importance of mythological history.—Aboriginal tribes of India.—The Rajpoots are conquerors.—Solar year of the Hindus—opened at the winter solstice.—The vassunt, or spring-festival.—Birth of the Sun.—Common origin assumed of the Rajpoots and Getic tribes of Scandinavia.—Surya, the sun-god of all nations, Thor, Syrus, Sol.—Sun-worship.—The Ahaira, or spring-hunt, described.—Boar-feast.—Phalgun festival.—The Rajpoot Saturnalia.—Games on horseback.—Rites to the Manes.—Festival of Sitta as guardian of children.—Rana's birth-day.—Phuladola, the Rajpoot Floralia—Festival of Gouri—compared with the Diana of Egypt—the Isis or Ertha of the Suevi—and the Phrygian Cybele.—Anniversary of Rama.—Fete of Camdeva or Cupid.—Little Gangore.—Inundation of the capital.—Festival of Rembha or Venus.—Rajpoot and Druidic rites—their analogy.—Serpent-worship.—Rakhi, or festival of the bracelet.

It has been observed by that philosophical traveller Dr. Clarke, that, "by a proper attention to the vestiges of ancient superstition, we are sometimes enabled to refer a whole people to their original ancestors, with as much, if not more certainty, than by observations made upon their language ; because the superstition is engrafted upon the stock, but the language is liable to

"change."† Impressed with the justness, as well as the originality of the remark, I shall adopt it as my guide in the observations I propose to make on the religious festivals and superstitions of Mewar. However important may be the study of military, civil, and political history, the science is incomplete without mythological history ; and he is little imbued with the spirit of philosophy,

* Amongst the items of the Chartulary of Dumfermline, is the tythe of the oil of the Greenland whale fisheries.

* A handful of every basket of vegetables sold in the public markets.

† Travels in Scandinavia, vol. i. p. 33.

who can perceive in the fables of antiquity nothing but the extravagance of a fervid imagination. Did no other consequence result from the study of mythology, than the fact, that, in all ages and countries, man has desecrated his reason, and voluntarily reduced himself below the level of the brutes that perish, it must provoke inquiry into the cause of this degradation. Such an investigation would develop, not only the source of history, the handmaid of the arts and sciences, but the origin and application of the latter, in a theogony typical of the seasons, their changes, and products. Thus mythology may be considered the parent of all history.

With regard, however, to the rude tribes who still inhabit the mountains and fastnesses of India, and who may be regarded as the aborigines of that country, the converse of this doctrine is more probable. Not their language only, but their superstitions, differ from those of the Rajpoots: though, from a desire to rise above their natural condition, they have engrafted upon their own the most popular mythologies of their civilized conquerors, who from the north gradually spread themselves over the continent and peninsula, even to the remote isles of the Indian ocean. Of the primitive inhabitants we may enumerate the Meenas, the Meras, the Goands, the Bhils, the Seryas, the Sarjas, the Ahiras, the Goojurs, and those who inhabit the forests of the Nerbudda, the Sone, the Mahanadi, the mountains of Sargooja, and the lesser Nagpur; many of whom are still but little removed from savage life, and whose dialects are as various as their manners. These are content

to be called the 'sons of the earth,'* or 'children of the forest,'† while their conquerors, the Rajpoots, arrogate celestial descent.‡ How soon after the flood the Suryas, or sun-worshippers, entered India Proper, must ever remain uncertain. It is sufficient that they were anterior in date to the Indus, or races tracing their descent from the moon (*Ind*): as the migration of the latter from the central lands of Indo-Scythia was antecedent to that of the Agniculas, or fire-worshippers, of the Snake race, claiming Takshac as their original progenitor. The Suryas,§ who migrated both to the East and West, as population became redundant in these fertile regions, may be considered the *Celtic*, as the Indu-Getæ may be accounted the *Gothic*, races of India. To attempt to discriminate these different races, and mark the shades which once separated them, after a system of priestcraft has amalgamated the mass, and identified their superstitions, would be fruitless; but the observer of ancient customs may, with the imperfect guidance of peculiar rites, discover things, and even names, totally incongruous with the Brahminical system, and which could never have originated within the Indus or Uttuc,—the Rubicon of Gangetic antiquarians, who fear to look beyond

* *Bhumaputra*.

† *Vanaputra*.

‡ *Suryas* and *Induputras*.

§ The Sauromatia, or Sarmatians of early Europe, as well as the Syrians, were most probably colonies of the same Suryavansi, who simultaneously peopled the shores of the Caspian and Mediterranean, and the banks of the Indus and Ganges. Many of the tribes described by Strabo as dwelling around the Caspian, are enumerated amongst the thirty-six royal races of India. One of these, the *Sacaseni*, supposed to be the ancestors of our own Saxon race, settled themselves on the Araxes in Armenia, adjoining Albania.

that stream for the origin of tribes. A residence amongst the Rajpoots would lead to a disregard of such boundaries, either to the moral or physical man, as the annals of Mewar abundantly testify.

Sir Wm. Jones remarks, "if the festivals of the old Greeks, Persians, Romans, Egyptians and Goths, could be arranged with exactness in the same form with the Indian, there would be found a striking resemblance among them; and an attentive comparison of them all, might throw great light on the religion, and perhaps on the history, of the primitive world."

In treating of the festivals and superstitions of the Rajpoots, wherever there may appear to be a fair ground for supposing an analogy with those of other nations of antiquity, I shall not hesitate to pursue it. The proper names of many of the martial Rajpoots would alone point out the necessity of seeking for a solution of them out of the explored paths; and where Sanskrit derivation cannot be assigned, as it happens in many instances, we are not, therefore, warranted in the hasty conclusion that the names must have been adopted since the conquests of Mahmoud or Shabudin, events of comparatively modern date. Let us at once admit the hypothesis of Pinkerton,—the establishment of an original Indu-Getic or Indo-Scythic empire, "extending from the Caspian to the Ganges;" or if this conjecture be too extensive or too vague, let us fix the centre of this *Madhya-Bhumi* in the fertile region of Sogdiana;* and from the

lights which modern history affords on the many migrations from this nursery of mankind, even since the time of Mahomed, let us form an opinion of those which have not been recorded, or have been conveyed by the Hindus only in imperfect allegory; and with the aid of ancient customs, obsolete words, and proper names, trace them to Indo-Scythic colonies grafted on the parent stock. The *Purans* themselves bear testimony to the incorporation of Scythic tribes with the Hindus, and to the continual irruptions of the Sacæ, the Pelavi, the Yavans,* the Turshkas, names conspicuous amongst the races of Central Asia, and recorded in the pages of the earliest Western historians. Even so early as the period of Rama, when furious international wars were carried on between the military and sacerdotal classes for supremacy, we have the names of these tribes recorded as auxiliaries to the priesthood; who, while admitting them to fight under the banners of Siva, would not scruple to stamp them with the seal of Hinduism. In this manner, beyond a doubt, at a much later period than the events in the *Ramayana*, these tribes from the North

Guignes says: "Dans ce pays on trouvait d'excellens grains, du vin de vigne, plus de cent villes, tant grandes que petites. Il est aussi fait mention du Tabia située au midi du Gihon, et où il y a de grandes villes murées. Le general Chinois y vit des toiles de l'Inde et autres marchandises, &c., &c." *Hist. Gen. des Huns*, vol. i. p. 51.

* Yavan or Javan is a celebrated link of the Indu (*Iunar*) genealogical chain; nor need we go to Ionia for it, though the Ionians may be a colony descended from Javan, the ninth from yayati, who was the third son of Ayu, the ancestor of the Hindu as well as of the Tatar Indu-vansi. The *Asuras*, who are so often described as invaders of India, and which word has ordinarily a mere irreligious acceptation, I firmly believe to mean the Assyrians.

* Long after the overthrow of the Greek kingdom of Bactria by the Yuti or Getes, this region was populous and flourishing. In the year 120 before Christ, De

either forced themselves among, or were incorporated with, 'the races of the sun.' When therefore, we meet with rites in Rajpootana and in ancient Scandinavia, such as were practised amongst the Getic nations on the Oxus, why should we hesitate to assign the origin of both to this region of earliest civilization? When we see the ancient Asi, and the Yents, or Juts, taking omens from the white steed of Thor, shut up in the temple at Upsala; and, in like manner the Rajpoot of past days offering the same animal in sacrifice to the sun, and his modern descendant taking the omen from his neigh, why are we to refuse our assent to the common origin of the superstition practised by the Gete of the Oxus? Again, when we find the "*homage to the sword*" performed by all the Getic races of antiquity in Dacia, on the Baltic, as well as by the modern Rajpoot, shall we draw no conclusion from this testimony of the father of history, who declares that such rites were practised on the Jaxartes in the very dawn of knowledge? Moreover, why hesitate to give Eastern etymologies for Eastern rites, though found on the Baltic? The antiquarian of the North (Mallet) may thus be assisted to the etymon of '*Tir-sing*,' the enchanted sword of Angantyr, in *tir* 'water,' and *sing* 'a lion;' i.e. in water or spirit like a lion; for even *pani*, the common epithet for water, is applied metaphorically to 'spirit.'

It would be less difficult to find Sanskrit derivations for many of the proper names in the *Edda*, than to give a Sanskrit analysis of many common amongst the Rajpoots, which we must trace to an Indo-Scythic

root;* such as Eyvorsel, Udila, Attitai, Pujoon, Hamira,† and numerous other proper names of warriors. Of tribes: the Cathi, Rajpali, Mohila, Sariaspah, Aswaria (*qu.* Assyrian), Binafur, Camari, Silara, Dahima, &c. Of mountains: Drunadhar, Arabudha, Aravali, Aravindha (the root *ara*, or mountain, being Scythic, and the expletive adjunct Sanskrit,) 'the hill of Budha,' 'of strength,' 'of limit.' To all such as cannot be resolved into the cognate language of India, what origin can we assign but Scythic?‡

* See Turner's *Hist. of Anglo-Saxons* for Indo-Scythic words.

† There were no less than four distinguished leaders of this name amongst the vassals of the last Rajpoot emperor of Delhi; and one of them, who turned traitor to his sovereign and joined Shabudin, was actually a Scythian, and of the Ghiker race, which maintained their ancient habits of polyandrisim even in Baber's time. The *Haoli Rao* Hamira was lord of Kangra and the Ghikers of Pamer.

‡ Turner, when discussing the history of the *Sakai*, or *Sacaseni*, of the Caspian, whom he justly supposes to be the Saxons of the Baltic, takes occasion to introduce some words of Scythic origin (preserved by ancient writers), to almost every one of which, without straining etymology, we may give a Sanskrit origin.

Scythic.	Sanskrit or Bakha.
Exampaiois...sacred ways...	{ <i>Agham</i> is the sacred book; <i>pai</i> and <i>pada</i> , a foot; <i>pante</i> a path.
Arimu.....one.....	{ <i>Ad</i> is the first whence <i>Adima</i> , or man.
Spou.....an eye.	
Oior.....a man.	
Pata.....to kill.....	<i>Badha</i> , to kill.
Tahiti.....the chief deity, is Vesta.....	{ <i>Tapi</i> is heat or flame; the type of Vesta.
Papaiois.....Jupiter.....	{ <i>Baba</i> , or <i>Bapa</i> , the univer- sal father. The Hindu <i>Jivapitri</i> , or <i>Father</i> of Life.
Oitosuros.....Apollo.....	{ <i>Aitiswara</i> , or <i>Sun-God</i> , applicable to Vishnu, who has every attribute of Apollo; from <i>ait</i> con- traction of <i>aditya</i> , the sun.
Artimpasa, or Aripasa.....	{ <i>Apsara</i> , because born from the froth or essence, Venus..... ' <i>sara</i> ,' of the waters, ' <i>ap</i> .'
Thamimasadus...Neptune...	{ <i>Thoenatha</i> ; or, <i>God of</i> <i>the Waters</i> .



In a memoir prepared for me by a well-informed public officer in the Rana's court, on the chief festivals celebrated in Mewar, he commenced with those following the autumnal equinox, in the month Asoj or Aswini, opening with the *Noratri*, sacred to the god of war. Their fasts are in general regulated by the moon; although the most remarkable are solar, especially those of the equinoxes and solstices, and the *Sanerantis*, or days on which the sun enters a new sign. The Hindu solar year anciently commenced on the winter solstice, in the month Posha, and was emphatically called "*the morning of the gods*;" also Sivrat, or night of Siva, analogous, as has been before remarked, to the '*mother night*,' which ushered in the new year of the Scandinavian Asi, and other nations of Asiatic origin dwelling in the north.

They term the summer solstice in the month of Asar, '*the night of the Gods*,' because Vishnu (as the sun) reposes during the four rainy months on his serpent couch. The lunar year of 360 days was more ancient than the solar, and commenced with the month of Asoj or Aswini: "the moon being "at the full when that name was imposed "on the first lunar station of the Hindu "ecliptic."*

According to another authority, the festivals commenced on Amavus, or the '*ides*' of Cheyt, near which the vernal equinox falls,

Apia.....wife of Papaioas, {
or Earth..... { Amba, Ama, Omia is the
universal mother; wife
of "Baba Adam," as
they term the universal
father.

See Turner's *History of the Anglo-Saxons*, vol. i. p. 35.

* Sir W. Jones, 'on the Lunar Year of the Hindus,' *Asiatic Researches*, vol. iii. p. 257.

the opening of the modern solar year; when, in like manner as at the commencement of the lunar year in Asoj, they dedicate the first nine days of Cheyt (also called Noratri) to Iswara and his consort Isa.

Having thus specified both modes of reckoning for the opening of the solar and lunar years, I shall not commence the abstract of the festivals of Mewar with either, but follow the more ancient division of time, when the year closed with the winter solstice in the month of Posh, consequently opening the new year with Magh. By this arrangement, we shall commence with the spring-festivals, and let the days dedicated to mirth and gaiety follow each other; preferring the natural to the astrological year, which will enable us to preserve the analogy with the northern nations of Europe, who also reckoned from the winter solstice. The Hindu divides the year into six seasons, each of two months; viz. Vassanta, Greeshma, Varsha, Sharat, Shishira, Sheeta; or spring, summer, rainy, sultry, dewy, and cold.

It is not, however, my intention to detail all the fasts and festivals which the Rajpoot of Mewar holds in common with the Hindu nation, but chiefly those restricted to that state, or such as are celebrated with local peculiarity, or striking analogies to those of Egypt, Greece, or Scandinavia. The goddess who presides over mirth and idleness, preferred holding her court amidst the ruins of Oodipur, to searching elsewhere for a dwelling. This determination to be happy amidst calamity, individual and national, has made the court proverbial in Rajwarra, in the adage, "*sath bara, aur no tahwara*" i. e. *nine holidays out of seven days*.

Although many of these festivals are common to India, and their maintenance is enjoined by religion, yet not only the prolongation and repetition of some, but the entire institution of others, as well as the peculiar splendour of their solemnization, originate with the prince; proving how much individual example may influence the manners of a nation.

By the arrangement we have adopted, the lovely VASSANTI, goddess of the spring, will usher in the festivals of Mewar. In 1819 her rites were celebrated in the kalends of January, and even then, on the verge of the tropic, her birth was premature.

The opening of the spring being on the 5th of the month Magha, is thence called the Vassant *panchami*, which in 1819 fell on the 30th of January; consequently the first of Posh (the antecedent month) the beginning of the old Hindu year, or "*the morning of the gods*," fell on the 25th of December. The Vassant continues forty days after the *panchami*, or initiative fifth, during which the utmost license prevails in action and in speech; the lower classes regale even to intoxication on every kind of stimulating confection and spirituous beverage, and the most respectable individuals, who would at other times be shocked to utter an indelicate allusion, roam about with the groups of bacchanals, reciting stanzas of the warmest description in praise of the powers of nature, as did the conscript fathers of Rome during the Saturnalia. In this season, when the barriers of rank are thrown down, and the spirit of democracy is let loose, though never abused, even the wild Bhil, or savage Meer, will leave his forest or mountain shade

to mingle in the revelries of the capital; and decorating his ebon hair or tattered turban with a garland of jessamine, will join the clamorous parties which perambulate the streets of the capital. These orgies are, however, reserved for the conclusion for the forty days sacred to the goddess of nature.

Two days following the initiative fifth, is the *bhan septimi* or 'seventh [day] of the sun,' also called 'the birth of the sun,' with various other metaphorical denominations.* On this day there is a grand procession of the Rana, his chiefs and vassals, to the Chougan, where the sun is worshipped. At the Jeipur court, whose princes claim descent from CUSH, the second son of RAMA, the *bhan septimi* is peculiarly sacred. The chariot of the sun, drawn by eight horses, is taken from the temple dedicated to that orb, and moves in procession: a ceremony otherwise never observed but on the inauguration of a new prince.

In the mythology of the Rajpoots, of which we have a better idea from their heroic poetry than from the legends of the Brahmins, the sun-god is the deity they are most anxious to propitiate; and in his honour they fearlessly expend their blood in battle, from the hope of being received into his mansion. Their highest heaven is accordingly the *Bhan-than* or *Bhanuloca*, 'the region of the sun:' and like the Indu-Scythic Gete, the Rajpoot warrior of the early ages sacrificed the horse in his honour,†

* *Bhascara septimi*, in honour of the sun, as a form of Vishnu.—*Varaha Purana*. *Macari*, from the sun entering the constellation *Macara* (Pisces), the first of the solar Magha.—See *Asiatic Researches*, vol. iii. p. 273.

† See page 57.

and dedicated to him the first day of the week, *viz.* *Aditwar*, contracted to *Aitwar*, also called *Thawara*.*

The more we attend to the warlike mythology of the north, the more apparent is its analogy with that of the Rajpoots, and the stronger ground is there for assuming that both races inherited their creed from the common land of the *Yuti* of the Jaxartes. What is a more proper etymon for Scandinavia, the abode of the warriors who destroyed the Roman power, than *Scanda*, the Mars or Ku-mara of the Rajpoots? perhaps the origin of the *Kimbri*, derived by Mallet from *Kämpfer*, 'to fight.'

Thor, in the eleventh fable of the *Edda*, is denominated *Asa-Thor*,† the 'lord Thor,' called the Celtic Mars by the Romans. The chariot of Thor is ignobly yoked compared with the car of Surya; but in the substitution of the *he-goats* for the seven-headed horse *Septaswa*, we have but the change of an adjunct depending on clime, when the *Yuti* migrated from the plains of Scythia, of which the horse is a native, to *Yutland*, of whose mountains the goat was an inhabitant prior to any of the race of *Asi*. The northern warrior makes the palace of the sun-god Thor the most splendid of the celes-

tial abodes, "in which are five hundred and forty halls:" vying with the *Surya-Mandala*, the supreme heaven of the Rajpoot. Whence such notions of the *Aswa* races of the Ganges, and the *Asi* of Scandinavia, but from the Scythic *Sacæ*, who adored the solar divinity under the name of "*Gato-Syrus*,"† the *Surya* of the *Sacha* Rajpoot; and as, according to the commentator on the *Edda*, "the ancient people of the north pronounced the *th* as the English now do *ss*, the sun-god *Thor* becomes *Sor*, and is identified still more with *Surya*, whose worship no doubt gave the name to that extensive portion of Asia called *Syria*, as it did to the small peninsula of the *Sauras*, still peopled by tribes of Scythic origin. The *Sol* of the Romans has probably the same Celto-Etrurian origin; with those tribes the sun was the great object of adoration, and their grand festival, the winter solstice, was called *Yule*, *Hiul*, *Houl*, "which even at this day signifies the SUN, in the language of Bas-Bretagne and Cornwall."‡ On the conversion of the descendants of these Scythic Yeuts, who, according to Herodotus, sacrificed the horse (*Hi*) to the sun (*El*), the name of the Pagan jubilee of the solstice was transferred to the day of Christ's nativity, which is thus still held in remembrance by their descendants of the north.

At Oodipur the sun has universal precedence; his portal (*Surya-pol*) is the chief entrance to the city; his name gives dignity to the chief apartment or hall (*Surya-mahal*)

* This word appears to have the same import as Thor, the sun-god and war divinity of the Scandinavians.

† Odin is also called *As* or 'lord,' the Gauls also called him *Æs* or *Es*, and with a Latin termination *Hesus*, whom Lucan calls *Esus*; *Edda*, vol. ii. p. 45-6. The celebrated translator of these invaluable remnants of ancient superstitions, by which alone light can be thrown on the origin of nations, observes that *Es* or *Æs*, is the name for *God* with all the Celtic races. So it was with the Tuscans, doubtless from the Sanskrit, or rather from a more provincial tongue, the common contraction of *Esvar*; the Egyptian *Osiris*, the Persian *Syr*, the sun-god."

* Which Mallet, from Hesychius, interprets 'good star.'

† Mallet's Northern Antiquities, vol. ii. p. 42.



of the palace; and from the balcony of the sun (*Surya-gokra*) the descendant of Rama shews himself in the dark monsoon as the sun's representative. A huge painted sun of gypsum in high relief, with gilded rays, adorns the hall of audience, and in front of it is the throne. As already mentioned, the sacred standard bears his image, as does that Scythic part of the regalia called the *changi*, a disc of black felt or ostrich feathers, with a plate of gold to represent the sun in its centre borne upon a pole. The royal parasol is termed *kirnia*, in allusion to its shape, like a ray (*carna*) of the orb. The last day but one of the month of Magha is called *Sivrat* (night of Siva), and is held peculiarly sacred by the Rana, who is styled the Regent of Siva. It is a rigid fast, and the night is passed in vigils, and rites to the phallic representative of Siva.

The merry month of Phalgun is ushered in with the *Ahairea*, or spring-hunt.* The preceding day the Rana distributes to all his chiefs and servants either a dress of green, or some portion thereof, in which all appear habited on the morrow, whenever the astrologer has fixed the hour for sallying forth to slay the boar to *Gouri*, the Ceres of the Rajpoots: the *Ahairea* is therefore called the *Mahoornut ca sikar*, or the chase fixed

astrologically. As their success on this occasion is ominous of future good, no means are neglected to secure it, either by scouts previously discovering the lair, or the desperate efforts of the hunters to slay the boar when roused. With the sovereign and his sons all the chiefs sally forth, each on his best steed, and all animated by the desire to surpass each other in acts of prowess and dexterity. It is very rare that in some one of the passes or recesses of the valley the hog is not found; the spot is then surrounded by the hunters, whose vociferations soon start the *dhokra*,* and frequently a drove of hogs. Then each cavalier impels his steed, and with lance or sword, regardless of rock, ravine, or tree, presses on the bristly foe, whose knowledge of the country is of no avail when thus circumvented, and the ground soon reeks with gore, in which not unfrequently is mixed that of horse or rider. On the last occasion, there occurred fewer casualties than usual; though the Chondawut Hamira, whom we nicknamed the "*Red Riever*," had his leg broken, and the second son of Sheodan Sing, a near relation of the Rana, had his neighbour's lance driven through his arm. The young chief of Saloombra was amongst the distinguished of this day's sport. It would appal even an English fox-hunter to see the Rajpoots driving their steeds at full speed, bounding like the antelope over every barrier,—the thick jungle covert, or rocky steep bare of soil or vegetation,—with their lances balanced in the air, or leaning on the saddle-bow slashing at the boar.

* In his delight for this diversion, the Rajpoot evinces his Scythic propensity. The grand hunts of the last Chohan emperor often led him into warfare, for Prithwi Raj was a *poacher* of the first magnitude, and one of his battles with the Tatars was while engaged in field sports on the *Ravi*.

The heir of Gengis Khan was chief huntsman, the highest office of the state amongst the Scythic Tatars; as Ajanubahu, alike celebrated in either field, of war and sport, was chief huntsman to the Chohan emperor of Delhi whose bard enters minutely into the subject, describing all the variety of dogs of chase.

* A hog in Hindue; in Persian *hoog*, nearly our *hog*.

The royal kitchen moves out on this occasion, and in some chosen spot the repast is prepared, of which all partake, for the hog is the favourite food of the Rajpoot, as it was of the heroes of Scandinavia. Nor is the *munwar piala*, or invitation cup, forgotten; and having feasted, and thrice slain their bristly antagonist, they return to the capital, where fame had already spread their exploits,—the deeds done by the *birchi* (lance) of Pudma,* or the *khanda* (sword) blow of Hamira,† which lopped the head of the foe of Gouri. Even this martial amusement, the *Ahaira*, has a religious origin. The boar is the enemy of Gouri of the Rajpoots; it was so held of Isis by the Egyptians, of Ceres by the Greeks, of Freya by the northman, whose favourite food was the hog: and of such importance was it deemed by the Franks, that the second chapter of the Salic law is entirely penal with regard to the stealers of swine. The heroes of the *Edda*, even in Valhalla, feed on the fat of the wild boar Serimner, while “the illustrious “father of armies fattens his wolves *Geri* “and *Freki*, and takes no other nourishment “himself than the uninterrupted quaffing “of wine:” quite the picture of Hur, the Rajpoot god of war, and his sons the Bhyrus, Gora and Kala, metaphorically called the “sons of slaughter.” We need hardly repeat that the cup of the Scandinavian god of war, like that of the Rajpoots, is the human skull (*khupra*).

As Phalgun advances, the bacchanalian mirth increases; groups are continually patrolling the streets, throwing a crimson powder at each other, or ejecting a solution

of it from syringes, so that the garments and visages of all are one mass of crimson. On the 8th, emphatically called the *Phag*, the Rana joins the queens and their attendants in the palace, when all restraint is removed and mirth is unlimited. But the most brilliant sight is the playing of the *holi* on horseback, on the terrace in front of the palace. Each chief who chooses to join has a plentiful supply of missiles, formed of thin plates of mica or talc, enclosing this crimson powder, called *abira* which with the most graceful and dextrous horsemanship they dart at each other, pursuing, capricious, and jesting. This part of it much resembles the Saturnalia of Rome of this day, when similar missiles are scattered at the *Carnivale*. The last day or *Purnum* ends the *holi*, when the Nakarras from the *Tripolia* summon all the chiefs with their retinues to attend their prince, and accompany him in procession to the Chougan, their *Champ de Mars*. In the centre of this is a long *sala* or hall, the ascent to which is by a flight of steps: the roof is supported by square columns without any walls, so that the court is entirely open. Here, surrounded by his chiefs, the Rana passes an hour, listening to the songs in praise of *Holika*, while a scurrilous *carya* or couplet from some wag in the crowd reminds him, that exalted rank is no protection against the license of the spring Saturnalia; though “the Dewan of Eklinga” has not to reproach himself with a failure of obedience to the rites of the goddess, having fulfilled the command “to multiply,” more than any individual in his kingdom.* While the Rana

* Chief of Saloombra.

† Chief of Hamirgurh.

* He has been the father of more than one hundred children, legitimate and illegitimate, though very few are living.

and his chiefs are thus amused above, the buffoons and itinerant groups mix with the cavalcade, throw powder in their eyes, or deluge their garments with the crimson solution. To resent it would only expose the sensitive party to be laughed at, and draw upon him a host of these bacchanals : so that no alternative exists between keeping entirely aloof or mixing in the fray.*

On the last day, the Rana feasts his chiefs, and the camp breaks up with the distribution of *khandu nareal*, or swords and coco-nuts, to the chiefs and all "whom the king delighteth to honour." These *khandas* are but "of lath," in shape like the Andrea Ferrara, or long cut-and-thrust, the favourite weapon of the Rajpoot. They are painted in various ways, like Harlequin's sword, and meant as a burlesque, in unison with the character of the day, when war is banished, and the multiplication,† not the destruction, of man is the behest of the goddess who rules the spring. At night-fall, the forty days conclude with "*the burning of the holi*," when

they light large fires, into which various substances, as well as the crimson *abira*, are thrown, and around which groups of children are dancing and screaming in the streets like so many infernals. Until three hours after sunrise of the new month of Cheyt, these orgies are continued with increased vigour, when the natives bathe, change their garments, worship, and return to the rank of sober citizens; and princes and chiefs receive gifts from their domestics.*

CHEYT. The first of this month is the Samvatsiri (vulg. *Chamchhari*), or anniversary of the death of the Rana's father, to whose memory solemn rites are performed both in the palace and at *Ara*, the royal cemetery, metaphorically termed 'Maha-Sati,' or place of '*great faith*.' Thither the Rana repairs, and offers oblations to the *manes* of his father; and after purifying in the *Gangabhava*, a rivulet which flows through the middle of "the abode of silence," he returns to the palace.

On the 3rd, the whole of the royal insignia proceeds to Baidla, the residence of the Chohan chief (one of the *sixteen*), within the valley of the capital, in order to convey the *Rao* to court. The Rana advances to the *Ganesa Deori*† to receive him; when, after salutation, the sovereign and his chief return to the great hall of assembly, hand in hand, but that of the *Chohan* above or upon his *sovereign's*. In this ceremony we have another singular memorial of the glorious days of Mewar, when almost every chieftain

* That this can be done without any loss of dignity by the *Sahib log* (a name European gentlemen have assumed) is well known to those who may have partaken of the hospitalities of that honorable man, and brave and zealous officer, Colonel James Skinner, C.B., at Hansi. That his example is worthy of imitation in the mode of commanding, is best evinced by the implicit and cheerful obedience his men pay to his instructions when removed from his personal control. He has passed through the ordeal of nearly thirty years of unremitted service, and from the glorious days of Delhi and Laswari under Lake, to the last siege of Bhurtpore, James Skinner has been second to none. In obtaining for this gallant and modest officer the order of the Bath, Lord Combermere must have been applauded by every person who knows the worth of him who bears it, which includes the whole army of Bengal.

† Evinced in the presentation of the *sri-phala*, the fruit of *Sri*, which is the coco-nut, emblematic of fruitfulness.

* Another point of resemblance to the Roman Saturnalia.

† A hall so called in honour of Ganesa, or Janus, whose effigies adorn the entrance.

established by deeds of devotion a right to the eternal gratitude of their princes; the decay of whose power but serves to hallow such reminiscences. It is in these little acts of courteous condescension, deviations from the formal routine of reception, that we recognize the traces of Rajpoot history; for inquiry into these customs will reveal the incident which gave birth to each, and curiosity will be amply repaid, in a lesson at once of political and moral import. For my own part, I never heard the kettle-drum of my friend Raj Kulian strike at the sacred barrier, the *tripolia*, without recalling the glorious memory of his ancestor at the Thermopylæ of Mewar;* nor looked on the autograph lance, the symbol of the Chondawuts, without recognizing the fidelity of the founder of the clan;† nor observed the honours paid to the Chohans of Baidla and Kotario, without the silent tribute of applause to the manes of their sires.

Cheyti badi sath, or '7th of Cheyt,' is in honour of the goddess *Sitla*, the protectress of children: all the matrons of the city proceed with their offerings to the shrine of the goddess, placed upon the very pinnacle of an isolated hill in the valley.‡ In every point of view, this divinity is the twin-sister of the *Mater Montana*, the guardian of infants amongst the Romans, the Grecian or Phrygian Cybele.

This is also the Rana's birth-day,§ on which occasion all classes flock with gifts and good wishes that "the king may live for ever" but it is in the penetralia of the

Rawula, where the profane eye enters not, that the greatest festivities of this day are kept.

Cheyti Sudi 1st (15th of the month) is the opening of the *luni-solar* year of *Vieramaditya*. Ceremonies, which more especially appertain to the *Noratri* of Asoj, are performed on this day; and the sword is worshipped in the palace. But such rites are subordinate to those of the fair divinity, who still rules over this the smiling portion of the year. *Vassanti* has ripened into the fragrant *Flora*, and all the fair of the capital, as well as the other sex, repair to the gardens and groves, where parties assemble, regale, and swing, adorned with chaplets of roses, jessamine, or oliander, when the *Nolakhu* gardens may vie with the *Trivoli* of Paris. They return in the evening to the city.

"*The Festival of Flowers*."—The Rajpoot *Floralia* ushers in the rites of the beneficent *Gouri*, which continue nine days, the number sacred to the creative power. These vie with the *Cerealia* of Rome, or the more ancient rites of the goddess of the Nile: I shall therefore devote some space to a particular account of them.

GANGORE.—Among the many remarkable festivals of Rajasthan, kept with peculiar brilliancy at Oodipur, is that in honour of *Gouri*, or Isani, the goddess of abundance, the Isis of Egypt, the Ceres of Greece. Like the Rajpoot *Saturnalia*, which it follows, it belongs to the vernal equinox, when nature in these regions proximate to the tropic is in the full expanse of her charms, and the matronly *Gouri* casts her golden mantle over the beauties of the verdant

* See p. 262.

† See p. 214.

‡ The vignette view shews the peak of *Sitla Mata*.

§ It fell on the 18th March 1819.

Vassanti.* Then the fruits exhibit their promise to the eye; the kokil fills the ear with melody; the air is impregnated with aroma, and the crimson poppy contrasts with the spikes of golden grain, to form a wreath for the beneficent Gouri.

Gouri is one of the names of *Isa* or *Parvati*, wife of the greatest of the gods, *Mahadeva* or *Iswara*, who is conjoined with her in these rites, which almost exclusively appertain to the women. The meaning of *gouri* is 'yellow,' emblematic of the ripened harvest, when the votaries of the goddess adore her effigies, which are those of a matron painted the colour of ripe corn; and though her image is represented with only two hands, in one of which she holds the lotus, which the Egyptians regarded as emblematic of reproduction, yet not unfrequently they equip her with the warlike conch, the discus, and the club, to denote that the goddess, whose gifts sustain life, is likewise accessory to the loss of it: uniting, as *Gouri* and *Cali*, the characters of life and death, like the *Isis* and *Cybele* of the Egyptians. But here she is only seen as *Ana-purana*, the benefactress of mankind. The rites commence when the sun enters *Aries* (the opening of the Hindu year), by a deputation to a spot beyond the city, "to bring earth for the "image of *Gouri*."† When this is formed, a smaller one of *Iswara* is made, and they are placed together; a small trench is then excavated, in which barley is sown; the ground is irrigated and artificial heat supplied till the grain germinates, when the females join hands and dance round it,

invoking the blessings of *Gouri* on their husbands. The young corn is then taken up, distributed, and presented by the females to the men, who wear it in their turbans. Every wealthy family has its image, or at least every *poorwa* or subdivision of the city. These and other rites, known only to the initiated, having been performed for several days within doors, they decorate the images, and prepare to carry them in procession to the lake. During these days of preparation, nothing is talked of but *Gouri's* departure from the palace; whether she will be as sumptuously apparelled as in the year gone by; whether an additional boat will be launched on the occasion; though not a few forget the goddess altogether in the recollection of the gazelle eyes (*mirg-naeni*) and serpentine locks (*nagini-zoolf*)* of the beauteous handmaids who are selected to attend her. At length the hour arrives, the martial *nakas* give the signal "to the cannonier without," and speculation is at rest when the guns on the summit of the castle of *Eklings-gurh* announce that *Gouri* has commenced her excursion to the lake.

The cavalcade assembles on the magnificent terrace, and the *Rana* surrounded by his nobles, leads the way to the boats, of a form as primitive as that which conveyed the Argonauts to *Colchis*. The scenery is admirably adapted for these fetes, the ascent being gradual from the margin of the lake, which here forms a fine bay, and gently rising to the crest of the ridge on which the palace and dwellings of the chiefs are built.

* Personification of Spring.

† Here we have *Gouri* as the type of the earth.

* Here the Hindu mixes Persian with his Sanskrit, and produces the mongrel dialect *Hindee*.

Every turret and balcony is crowded with spectators, from the palace to the water's edge; and the ample flight of marble steps which intervene from the *Tripolia*, or triple portal, to the boats, is a dense mass of females in variegated robes, whose scarfs but half conceal their ebon tresses adorned with the rose and the jessamine. A more imposing or more exhilarating sight cannot be imagined than the entire population of a city thus assembled for the purpose of rejoicing; the countenance of every individual, from the prince to the peasant, dressed in smiles. Carry the eye to heaven, and it rests on "a sky without a cloud:" below is a magnificent lake, the even surface of the deep blue waters broken only by palaces of marble, whose arched piazzas are seen through the foliage of orange groves, plantain, and tamarind; while the vision is bounded by noble mountains, their peaks towering over each other, and composing an immense amphitheatre. Here the deformity of vice intrudes not; no object is degraded by inebriation; no tumultuous disorder or deafening clamour, but all await patiently, with eyes directed to the *Tripolia*, the appearance of GOURI. At length the procession is seen winding down the steep, and in the midst, borne on a *path*,* or throne, gorgeously arrayed in yellow robes, and blazing with "barbaric pearl and gold," the goddess appears; on either side the two beauties wave the silver *chamara* over her head, while the more favoured damsels act as harbingers, preceding her with wands of silver: the whole chaunting hymns. On her approach,

the Rana, his chiefs and ministers rise and remain standing till the goddess is seated on her throne close to the water's edge, when all bow, and the prince and court take their seats in the boats. The females then form a circle around the goddess, unite hands, and with a measured step and various graceful inclinations of the body, keeping time by beating the palms at particular cadences, move round the image singing hymns, some in honour of the goddess of abundance, others on love and chivalry; and embodying little episodes of national achievements, occasionally sprinkled with *double entendre*, which excites a smile and significant nod from the chiefs, and an inclination of the head of the fair choristers. The festival being entirely female, not a single male mixed in the immense groups, and even Iswara himself, the husband of Gouri, attracts no attention, as appears from his ascetic or mendicant form begging his dole from the bounteous and universal *mother*. It is taken for granted that the goddess is occupied in bathing all the time she remains, and ancient tradition says death was the penalty of any male intruding on these solemnities; but the present prince deems them so fitted for amusement, that he has even instituted a second *Gangore*. Some hours are thus consumed, while easy and good-humoured conversation is carried on. At length, the ablutions over, the goddess is taken up, and conveyed to the palace with the same forms and state. The Rana and his chiefs then unmoor their boats, and are rowed round the margin of the lake, to visit in succession the other images of the goddess, around which female groups are chaunting and wor-

* *Takht*, *Path*, Persian and Sanskrit, alike meaning *board*.

shipping, as already described, with which ceremonies the evening closes, when the whole terminates with a grand display of fireworks, the *finale* of each of the three days dedicated to Gouri.

Considerable resemblance is to be discerned between this festival of *Gouri* and that in honour of the Egyptian *Diana** at Bubastis, and *Isis* at Busiris, within the Delta of the Nile, of which Herodotus says: "They who celebrate those of *Diana* embark in vessels; the women strike their tabors, the men their flutes; the rest of both sexes clap their hands, and join in chorus. Whatever city they approach, the vessels are brought on shore; the women use ungracious language, dance, and indelicately throw about their garments."† Wherever the rites of *Isis* prevailed, we find the boat introduced as an essential emblem in her worship, whether in the heart of Rajasthan, on the banks of the Nile, or in the woods of Germany. Bryant‡ furnishes an interesting account from Diodorus and Curtius, illustrated by drawings from Pocock, from the temple of Luxor, near Carnac, in the Thebaid, of "the ship of *Isis*," carrying an ark; and from a male figure therein,

* The Ephesian *Diana* is the twin sister of *Gouri*, and can have a Sanskrit derivation in *Devi-ana*, 'the goddess of food,' contracted *De-ana*, though commonly *Ana-de* or *Ana devi*, and *Anapurna*, 'filling with food,' or the nourisher, the name applied by "the mother of mankind," when she places the repast before the messenger of heaven:

"Heavenly stranger, please to taste
"These bounties, which our Nourisher, from whom
"All perfect good, unmeasured out, descends,
"To us for food and for delight, hath caused
"The earth to yield."

Paradise Lost, book v. 397—401.

† Euterpe, 283.

‡ Analysis of Ancient Mythology, p. 312.

this learned person thinks it bears a mysterious allusion to the deluge. I am inclined to deem the personage in the ark *Osiris*, husband of *Isis*, the type of the sun arrived in the sign of Aries, (of which the rams' heads ornamenting both the prow and stem of the vessel are typical), the harbinger of the annual fertilizing inundation of the Nile: evincing identity of origin as an equinoctial festival with that of *Gouri* (*Isis*) of the *Indu-Scythic* races of Rajasthan.

The German Suevi adored *Isis*, and also introduced a ship in her worship, for which Tacitus is at a loss to account, and with his usual candour says, he has no materials whence to investigate the origin of a worship denoting the foreign origin of the tribe. This *Isis* of the Suevi was evidently a form of *Ertha*, the chief divinity of all the Saxon races, who, with her consort *Teutates* or *Hesus** (*Mercury*), were the chief deities of both the Celtic and early Gothic races: the *Budha* and *Ella* of the Rajpoots; in short, the earth,† the prolific mother, the *Isis* of Egypt, the *Ceres* of Greece, the *Ana-purana*

* *Hesus* is probably derived from *Eswara* or *Esa*, the god. Toth was the Egyptian, and *Teutates* the Scandinavian, *Mercury*. I have elsewhere attempted to trace the origin of the Suevi, *Su*, or *Yeuts* of *Yeutland* (*Jutland*), to *Yute*, *Gete*, or *Jit*, of Central Asia, who carried thence the religion of *Budha* into India as well as to the Baltic. There is little doubt that the races called *Jotner*, *Jæter*, *Jotuns*, *Jaets*, and *Yeuts*, who followed the *Asi* into Scandinavia, migrated from the *Jaxartes*, the land of the great *Gete* (*Massagetæ*); the leader was supposed to be endued with supernatural powers, like the *Budhist*, called *Vediawan*, or magician, whose haunts adjoined *Aria*, the cradle of the magi. They are designated *Ari-punta*, under the sign of a serpent, the type of *Budha*; or *Ari-manus*, 'the foe of man.'

† The German *Ertha*, to shew her kindred to the *Ella* of the Rajpoots, had her drawn by a cow, under which from the Hindus typify the earth (*prithwi*).

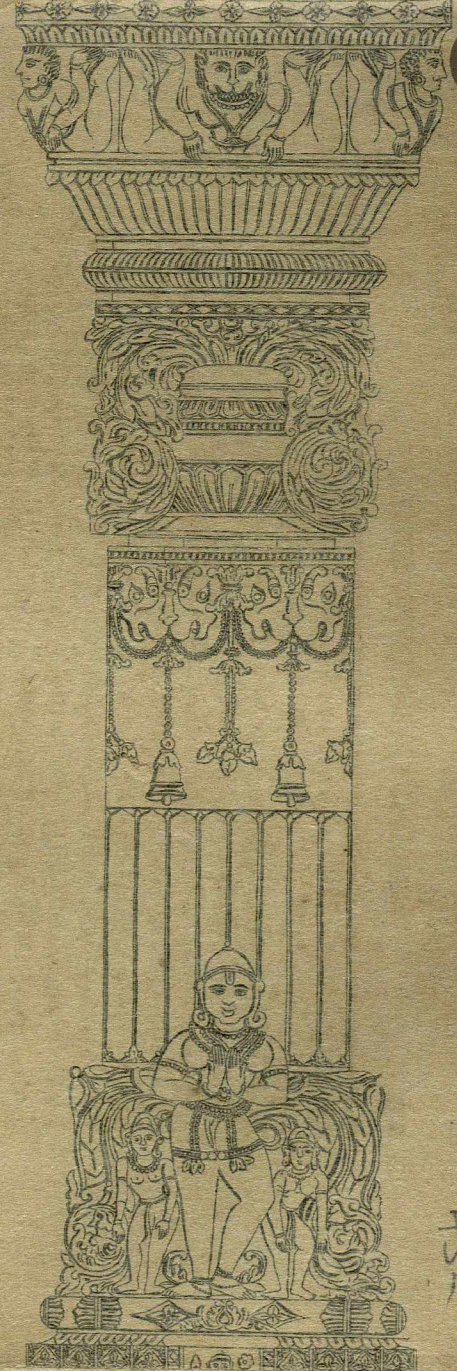
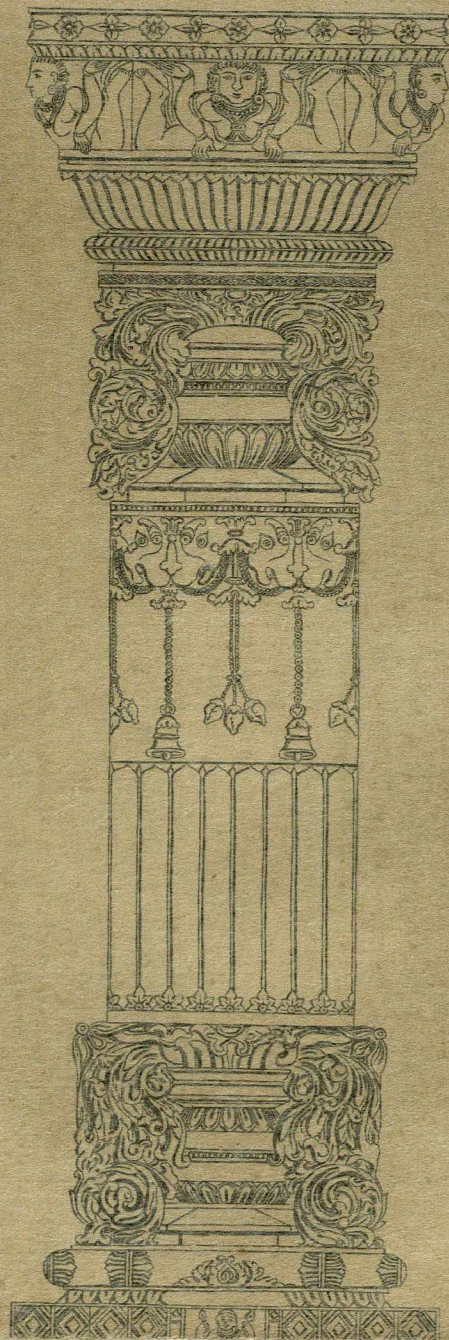
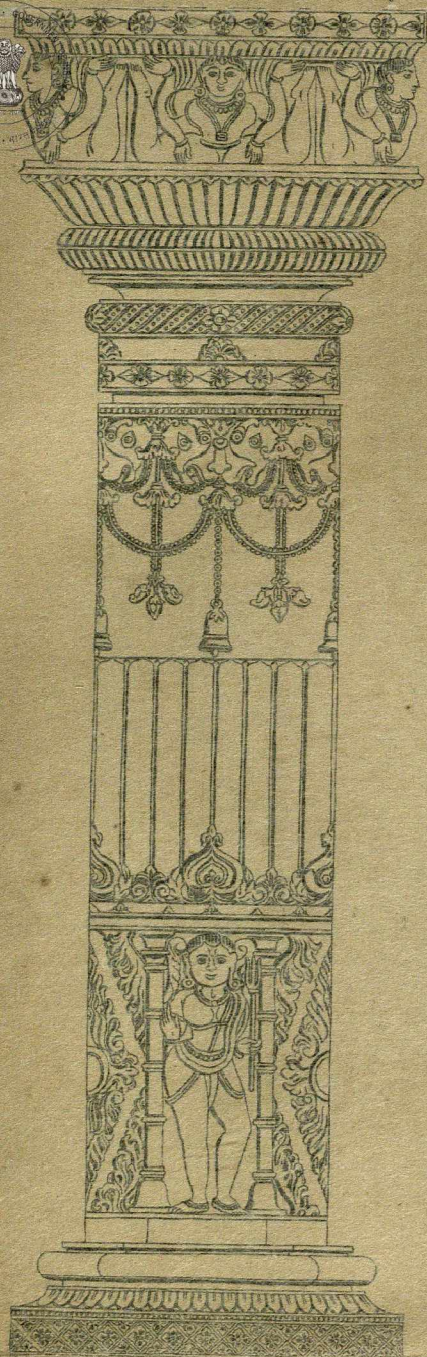


Iswara, which Sir W. Jones thus classically paints in his hymn to Ganga :

To render the analogy perfect between the vessels emblematic of the Isis of the Nile and the Ganges, there is a festival sacred to the sage *Agastya*, who presides over the star Canopus, when the sun enters Virgo (*Kanya*). The *camacumpa* is then personified under the epithet *cumbhayoni*, and the votary is instructed to pour water into a sea-shell, in which having placed *white flowers and unground rice*, turning his face to the south, he offers it with this incantation : "Hail, CUMBHAYONI, born in the sight of "MITRA and VARUNA (the sun and water "divinities), bright as the blossom of the *cusa* " (grass), who sprung from *Agni* (fire) and "Maruta." By the prefix of *Ganga* (the river) to *Gouri*, we see that the *Gangore* festival is essentially sacred to a river-goddess, affording additional proof of the common origin of the rites of the Isis of Egypt and India.

Ganga, *the river goddess*, like the Nile, is the type of fertility, and like that celebrated stream, has her source amidst the eternal glaciers of Chundragiri or Somadri (the mountains of the moon); the higher peaks of the gigantic Himalaya, where Parvati is represented as ornamenting the tiara of Iswara "with a beamy moon." In this metaphor, and in his title of Somanatha (*lord of the moon*), we again have evidence of Iswara, or Siva, after representing the sun having the satellite moon as his ornament.* His Olympus, Cailasa, is studded with that majestic pine, the cedar; thence he is called *Cedar-nath*, 'lord of the cedar-trees.' The mysteries of Osiris and those of Eleusis† were of the same character, commemorative of the first germ of civilization, the culture of the earth, under a variety of names, Ertha, Isis, Diana, Ceres, Ella. It is a curious fact, that

† I have before remarked, that a Sanskrit etymology might be given to this word, in *Ēlla* and *Isa*, i. e. 'the goddess of the earth.'



in the *terra cotta* images of Isis, frequently excavated about her temple at Pæstum,* she holds in her right hand an exact representation of the Hindu lingam and yoni combined; and on the Indian expedition to Egypt, our Hindu soldiers deemed themselves amongst the altars of their own god Iswara (*Osiris*), from the abundance of his emblematic representatives.

In the festival of *Gangore*, as before mentioned, Iswara yields to his consort Gouri, and occupies an unimportant position near her at the water's edge, meanly clad, smoking intoxicating herbs, and, whether by accident or design, holding the stalk of an onion in full blossom as a mace or club—a plant regarded by some of the Egyptians with veneration, and held by the Hindus generally in detestation: and why they should on such an occasion thus degrade Iswara, I know not. Onion-juice is reluctantly taken when prescribed medicinally, as a powerful stimulant, by those who would reject spirituous liquors; and there are classes, as the *Aghori*, that worship Iswara in his most degraded form, who will not only devour raw flesh, but that of man; and to whom it is a matter of perfect indifference whether the victim was slaughtered or died a natural death. For the honour of humanity, such monsters are few in number; but that they practise these deeds I can testify, from a personal visit to their haunts, where I saw the cave of one of these Troglodyte monsters, in which by his own command he was inhumed; and which will remain closed, until curiosity and incre-

dulity greater than mine may disturb the bones of the *Aghori* of Aboo.

The *Omophagia*, or eating raw flesh with the blood, was a part of the secret mysteries of Osiris, in commemoration of the happy change in the condition of mankind from savage to civilized life, and intended to deter by disgust the return thereto.*

The Budhists pursued this idea to excess; and in honour of *Ad-Iswara*, the *First*, who from his abode of Meru taught them the arts of agriculture, they altogether abandoned that type of savage life, the eating of the flesh of animals,† and confined themselves to the fruits of the earth. With these sectarian anti-idolaters, who are almost all of Rajpoot descent, the beneficent *Lacshmi*, *Sri*, or *Gouri*, is an object of sincere devotion.

But we must close this digression; for such is the affinity between the mythology of India, Greece, and Egypt, that a bare recapitulation of the numerous surnames of the Hindu goddess of abundance would lead us beyond reasonable limits: all are forms of *Parvati* or *Doorga mata*, the *Mater Montana* of Greece and Rome, an ephithet of Cybele or Vesta (according to Diodorus), as the guardian goddess of children, one of the characters of the Rajpoot "Mother of the Mount," whose shrine crowns many a pinnacle in Mewar:‡ and who, with the prolific Gouri is amongst the amiable forms of the universal mother, whose functions are more varied and extensive than her sisters of

* I was informed at Naples that four thousand of these were dug out of one spot, and I obtained while at Pæstum many fragments and heads of this goddess.

* Prichard's "Researches into the Physical History of Man," p. 369.

† The Baudhas of Tartary make no scruple of eating flesh.

‡ The vignette view in the valley of Oodipur shews one of these pinnacled temples dedicated to *Amba*.

Egypt and of Greece. Like the Ephesian Diana, Doorga wears the crescent on her head. She is also "the turreted Cybele," the guardian goddess of all places of strength (*doorga*)*, and like her she is drawn or carried by the lion. As Mata Jannavi 'the Mother of Births,' she is *Juno Lucina*: as Pudma, 'whose throne is the lotus,' she is the fair Isis of the Nile: as Tri-pura† 'governing the three worlds,' and Atma-devi, 'the Goddess of Souls,' she is the *Hecate Triformis* of the Greeks. In short, her power is manifested under every form from the birth, and all the intermediate stages until death; whether Jannavi, Gouri, or the terrific Cali, the Proserpine or Calligenia of the West.

Whoever desires to witness one of the most imposing and pleasing of Hindu festivals, let him repair to Oodipur, and behold the rites of the lotus-queen Pudma, the Gouri of Rajasthan.

Cheynt (*Sudi*) 8th, which, being after the *ides*, is the 23rd of the month, is sacred to *Devi*, the goddess of every tribe; she is called *Asokashtami*, and being the ninth night (*noratri*) from the opening of their Floralia, they perform the *homa*, or sacrifice of fire. On this day, a grand procession takes place to the *Chougan*, and every Rajpoot worships his tutelary divinity.

Cheynt (*Sudi*) 9th is the anniversary of Rama, the grand beacon of the solar race, kept with great rejoicings at Oodipur. Horses and elephants are worshipped, and all the implements of war. A procession takes place to the *Chougan*, and the succeed-

ing day, called the *Dussera* or tenth, is celebrated in Asoj.

The last days of spring are dedicated to *Camdeva*, the god of love. The scorching winds of the hot season are already beginning to blow, when Flora droops her head, and "the god of love turns anchorite;" yet the rose continues to blossom, and affords the most fragrant chaplets for the Rajpootnis, amidst all the heats of summer. Of this the queen of flowers, the jessamine (*chameli*) white and yellow, the *magra*, the *champaca*, that flourish in extreme heat, the ladies form garlands, which they twine in their dark hair, weave into bracelets, or wear as pendent collars. There is no city in the East where the adorations of the sex to *Camdeva* are more fervent than in "the city of the rising sun" (*Udyapura*). On the 13th and 14th of Cheyt they sing hymns handed down by the sacred bards:—

"Hail, god of the flowery bow!* hail,
"warrior with a fish on thy banner! hail,
"powerful divinity, who causeth the firmness
"of the sage to forsake him!"

"Glory to MADANA, to Cama,† the god
"of gods; to HIM by whom BRAHMA,
"VISHNU, SIVA, and INDRA are filled with
"emotions of rapture!"—*Bhavishya Pura-*
na.‡

Vysakh. There is but one festival in this month of any note, when the grand procession denominated the "*Nakarra ca aswari*," (from the equestrians being summoned, as

* *Doorga*, 'a fort;' as *Suvarna-doorg*, 'the golden castle,' &c. &c.

† Literally *Tripoli* 'the three cities,' *poora*, *polis*.

* Cupid's bow is formed of a garland of flowers.

† *Madana*, he who intoxicates with desire (*cama*), both epithets of the god of love. The festivals on the 13th and 14th are called *Madana triodasi* (the thirteenth) and *chaturdasi* (fourteenth).

‡ *Asiatic Researches*, vol. iii. p. 278.

already described, by the grand kettle-drums from the Tripolia), takes place; and this is against the canons of the Hindu church, being instituted by the present Rana in S. 1847, a memorable year in the calender. It was in this year, on the 2nd of Vysakh, that he commanded a repetition of the rites of GOURI, by the name of the *Little Gangore*; but this act of impiety was marked by a sudden rise of the waters of the Peshola, the bursting of the huge embankment, and the inundation of the lake's banks, to the destruction of one-third of the capital: life, property, mansions, trees, all were swept away in the tremendous rush of water, whose ravages are still marked by the site of streets and bazars now converted into gardens or places of recreation, containing thousands of acres within the walls, subdivided by hedges of the *cactus*, the natural fence of Mewar, which alike thrives in the valley or covers the most barren spots of her highest hills. But although the superstitious look grave, and add that a son was also taken from him on this very day, yet the Rana persists in maintaining the fete he established: the barge is manned, he and his chiefs circumnavigate the Peshola, regale on majaom, and terrify Varuna (the water-god) with the pyrotechnic exhibitions.

Although the court calendar of Oodipur notices only those festivals on which state processions occur, yet there are many minor fetes, which are neither unimportant nor uninteresting. We shall enumerate a few, both in Vysakh, Jeyt, and Asar, which are blank as to the "*Nakarra Aswari*."

On the 29th Vysakh, there is a fast common to India peculiar to the women, who

perform certain rites under the sacred fig-tree (the *vata* or *peepul*), to preserve them from widowhood; and hence the name of the fast *Savitri-vrata*.

On the second of Jeyt, when the sun is in the zenith, the Rajpoot ladies commemorate the birth of the sea-born goddess *Rambha*, the queen of the naiads or *Apsaras*,* whose birth, like that of Venus, was from the froth of the waters; and hence the Rajpoot bards designate all the fair messengers of heaven by the name of *Apsaras*, who summon the "chosen" from the field of battle, and convey him to the "mansion of the sun."†

On the 6th of Jeyt, the ladies have another festival called the *Aranya shashti*, because on this day those desirous of offspring walk in the woods (*aranya*) to gather and eat certain herbs. Sir W. Jones has remarked the analogy between this and the *Druidic* ceremony of gathering the mistletoe, (also on the *shashti*, or 6th day of the moon), as a preservative against sterility.

Asar, the initiative month of the periodical rains, has no particular festivity at Oodipur, though in other parts of India the *Ratha yatra*, or procession of the car of Vishnu or *Jagannatha* (lord of the universe) is well known: this is on the 2d and the 11th, "the night of the gods," when Vishnu (the sun) reposes four months.

Sawun, classically *Sravana*. There are

* *Ap*, 'water,' and *sara*, 'froth or essence.'

† The Romans held the calends of June (generally Jeyt) sacred to the goddess CARNA, significant of the sun. Carneus was the sun-god of the Celts, and a name of Apollo at Sparta, and other Grecian cities. The Carneia was a festival in honour of Apollo.

two important festivals, with processions, in this month.

The *third*, emphatically called "*the teej*," (*third*), is sacred to the mountain goddess *Parvati*, being the day on which, after long austerities, she was re-united to *Siva*: she accordingly declared it holy, and proclaimed that whoever invoked her on that day should possess whatever was desired. The *teej* is accordingly revered by the women, and the husbandman of Rajasthan, who deems it a most favourable day to take possession of land, or to re-inhabit a deserted dwelling. When on the expulsion of the predatory powers from the devoted lands of Mewar, proclamations were disseminated far and wide, recalling the expatriated inhabitants, they shewed their love of country by obedience to the summons. Collecting their goods and chattels, they congregated from all parts, but assembled at a common rendezvous to make their entry to the *hapota*, 'land of their sires,' on the *teej* of Sawun. On this fortunate occasion, a band of three hundred men, women, and children, with colours flying, drums beating, the females taking precedence with brass vessels of water on their heads, and chaunting the *suhaile*, (song of joy), entered the town of Kapasan, to revisit their desolate dwellings, and return thanks on their long-abandoned altars to *Parvati** for a happiness they had never contemplated.

Red garments are worn by all classes on

* The story of the vigils of *Parvati*, preparatory to her being re-united to her lord, consequent to her sacrifice as *Sati*, is the counterpart of the Grecian fable of *Cybele*, her passion for, and marriage with, the youth *Atys* or *Papas*, the *Baba* or universal father, of the Hindus.

this day, and at Jeypur clothes of this colour are presented by the Raja to all the chiefs. At that court the *teej* is kept with more honour than at Oodipur. An image of *Parvati* on the *teej*, richly attired, is borne on a throne by women chaunting hymns, attended by the prince and his nobles. On this day, fathers present red garments and stuffs to their daughters.

The 5th is the *Nagpanchami*, or day set apart for the propitiation of the chief of the reptile race, the *Naga* or serpent. Few subjects have more occupied the notice of the learned world than the mysteries of *Ophite* worship, which are to be traced wherever there existed a remnant of civilization, or indeed of humanity; among the savages of the savannahs* of America, and the magi of Fars, with whom it was the type of evil,—their *Ahrimanes*.† The *Nagas*, or serpent-genii of the Rajpoots, have a semi-human structure, precisely as *Diodorus* describes the snake-mother of the *Scythæ*, in whose country originated this serpent-worship, engrafted on the tenets of *Zerdusht*, of the *Puranas* of the priesthood of Egypt, and on the fables of early Greece. *Dupuis*, *Volney*, and other expounders of the mystery, have given an astronomical solution to what they deem a varied ramification of an ancient fable, of which that of Greece, "the dragon guarding the fruits of *Hesperides*," may be considered the most elegant version. Had these learned men seen those ancient sculptures in India, which represent "the fall," they might have changed their opinion. The

* How did a word of Persian growth come to signify "the boundless brake" of the new world?

† *Ari*, 'a foe'; *manoo*, 'man.'

traditions of the Jains or Budhists (originating in the land of the Takyacs,* or Turkis-than) assert the creation of the human species in pairs, called *joogal*, who fed of the ever-fructifying *calpa-vriksha*, which possesses all the characters of the Tree of Life, like it bearing

"Ambrosial fruit of vegetable gold,"

which was termed *amrita*, and rendered them immortal. A drawing, brought by Colonel Coombs, from a sculptured column in a cave temple in the south of India, represents the first pair at the foot of this ambrosial tree, and a serpent entwined among the heavily laden boughs, presenting to them some of the fruit from his mouth. The tempter appears to be at that part of his discourse, when

"———his words, replete with guile,
"Into her heart too easy entrance won;
"Fixed on the fruit she gazed."

This is a curious subject to be engraved on an ancient pagan temple; if Jain or Budhist, the interest would be considerably enhanced. On this festival, at Oodipur, as well as throughout India, they strew particular plants about the threshold, to prevent the entrance of reptiles.

RAKHI.—This festival, which is held on the last day of Sawun, was instituted in honour of the good genii, when Duryasa the sage instructed Saloni (the genius or nymph presiding over the month of Sawun,) to bind on *rakhis*, or bracelets, as charms to avert evil. The ministers of religion and females alone are privileged to bestow these charmed wristbands. The ladies of Rajasthan, either

by their handmaids or the family priests, send a bracelet as the token of their esteem to such as they adopt as brothers, who return gifts in acknowledgment of the honour. The claims thus acquired by the fair are far stronger than those of consanguinity: for illustration of which I may refer to an incident already related in the annals of this house.* Sisters also present their brothers with clothes on this day, who make an offering of gold in return.†

This day is hailed by the Brahmins as indemnifying them for their expenditure of silk and spangles, with which they decorate the wrists of all who are likely to make a proper return.

Bhadoon.—On the 3d there is a grand procession to the Chougan; and the 8th, or Ashtami, is the birth of Krishna, which will be described at large in an account of Nathdwara. There are several holidays in this month, when the periodical rains are in full descent; but that on the last but one (sudi 14, or 29th) is the most remarkable.

On this day‡ commences the worship of

* See p. 242.

† I returned from three to five pieces of gold for the *rakhis* sent by my adopted sisters; from one of whom, the sister of the Rana, I annually received this pledge by one of her handmaids; three of them I have yet in my possession, though I never saw the donor, who is now no more. I had, likewise, some presented through the family priest, from the Boondi queen-mother, with whom I have conversed for hours, though she was invisible to me; and from the ladies of rank of the chieftains' families, but one of whom I ever beheld, though they often called upon me for the performance of brotherly offices in consequence of such tie. There is a delicacy in this custom, with which the bond uniting the cavaliers of Europe to the service of the fair, in the days of chivalry, will not compare.

‡ Sacred to Vishnu, with the title of *Ananta*, or infinite—*Bhavishattara*. (See *Asiatic Researches*, vol. iii. p. 291.) Here Vishnu appears as 'lord of the manes.'

* This is the snake-race of India, the foes of the Pandus.

the ancestral manes (the Pitriswara, or *father-gods*) of the Rajpoots, which continues for fifteen days. The Rana goes to the cemetery at Ara, and performs at the cenotaph of each of his forefathers the rites enjoined, consisting of ablutions, prayers, and the

hanging of garlands of flowers, and leaves sacred to the dead, on their monuments. Every chieftain does the same amongst the altars of the "great ancients" (*burra boora*); or, if absent from their estates, they accompany their sovereign to Ara.

CHAPTER XXII.

Festivals continued.—Adoration of the sword: its Scythic origin.—The Dussera, or military festival: its Scythic origin.—Toruns or triumphal arcs.—Ganesa of the Rajpoots and Janus of the Romans.—Worship of arms: of the magic brand of Mewar, compared with the enchanted sword, Tirsing, of the Edda.—Birth of Ku-mara, the Rajpoot Mars, compared with the Roman divinity.—Birth of Ganga: her analogy to Pallas.—Adoration of the Moon.—Worship of Lacshmi, or Fortune,—of Yama, or Pluto.—Dewali, or festival of Lamps, in Arabia, in China, in Egypt, and in India.—Annacuta and Jalyatra.—Festivals sacred to the Ceres and Neptune of the Hindus.—Festival of the Autumnal Equinox.—Reflections on the universal worship of the elements, Fire, Light, water.—Festival sacred to Mithras or Vishnu, as the sun.—The Phallus: its etymology.—Rajpoot doctrine of the Triad.—Symbols Vishnu, as the sun-god: his messenger Garuda, the eagle: his charioteer Aruna, or the dawn.—Sons of Aruna.—Fable analogous to that of Icarus.—Rites of Vishnu on the Vernal Equinox and Summer Solstice.—Dolayatra, or Festival of the Ark: compared with the ark of Osiris, and Argonautic expedition of the Greeks.—Etymology of Argonaut.—Ethiopia the Lanka of the Hindus.—Their sea-king, Sagara.—Rama or Ramesa, chief of the Cushite races of India.—Ramesa of the Rajpoots and Rameses of Egypt compared.—Reflections.

KHARGA SHAPNA, *Worship of the Sword.*—The festival in which this imposing rite occurs is the *Noratri*,* sacred to the god of war, commencing on the first of the month Asoj. It is essentially martial, and confined to the Rajpoot, who on the departure of the monsoon finds himself at liberty to indulge his passion whether for rapine or revenge,

* *Noratri* may be interpreted the *nine days'* festival, or the '*new night*.'

both which in these tropical regions are necessarily suspended during the rains. Arguing from the order of the passions, we may presume that the first objects of emblematic worship were connected with war, and we accordingly find the highest reverence paid to arms by every nation of antiquity. The Scythic warrior of Central Asia, the intrepid Gete, admitted no meaner representative of the god of battle than his

own scimitar.* He worshipped it, he swore by it; it was buried with him, in order that he might appear before the martial divinity in the other world as became his worshipper on earth: for the Gete of Transoxiana, from the earliest ages, not only believed in the soul's immortality, and in the doctrine of rewards and punishments hereafter, but, according to the father of history, he was a monotheist; of which fact he has left a memorable proof in the punishment of the celebrated Anacharsis, who, on his return from a visit to Thales and his brother philosophers of Greece, attempted to introduce into the land of the Sacæ (*Sakatai*) the corrupted polytheism of Athens.

If we look westward from this the central land of earliest civilization, to Dacia, Thrace, Pannonia, the seats of the Thyssagetæ or western Getes, we find the same form of adoration addressed to the emblem of Mars, as mentioned by Xenophon in his memorable *retreat*, and practised by Alaric and his Goths, centuries afterwards, in the Acropolis of Athens. If we transport ourselves to the shores of Scandinavia, amongst the Cimbri and Getes of Jutland, to the *Ultima Thule*,

wherever the name of Gete prevails, we shall find the same adoration paid by the Getic warrior to his sword.

The Frisian Frank, also of Gothic race, adhered to this worship, and transmitted it with the other rites of the Getic warrior of the Jaxartes; such as the adoration of the steed, sacred to the sun, the great god of the Massagetæ, as well as of the Rajpoot, who sacrificed it at the annual feast, or with his arms and wife burnt it on his funeral pile. Even the kings of the 'second race' kept up the religion of their Scythic sires from the Jaxartes, and the bones of the war-horse of Chilperic were exhumed with those of the monarch. These rites, as well as those long-cherished chivalrous notions, for which the Salian Franks have ever been conspicuous, had their birth in Central Asia; for though contact with the more polished Arab softened the harsh character of the western warrior, his thirst for glory, the romantic charm which fed his passion, and his desire to please the fair, he inherited from his ancestors on the shores of the Baltic, which were colonized from the Oxus. Whether Charlemagne addressed his sword as *Joyeuse*,* or the Scandinavian hero Angantyr as the enchanted blade *Tirsing* (*Hjalmar's bane*), each came from one common origin, the people which invented the custom of *Kharga Shapna*, or 'adoration of the sword.' But neither the faulchion "made by the dwarfs for Suafurlama," nor the redoubted sword of Bayard with which he dubbed the first Francis,—not even the enchanted brand of Ariosto's hero, can for a moment compare with the double-edged *khanda* (scimitar)

* "It was natural enough," says Gibbon, "that the Scythians should adore with peculiar devotion the god of war; but as they were incapable of forming either an abstract idea, or a corporeal representation, they worshipped their tutelary deity under the symbol of an iron cimier. If the rites of Scythia were practised on this solemn occasion, (a) a lofty altar, or rather pile of faggots, three hundred yards in length and in breadth, was raised in a spacious plain; and the sword of Mars was placed erect on the summit of this rustic altar, which was annually consecrated by the blood of sheep, horses, and of the hundredth captive."—*Gibbon's Roman Empire*, vol. vi. p. 43.

(a) Attila dictating the terms of peace with the envoys of Constantinople, at the city of Margus, in Upper Moesia.

* St. Palaye, *Memoirs of Ancient Chivalry*, p. 305.

annually worshipped by the chivalry of Mewar. Before I descant on this monstrous blade, I shall give an abstract of the ceremonies on each of the *nine days* sacred to the god of war.

On the 1st of Asoj, after fasting, ablution, and prayer, on the part of the prince and his household, the double-edged *khanda* is removed from the hall of arms (*ayudhasala*), and having received the homage (*pooja*) of the court, it is carried in procession to the *Kishenpol* (gate of Kishen), where it is delivered to the *Raj-Jogi*,* the *Mahunts*, and band of *Jogis* assembled in front of the temple of Devi 'the goddess,' adjoining the portal of Kishen.† By these, the monastic militant adorers of Heri, the god of battle, the brand emblematic of the divinity is placed‡ on the altar before the image of his divine consort. At three in the afternoon the *nakarras*, or grand kettle-drums, proclaim from the *Tripolia*§ the signal for the assemblage of the chiefs with their retainers; and the Rana and his cavalcade proceed direct to the stables, when a buffalo is sacrificed in honour of the war-horse. Thence the procession moves to the temple of Devi, where the Raja Krishen (*Godi*), has preceded. Upon this, the Rana seats himself close to the *Raj Jogi*, presents two pieces of silver and a coco-nut, performs homage to the sword (*kharga*), and returns to the palace.

* *Raj Jogi* is the chief of the ascetic warriors; the *Mahunts* are commanders. More will be said of this singular society when we discuss the religious institutions of Mewar.

† The god KRISHNA is called *Kishen* in the dialects.

‡ This is the *shapna* of the sword, literally its inauguration or induction, for the purposes of adoration.

§ *Tripolia*, or triple portal.

Asoj 2d. In similar state he proceeds to the Chougan, their *Champ de Mars*, where a buffalo is sacrificed; and on the same day another buffalo victim is felled by the nervous arm of a Rajpoot, near the *Torunpol*, or triumphal gate. In the evening the Rana goes to the temple of AMBA MATA, the universal mother, when several goats and buffaloes bleed to the goddess.

The 3d.—Procession to the Chougan, when another buffalo is offered; and in the afternoon five buffaloes and two arms are sacrificed to *Harsid Mata*.

On the 4th, as on every one of the nine days, the first visit is to the *Champ de Mars*: the day opens with the slaughter of a buffalo. The Rana proceeds to the temple of Devi, when he worships the sword, and the standard of the *Raj Jogi*, to whom, as the high-priest of Siva, the god of war, he pays homage, and makes offering of sugar, and a garland of roses. A buffalo having been previously fixed to a stake near the temple, the Rana sacrifices him with his own hand, by piercing him from his travelling throne (raised on men's shoulders and surrounded by his vassals) with an arrow. In the days of his strength, he seldom failed almost to bury the feather in the flank of the victim; but on the last occasion, his enfeebled arm made him exclaim with Prithwi-Raj, when, captive and blind, he was brought forth to amuse the Tatar despot: "I draw not the bow as in the days of yore."

On the 5th, after the usual sacrifice at the Chougan, and an elephant-fight, the procession marches to the temple of *Asa-purna* (Hope); a buffalo and a ram are

offered to the goddess adored by all the Rajpoots, and the tutelary divinity of the Chohans. On this day, the lives of some victims are spared at the intercession of the Nuggur-Seth, or chief-magistrate, and those of his faith, the Jains.

On the 6th, the Rana visits the Chougan, but makes no sacrifice. In the afternoon, prayers and victims to Devi; and in the evening the Rana visits *Bikhiari Nath*, the chief of the *Kanfora Jogis*, or split-ear ascetics.

The 7th.—After the daily routine at the Chougan, and sacrifices to Devi (the goddess of destruction), the chief equerry is commanded to adorn the steeds with their new caparisons, and lead them to be bathed in the lake. At night, the sacred fire (*homa*) is kindled, and a buffalo and a ram are sacrificed to Devi; the Jogis are called up and feasted on boiled rice and sweetmeats. On the conclusion of this day, the Rana and his chieftains visit the hermitage of Sukria Baba, an anchorite of the Jogi sect.

8th.—There is the *homa*, or fire-sacrifice in the palace. In the afternoon, the prince, with a select cavalcade, proceeds to the village of Sameena, beyond the city-walls, and visits a celebrated Gosaen.*

9th.—There is no morning procession. The horses from the royal stables, as well as those of the chieftains, are taken to the lake, and bathed by their grooms, and on return from purification they are caparisoned in their new housings, led forth, and receive

* On this day, sons visit and pay adoration to their fathers. The diet is chiefly of vegetables and fruits. Brahmins with their unmarried daughters are feasted, and receive garments called *choonduree* from their chiefs.

the homage of their riders, and the Rana bestows a largess on the master of the horse, the equerries, and grooms. At three in the afternoon, the nakarras having thrice sounded, the whole state insignia, under a select band, proceed to Mount Matachal, and bring home the sword. When its arrival in the court of the palace is announced, the Rana advances and receives it with due homage from the hands of the *Raj Jogi*, who is presented with a *khelat*; while the *mahunt*, who has performed all the austerities during the nine days, has his *patera** filled with gold and silver coin. The whole of the Jogis are regaled, and presents are made to their chiefs. The elephants and horses again receive homage, and the sword, the shield, and spear, are worshipped within the palace. At three in the morning the prince takes repose.

The 10th, or *Dussera*,† is a festival universally known in India, and respected by all classes, although entirely military, being commemorative of the day on which the deified Rama commenced his expedition to Lanka for the redemption of Seeta;‡ the

* The Jogi's *patera* is not so revolting as that of their divinity Hari (the god of war), which is the human cranium; this is a hollow gourd.

† From *dus* or *dos*, the numeral *ten*: the tenth.

‡ In this ancient story we are made acquainted with the distant maritime wars which the princes of India carried on. Even supposing Ravana's abode to be the insular Ceylon, he must have been a very powerful prince to equip an armament sufficiently numerous to carry off from the remote kingdom of *Koshula* the wife of the great king of the Suryas. It is most improbable that a petty king of Ceylon could wage equal war with a potentate who held the chief dominion of India; whose father, *Dasaratha*, drove his victorious car (*ratha*) over every region (*desa*), and whose intercourse with the countries beyond the *Brahmaputra* is distinctly to be traced in the *Ramayana*.

"tenth of Asoj" is consequently deemed by the Rajpoot a fortunate day for warlike enterprize. The day commences with a visit from the prince or chieftain to his spiritual guide. Tents and carpets are prepared at the Chougan or Matachal mount, where the artillery is sent; and in the afternoon, the Rana, his chiefs and their retainers, repair to the *field of Mars*, worship the *kajri* tree, liberate the *niltach* or jay (sacred to Rama), and return amidst a discharge of guns.

11th. In the morning, the Rana, with all the state insignia, the kettledrums sounding *in the rear*, proceeds towards the Matachil mount, and takes the muster of his troops, amidst discharges of cannon, tilting, and display of horsemanship. The spectacle is imposing even in the decline of this house. The hilarity of the party, the diversified costume, the various forms, colours, and decorations of the turbans, in which some have the heron plume, or sprigs from some shrub sacred to the god of war; the clusters of lances, shining matchlocks, and black bucklers, the scarlet housings of the steeds, and waving pennons, recal forcibly the glorious days of the devoted Sanga, or the immortal Pertap, who on such occasions collected round the black *changi* and crimson banner of Mewar a band of sixteen thousand of his own kin and clan, whose lives were their lord's and their country's. The shops and bazars are ornamented with festoons of flowers and branches of trees, while the costliest cloths and brocades are extended on screens, to do honour to their prince; the *torun* (or triumphal arch) is placed before the tent, on a column of which he places

one hand as he alights, and before entering makes several circumambulations. All present offer their *nuzzurs* to the prince, the artillery fires, and the bards raise "the song of praise," celebrating the glories of the past; the fame of Samra, who fell with thirteen thousand of his kin on the Caggar; of Ursi and his twelve brave sons, who gave themselves as victims for the salvation of Cheetore; of Koombho, Lakha, Sanga, Pertap, Umra, Raj, all descended of the blood of Rama, whose exploits, three thousand five hundred years before, they are met to celebrate. The situation of Matachal is well calculated for such a spectacle, as indeed is the whole ground from the palace through the Delhi portal to the mount, on which is erected one of the several castles commanding the approaches to the city. The fort is dedicated to *Mata*, though it would not long remain stable (*uchal*) before a battery of thirty-six pounders. The guns are drawn up about the termination of the slope of the natural glacis; the Rana and his court remain on horseback half up the ascent; and while every chief or vassal is at liberty to leave his ranks, and "witch the world with noble horsemanship," there is nothing tumultuous, nothing offensive in their mirth.

The steeds purchased since the last festival are named, and as the cavalcade returns, their grooms repeat the appellations of each as the word is passed by the master of the horse; as *Baj Raj*, 'the royal steed;' *Hymor*, 'the chief of horses;' *Manika*, 'the gem;' *Bujra*, 'the thunderbolt,' &c. &c. On returning to the palace, gifts are presented by the Rana to his chiefs. The Chohan

chief of Kotario claims the apparel which his prince wears on this day, in token of the fidelity of his ancestor to the minor, Oody Sing, in Akber's wars. To others, a fillet or *balabund* for the turban is presented; but all such compliments are regulated by precedent or immediate merit.

Thus terminates the *noratri* festival sacred to the god of war, which in every point of view is analogous to the autumnal festival of the Scythic warlike nations, when these princes took the muster of their armies, and performed the same rites to the great celestial luminary.* I have presented to the antiquarian reader these details, because it is in minute particulars that analogous customs are detected. Thus the temporary *torun*, or triumphal arch, erected in front of the tent at *Mount Matachal*, would scarcely claim the least notice, but that we discover even in this emblem the origin of the triumphal arches of antiquity, with many other rites which may be traced to the Indo-Scythic races of Asia. The *torun* in its original form consisted of two columns and an architrave, constituting the number *three*, sacred to Hari, the god of war. In the progress of the arts, the architrave gave way to the

Hindu arch, which consisted of two or more ribs without the key-stone, the apex being the perpendicular junction of the archivaults; nor is the arc of the *torun* semicircular, or any segment of a circle, but with that graceful curvature which stamps with originality one of the arches of the Normans, who may have brought it from their ancient seats on the Oxus, whence it may also have been carried within the Indus. The cromlech, or trilithic altar in the centre of all those monuments called Druidic, is most probably *toruns*, sacred to the Sun-god Belenus, like Hur, or Bal-siva, the god of battle, to whom as soon as a temple is raised, the *torun* is erected, and many of these are exquisitely beautiful.*

An interesting essay might be written on *portes* and *toruns*, their names and attributes and the genii presiding as their guardians. Amongst all the nations of antiquity, the portal has had its peculiar veneration: to pass it was a privilege regarded as a mark of honour. The Jew Haman, in the true oriental style, took post at the king's gate as an inexpugnable position. The most pompous court in Europe takes its title from its *porte*,† where, as at Oodipur, all alight. The *tripolia*, or triple portal, the entry to the magnificent terrace in front of the Rana's palace, consists, like the Roman arcs of triumph, of three arches, still preserving the numeral sacred to the god of battle, one of whose titles is *TRIPOORI*, which may be rendered *Tripoli*, or lord of the *three*

* "A la premiere lune de chaque annee, tous ces officiers, grands et petits, tenoient une assemblée generale a la cour du Tanjou, et y faisoient un sacrifice solemnel: a la cinquieme lune, ils s'assembloient a Lumtching, ou ils sacrifioient au ciel, a la terre, aux esprits, et aux ancetress. Il se tenoit encore une grande assemblée a Tai-lin dans l'automne, parce qu'alors les chevaux étoient plus grass, et on y faisoit en meme-tems le denombrement des hommes et des troupeaux; mais tous les jours le Tanjou sortoit de son camp, le matin pour adorer le soleil, et le soir la lune. Sa tente étoit placee a gauche, comme le cote le plus honorable chez ces peuples, et regardoit le couchant."—*Avant J. C.* 209.—*L' Histoire Generale des Huns*, vol. i. p. 24.

* I shall give an engraving of one at a future period.

† Hence may be found a good etymology of *janizary*, the guardain of the *serai*, a title left by the lords of Eastern Rome for the *Porte*.

places of abode, or cities, but applied in its extensive sense to the three worlds, heaven, earth, and hell. From the Sanscrit *Pola*, we have the Greek *Pules a gate*, or pass; and in the guardian or *Polioh*, the *Puloro s* or *porter*; while to this *langue mere* our own language is indebted, not only for its *portes* and *porters*, but its doors (*dware*). *Pylos* signified also a pass; so in Sanscrit these natural barriers are called *Palas*, and hence the poetical epithet applied to the aboriginal mountain tribes of Rajasthan, namely, *Pali-pati* and *Pal-indra*, 'lords of the pass.'

One of the most important of the Roman divinities was *Janus*, whence *Januæ*, or portals, of which he was the guardian. A resemblance between the *Ganesa* of the Hindu pantheon and the Roman *Janus* has been pointed out by Sir W. Jones, but his analogy extended little beyond nominal similarity. The fable of the birth of *Ganesa* furnishes us with the origin of the worship of *Janus*, and as it has never been given, I shall transcribe it from the bard Chund. *Ganesa* is the chief of the *genii** attendant on the god of war, and was expressly formed by *Oomia*, the Hindu *Juno*, to guard the entrance of her caverned retreat in the *Caucasus*, where she took refuge from the tyranny of the lord of *Cailasa* (*Olympus*), whose throne is fixed amidst eternal snows on the summit of this peak of the gigantic *Caucasus* (*Kho-kasa*).†

"Strife arose between Mahadeva and the

* In Sanskrit *gen* (pronounced as *gun*), the *jin* of the Persians, transmuted to *genii*; here is another instance in point of the alternation of the initial; and softened by being transplanted from Indo-Scythia to Persia, as *Ganes* was *Janus* at Rome.

† The *Casia Montes* of Ptolemy.

"faithful *Parvati*: she fled to the mountains and took refuge in a cave. A crystal fountain tempted her to bathe, but shame was awakened; she dreaded being seen. Rubbing her frame, she made an image of man; with her nail she sprinkled it with the water of life, and placed it as guardian at the entrance of the cave." Engrossed with the recollection of *Parvati*,* *Siva* went to *Kartika*† for tidings of his mother, and together they searched each valley and recess, and at length reached the spot where a figure was placed at the entrance of a cavern. As the chief of the gods prepared to explore this retreat, he was stopped by the *Polioh*. In a rage he struck off his head with his discus (*chakra*), and in the gloom discovered the object of his search. Surprised and dismayed, she demanded how he obtained ingress: "was there no guardian at the entrance?" The furious *Siva* replied, that he had cut off his head. On hearing this, the mountain-goddess was enraged, and weeping, exclaimed, "You have destroyed my child." The god, determined to recall him to life, decollated a young elephant, replaced the head he had cut off, and naming

* *Parvati* 'the mountain goddess,' was called *Sati*, or 'the faithful' in her former birth. She became the mother of *Jamvi*, the river (*gunga*) goddess.

† *Kartika*, the son of *Siva* and *Parvati*, the *Jupiter* and *Juno* of the Hindu theogony, has the leading of the armies of the gods, delegated by his father; and his mother has presented to him her peacock, which is the steed of this warlike divinity. He is called *Kartika* (*Cartikeya*) from being nursed by six females called *Krittika*, who inhabit six of the seven stars composing the constellation of the *Wain*, or *Ursa Major*. Thus the Hindu *Mars*, born of *Jupiter* and *Juno*, and nursed by *Ursa Major*, is, like all other theogonies, an astronomical allegory. There is another legend of the birth of *Mars*, which I shall give in the text.

him *Ganesa*, decreed that in every resolve his name should be the first invoked.

Invocation of the Bard to Ganesa.

"Oh, Ganesa ! thou art a mighty lord ;
"thy single tusk* is beautiful, and demands
"the tribute of praise from the Indra of
"song.† Thou art the chief of the human
"race ; the destroyer of unclean spirits ;
"the remover of fevers, whether daily or
"tertian. Thy bard sounds thy praise ; let
"my work be accomplished !"

Thus Ganesa is the chief of the *Dii minores* of the Hindu pantheon, as the etymology of the word indicates,‡ and like Janus, was entrusted with the gates of heaven ; while of his right to preside over peace and war, the fable related affords abundant testimony. Ganesa is the first invoked and propitiated§ on every undertaking, whether warlike or pacific. The warrior implores his counsel ; the banker indites his name at the commencement of every letter ; the architect places his image in the foundation of every edifice ; and the figure of Ganesa is either sculptured or painted at the door of every house as a protection against evil. Our Hindu Janus is represented as four-armed, and holding the disk (*chakra*), the war-shell, the club, and the lotus. Ganesa is not, however, *bifrons*, like the Roman guardian of portals. In every transaction he is *ad*, or the first, though the Hindu does not, like the Roman, open the year with his name.

* This elephant-headed divinity has but one tusk.

† The bard thus modestly designates himself.

‡ Chief (*esa*, *isa*, or *iswara*) of the *gana* (*genii*) or attendants on Siva.

§ So he was at Rome, and his statue held the keys of heaven in his right hand, and, like Ganesa, a rod (*the unkoos*) in his left.

I shall conclude with remarking, that one of the portes of every Hindu city is named the *Ganesa Pol*, as well as some conspicuous entrance to the palace : thus Oodipur has its *Ganesa dwara*, who also gives a name to the hall the *Ganesa deori* ; and his shrine will be found on the ascent of every sacred mount, as at Aboo, where it is placed close to a fountain on the abrupt face about twelve hundred feet from the base. There is likewise a hill sacred to him in Mewar called *Ganesa Gir*, tantamount to the *mons janiculum* of the eternal city. The companion of this divinity is a rat, who indirectly receives a portion of homage, and with full as much right as the bird emblematic of Minerva.

We have abandoned the temple of the warlike divinity (*Devi*), the sword of Mars, and the triumphal *torun*, to invoke Ganesa. It will have been remarked that the Rana aids himself to dismount by placing his hand on one of the columns of the *torun*, an act which is pregnant with a martial allusion, as are indeed the entire ceremonials of the "worship of the sword."

It might be deemed folly to trace the rites and superstitions of so remote an age and nation to Central Asia ; but when we find the superstitions of the Indo-Scythic Gete prevailing within the Indus, in Dacia, and on the shores of the Baltic, we may assume their common origin ; for although the worship of arms has prevailed among all warlike tribes, there is a peculiar respect paid to the sword amongst the Getic races. The Greeks and Romans paid devotion to their arms, and swore by them. The Greeks brought their habits from ancient Thrace,

where the custom existed of presenting as the greatest gift, that peculiar kind of sword called *acinaces*, which we dare not derive from the Indo-Scythic or Sanscrit *asi*, a sword. When Xenophon, on his retreat, reached the court of Seuthes, he agreed to attach his corps to the service of the Thracian. His officers on introduction, in the true oriental style, presented their *nuzzurs*, or gifts of homage, excepting Xenophon, who, deeming himself too exalted to make the common offering, presented his sword, probably only to be touched in recognition of his services being accepted. The most powerful oath of the Rajpoot, next to his sovereign's throne (*gadi ca an*), is by his arms, *ya sil ca an*, 'by this weapon!' as, suiting the action to the word, he puts his hand on his dagger, never absent from his girdle. *Dhal, turwar ca an*, 'by my sword and shield!' The shield is deemed the only fit vessel or salver on which to present gifts; and accordingly at a Rajpoot court, shawls, brocades, scarfs, and jewels are always spread before the guest on bucklers.*

In the Runic "incantation of Hervor," daughter of Angantyr, at the tomb of her father, she invokes the dead to deliver the enchanted brand *Trising*, or "*Hialmar's bane*," which according to Getic custom, was buried in his tomb; she adjures him and his brothers "*by all their arms, their shields, &c.*" It is depicted with great force, and, translated, would deeply interest a Rajpoot, who might deem it the spell by

which the *Khanda* of HAMIRA, which he annually worships, was obtained.

INCANTATION.

Hervor. "Awake, Angantyr! Hervor, "the only daughter of thee and Suafu, deth "awaken thee. Give me out of the tomb "the tempered sword which the dwarfs "made for Suafurlama.

"Can none of Eyvors'* sons speak with "me out of the habitations of the dead? "Hervardur,* Hurvardur?"*

The tomb at length opens, the inside of which appears on fire, and a reply is sung from within:

Angantyr. "Daughter Hervor, full of "spells to raise the dead, why dost thou call "so? I was not buried either by father or "friends; two who lived after me got *Tir-sing*, one of whom is now in possession "thereof."

Hervor.—"The dead shall never enjoy rest "unless Angantyr deliver me *Tir-sing*, that "cleaveth shields, and killed *Hialmar*."†

Angantyr. "Young maid, thou art of "manlike courage, who dost rove by night "to tombs, with spear engraven with magic "spells,‡ with helm and coat of mail, be- "fore the door of our hall."

* All these proper names might have Oriental etymologies assigned to them; Eyvor-sail is the name of a celebrated Rajpoot hero of the Bhatti tribe, who were driven at an early period from the very heart of Scythia, and are of Yadu race.

† This word can have a Sanskrit derivation from *hya*, 'a horse'; *marna*, 'to strike or kill'; *Hialmar*, 'the horse-slayer.'

‡ The custom of engraving incantations on weapons is also from the East, and thence adopted by the Mahomedan, as well as the use of phylacteries. The name of the goddess guarding the tribe is often inscribed, and I have had an entire copy of the *Bhageat Gita* taken from the turban of a Rajpoot killed in action: in like manner the Mahomedans place therein the *Koran*.

* The Gothic invaders of Italy inaugurated their monarch by placing him upon a shield, and elevating him on their shoulders in the midst of his army.

Hervor.—"It is not good for thee to hide
"it."

Angantyr.—"The death of *Hialmar** lies
"under my shoulders; it is all wrapt up in
"fire: I know no maid that dares to take
"this sword in hand."

Hervor.—"I shall take in hand the sharp
"sword, if I may obtain it. I do not think
"that fire will burn which plays about the
"site of deceased men."†

Angantyr.—"Take and keep *Hialmar's*
"bane: touch but the edges of it, there is
"poison in them both;‡ it is a most cruel
"devourer of men."§

Tradition has hallowed the two-edged
sword (*khanda*) of Mewar, by investing it
with an origin as mysterious as "the bane
of *Hialmar*." It is supposed to be the en-
chanted weapon fabricated by *Viswacarma*,||
with which the Hindu Proserpine girded
the founder of the race, and led him forth to
the conquest of Cheetore.¶ It remained

the great heir-loom of her princes till the
sack of Cheetore by the Tatar Alla, when
Rana Ursi and eleven of his brave sons
devoted themselves at the command of the
guardian goddess of their race, and their
capital falling into the hands of the invader,
the last scion of Bappa became a fugitive
amidst the mountains of the west. It was
then the Tatar inducted the Sonigurra Mal-
deo, as his lieutenant, into the capital of
the Ghelotes. The most celebrated of
the poetic chronicles of Mewar gives an
elaborate description of the subterranean
palace in Cheetore, in one of whose
entrances the dreadful sacrifice was per-
petuated to save the honour of Pudmini
and the fair of Cheetore from the brutalized
Tatars.* The curiosity of Maldeo was more
powerful than his superstition, and he deter-
mined to explore these hidden abodes, though
reputed to be guarded by the serpent genii
attendant on *Nagnecha*, the ancient divinity
of its *Takshac* founders.† Whether it was
through the identical caverned passage, and
over the ashes of those martyred *Kamunis*,
that he made good his way into those rock-
bound abodes, the legend says not; but
though

* The metaphorical name of the sword *Tising*.

† I have already mentioned these fires (see p. 57),
which the northern nations believed to issue from the
tombs of their heroes, and which seemed to guard their
ashes; them they called *Hauga Ellár*, or 'the sepul-
chral fires,' and they were supposed more especially to
surround tombs which contained hidden treasures.
These supernatural fires are termed *Shahaba* by the
Rajpoots. When the intrepid Scandinavian maiden
observes that she is not afraid of the flame burning her,
she is bolder than one of the boldest Rajpoots, for *Sri-
Kishen*, who was shocked at the bare idea of going
near these sepulchral lights, was one of three non-
commissioned officers who afterwards led thirty-two
firelocks to the attack and defeat of 1,500 Pindarries.

‡ Like the Rajpoot *Khanda*, *Tising* was double-
edged; the poison of these edges is a truly Oriental
idea.

§ This poem is from the *Hervarar Saga*, an ancient
Icelandic history. See *Edda*, vol. ii. p. 192.

|| The Vulcan of the Hindus.

¶ For an account of the initiation to arms of
Bappa, the founder of the Ghelotes, see p. 173.

* See p. 205.

† The *Mori* prince, from whom Bappa took Cheetore,
was of the *Tak* or *Takshac* race, of whom *Nagnecha*,
or *Nagini Mata* was the mother, represented as half
woman and half serpent; the sister of the mother of
the Scythic race, according to their legends; so that
the deeper we dive into these traditions, the stronger
reason we shall find to assign a Scythic origin to all
these tribes. As *Bappa*, the founder of the Ghelotes,
retired into Scythia and left his heirs to rule in India,
I shall find fault with no antiquary, who will throw
overboard all the connection between *Kanaksen*, the
founder of the Ballabhi empire, and *Sumitra*, the last
of Rama's line. Many rites of the Rana's house are
decidedly Scythic.

"In darkness, and with danger's compassed round,
"And solitude,"

the intrepid Maldeo paused not until he had penetrated to the very bounds of the abyss, where in a recess he beheld the snaky sorceress and her sister crew seated round a cauldron, in which the materials of their incantation were solving before a fire that served to illumine this abode of horror. As he paused, the reverberation of his footsteps caused the infernal crew to look athwart the palpable obscure of their abode, and beholding the audacious mortal, they demanded his intent. The valiant Sonigurra replied that he did not come as a spy,

"With purpose to explore or to disturb
"The secrets of their realm,"

but in search of the enchanted brand of the founder of the Gehlotes. Soon they made proof of Maldeo's hardihood. Uncovering the cauldron, he beheld a sight most appalling: amidst divers fragments of animals was the arm of an infant. A dish of this horrid repast was placed before him, and a silent signal made for him to eat. He obeyed, and returned the empty platter: it was proof sufficient of his worth to wear the enchanted blade, which, drawn forth from its secret abode, was put into the hand of Maldeo, who bowing, retired with the trophy.

Rana Hamira recovered this heir-loom of his house, and with it the throne of Cheetore, by his marriage with the daughter of the Sonigurra, as related in the annals.* Another version says it was Hamira himself who obtained the enchanted sword, by his incantations to Charuni Devi, or the goddess of the bards, whom he worshipped.

We shall conclude this account of the

* See p. 208.

military festival of Mewar with the birth of *Kumara*, the god of war, taken from the most celebrated of their mythological poems, the *Ramayana*, probably the most ancient book in the world. "Mera, daughter of "Mera, became the spouse of Himavati, "from whose union sprung the beauteous "Ganga, and her sister Ooma. Ganga was "sought in marriage by all the celestials; "while Ooma, after a long life of austerity, "was espoused by *Roodra*."* But neither sister was fortunate enough to have offspring, until Ganga became pregnant by HUTA-SHANA (regent of fire), and "KUMARA, resplendent as the sun, illustrious as the "moon, was produced from the side of "Ganga." The gods, with Indra at their head, carried him to the *Krittikas*† to be nursed, and he became their joint care. "As he resembled the fire in brightness, he "received the name of Scanda, when the "immortals, with AGNI (fire) at their head, "anointed him as *general of the armies of the "gods*."‡—"Thus (the bard Valmika speaks),

* One of the names of the divinity of war, whose images are covered with vermillion in imitation of blood. (Qy the German *roodur*, 'red.')

† The Pleiades.

‡ The festival of the birth of this son of Ganga, or *Janvri* is on the 10th of *Jeyt*. Sir W. Jones gives the following couplet from the *Sancha*; "On the 10th "of *Jyaishtha*, on the bright half of the month, on the "day of MANGALA, (a) son of the earth, when the "moon was in Hasta, this daughter of *Jahnu* brought "from the rocks, and ploughed over the land inhabited "by mortals."

(a) MANGALA is one of the names (and perhaps one of the oldest) of the Hindu Mars (*Kumara*), to whom the *Wodensdag* of the Northmen, the *Mardi* of the French, the *dies Martis* of the Romans, are alike sacred. *Mangala* also means 'happy,' the reverse of the origin of *Mangul*, said to mean 'sad.' The juxtaposition of the Rajpoot and Scandinavian days of the week will shew that they have the same origin:

"oh ! Rama, have I related the story of the
"production of *Kumar*."

This is a very curious relic of ancient mythology, in which we may trace the most material circumstances of the birth of the Roman divinity of war. *Kumara* (*Mars*) was the son of *Jannuvi* (*Juno*), and born, like the Roman, without sexual intercourse, but by the agency of *Vulcan* (regent of fire). *Kumara* has the peacock (sacred to *Juno* likewise) as his companion ; and as the Grecian goddess is feigned to have her car drawn by peacocks, so *Ku-mara* (the evil-striker) has a peacock for his steed.

Ganga, 'the river goddess,' has some of the attributes of *Pallas*, being like the Athenian maid (*Ganga* never married) born from the head of *Jove*. The bard of the silver age makes her fall from a glacier of *Kailas* (*Olympus*) on the head of the father of the gods, and remain many years within the folds of his tiara (*jata*), until at length being liberated, she was precipitated into the plains of *Aryavarta*. It was in this escape that she burst her rocky barrier (the *Himalaya*), and on the birth of *Kumara* exposed those veins of gold called *jambunadi*, in colour like the jambufruit, probably alluding to the veins of gold discovered in the rocks of the *Ganges* in those distant ages.

Rajpoot.	Scandinavian and Saxon.
Surya-war.....	Sun-day.
Som, or Indu-war.....	Moon-day.
Bud-war.....	Tues-day.
Mangal-war.....	Wodens-day
Vrishpat-war (a).....	Thors-day.
Sucra-war (b).....	Frey-day.
Sani, or } Sanichra }	-war.....Satur-day.

(a) *Vrihus-pati*, 'he who rides on the bull,' the steed of the Rajpoot god of war.

(b) *Sucra* is a Cyclop, regent of the planet *Venus*.

The last day of the month *Asoj* ushers in the Hindu winter (*Surd-rit*). On this day, nothing but white vestments and silver (*chandi*) ornaments are worn, in honor of the moon (*Chandra*), who gives his* name to the

" ————— Pale and common drudge

" 'Tween man and man."

This year there was an entire intercalary month : such are called *Luna*. There is a procession of all the chiefs to the *Chougan* ; and on their return, a full court is held in the great hall, which breaks up with "obeisance to the lamp" (*jote ca moojra*), whose light each reverences when the candles are lit at home, every Rajpoot, from the prince to the owner of a "skin (*chursa*) of land," seated on a white linen cloth, should worship his tutelary divinity, and feed the priests with sugar and milk.

CARTICA.—This month is peculiarly sacred to *Lakshmi*, the goddess of wealth, the *Juno Moneta* of the Romans. The 13th is called the *Dhunterus*, or thirteenth [day] of wealth when gold and silver coin are worshipped, as the representatives of the goddess, by her votaries of all classes, but especially by the mercantile. On the 14th, all anoint with oil, and make libations thereof to *Yama*, the judge of departed spirits. Worship (*pooja*) is performed to the lamp, which represents god of hell, and is thence called *Yama-dipa*, 'the lamp of Pluto ;' and on this day partial illumination takes place throughout the city.

DEWALI, or *Festival of Lamps*.—On the *Amavus*, or *ides* of *Cartica*, is one of the most

* It will be recollected that the moon with the Rajpoots as with the Scandinavians is a male divinity. The Tatars, who also consider him a male divinity, pay him especial adoration in this autumnal month.

brilliant fetes of Rajasthan, called the *Dewali* when every city, village and encampment, exhibits a blaze of splendour. The potters' wheels revolve for weeks before solely in the manufacture of lamps (*dipa*), and from the palace to the peasant's hut, every one supplies himself with them, in proportion to his means, and arranges them according to his fancy. Stuffs, pieces of gold, and sweetmeats, are carried in trays and consecrated at the temple of Lakshmi, the goddess of wealth, to whom the day is consecrated. The Rana on this occasion honours his prime minister with his presence to dinner; and this chief officer of the state, who is always of the mercantile caste, pours oil into a *terra cotta* lamp, which his sovereign holds; the same libation of oil is permitted by each of the near relations of the minister. On this day, it is incumbent upon every votary of Lakshmi to try the chance of the dice, and from their success in the *devali* the prince, the chief, the merchant, and the artizan, foretell the state of their coffers for the ensuing year.

Lakshmi, though on this festival depicted under by the type of riches, evidently the beneficent *Annapurna* in another garb, for the agricultural community place a corn-measure filled with grain and adorned with flowers as her representative; or, if they adorn her effigies, they are those of *Padma*, the water-nymph, with a lotus in one hand, and the *pashu* (or fillet for the head) in the other. As Lakshmi was produced at "the Churning of the Ocean," and hence called one of the "fourteen gems," she is confounded with *Rambha*, chief of the *apsaras*, the Venus of the Hindus. Though both were

created from the froth (*sara*) of the waters (*ap* or *up*), they are as distinct as the representations of *riches* and *beauty* can be. Lakshmi became the wife of Vishnu, or Kaniya, and is placed at the feet of his marine couch when he is floating on the chaotic waters. As his consort, she merges into the character of Sarasvati, the goddess of eloquence, and here we have the combination of Minerva and Apollo. As of Minerva, the owl is the attendant of Lakshmi; and when we reflect that the Egyptians, who furnished the Grecian pantheon, held these solemn festivals, also called "the feast of lamps," in honour of Minerva at Sais, we may deduce the origin of this grand Oriental festival from that common mother-country in Central Asia, whence the *Dewali* radiated to remote China, the Nile, the Ganges, and the shores of the Tigris; for the *shebrat* of Islam is but "the feast of lamps" of the Rajpoots. In all these there is a mixture of the attributes of Ceres and Proserpine, of Plutus and Pluto. Lakshmi partakes of the attributes of both the first, while *Cuvera*,* who is conjoined with her, is Plutus: as Yama is Pluto, the infernal judge. The consecrated lamps and the libations of oil are all dedicated to him; and "torches and flaming brands are likewise kindled and consecrated, to burn the bodies of kinsmen who may be dead in battle in a foreign land, and light them through the shades of death to the mansion of Yama."†

To the infernal god Yama, who is "the son of the sun," the second day following

* The Hindu god of riches.

† Yamala is the great god of the Finlanders.—(Clarke).

the Amavus, or *ides* of Cartica, is also sacred; it is called the *Bhratri dwitya*, or 'the brothers,' because the river goddess *Yamuna* on this day entertained her brother (*bhratri*) Yama, and is therefore consecrated to fraternal affection. At the hour of curfew (*gaodaluk*,* when the cattle return from the fields), the cow is worshipped, the herd having been previously tended. From this ceremony no rank is exempted on the preceding day, dedicated to Crishna: prince and peasant, all become pastoral attendants on the cow, as the form of Prithwi,† or the earth.

The 1st (*Sudi*), or 16th of Cartica, is the grand festival of ANNACUTA, sacred to the Hindu Ceres, which will be described with its solemnities at Nathdwara. There is a state procession, horse-races, and elephant-fights, at the Chougan, the evening closes with a display of fireworks.

The 14th (*Sudi*), or 29th, is another solemn festival in honour of Vishnu. It is called the *Jul-jatra*, from being performed on the water (*jul*). The Rana, chiefs, ministers, and citizens, go in procession to the lake, and adore the "spirit of the waters," on which floating lights are placed, and the whole surface is illuminated by a grand display of pyrotechny. On this day, "*Vishnu rises from his slumber of four months*;"‡ a figurative expression to denote the sun's emerging from the cloudy months of the periodical flood.

The next day (the *poornum*, or last day of Cartica), being the *macara sancranti* or

autumnal equinox, when the sun enters the zodiacal sign *Macara*, or Pisces, the Rana and chiefs proceed in state to the Chougan, and play at ball on horseback. The entire last half of the month Cartica, from Amavus (the *ides*) to the Poornum, is sacred to Vishnu; who is declared by the *Puranas* to represent the sun, and whose worship, that of water, and the floating-lights placed thereon,—all objects emblematic of fecundity,—carry us back to the point whence we started,—the adoration of the powers of nature: clearly proving all mythology to be universally founded on an astronomical basis.

In the remaining months of *Aghun* or *Magsir*, and *Posh*, there are no festivals in which a state procession takes place, though in each there are marked days, kept not only by the Rajpoots, but generally by the Hindu nation; especially that on the 7th of Aghun, which is called *Mitra Saptimi*, or seventh of *Mithras*, and like the *Bhascara Saptimi* or the 7th of Magha, is sacred to the sun as a form of Vishnu. On this seventh day occurred the descent of the river-goddess (*Ganga*) from the foot of Vishnu; or the genius of fertilization, typified under the form of the river goddess, proceeding from the sun, the vivifying principle, and impended over the head of Iswara, the divinity presiding over generation, in imitation of which his votary pours libations of water (if possible from the sacred river *Ganga*) over his emblem, the lingam or phallus: a comparison which is made by the bard Chaud in an invocation to this god, for the sake of contrasting his own inferiority "to the mighty bards of old."

* From *gao*, 'a cow.'

† See anecdote in chapter xxi, which elucidates this practice of princes becoming herdsmen.

‡ Matsya Purana.

"The head of Ees* is in the skies; on his crown falls the ever-flowing stream (*Ganga*); but on his statue below, does not his votary pour the fluid from his "patera?"

No satisfactory etymology has ever been assigned for the *phallic* emblem of generation, adored by Egyptian, Greek, Roman, and even by the *Christian*, which may be from the same primeval language that formed the Sanskrit.

Phalisa is the 'fructifier,' from *phala* 'fruit,' and *Isa* 'the god.' Thus the type of Osiris can have a definite interpretation, still wanting to the *lingam* of Iswara. Both deities presided over the streams which fertilized the countries in which they received divine honours: Osiris over the *Nile*, from 'the mountains of the moon,' in *Æthiopia*;† Iswara over the *Indus*,‡ (also called the *Nil*), and the *Ganges* from *Chandragiri*, 'the mountains of the moon,' on a peak of whose glaciers he has his throne.

Siva occasionally assumes the attributes of the sun-god; they especially appertain to Vishnu, who alone is styled "*immortal*, the *one*, *creator*, and *uncreated*;" and in whom centre all the qualities (*goonan*), which have peopled the Hindu pantheon with their ideal representatives. The bard Chand, who embodied the theological tenets of the Rajpoots in his prefatory invocation to every divinity who can aid his intents, apostrophizes Ganesa, and summons the goddess of eloquence, (*Sarasvati*) "to make his tongue

her abode;" deprecates the destroying power, "him whom wrath inhabits," lest he should be cut off ere his book was finished; and lauding distinctly each member of the triad (*tri-murti*), he finishes by declaring them *one*, and that "*whoever believes them separate, hell will be his portion.*" Of this *One* the sun is the great visible type, adored under a variety of names, as *Surya*, *Mitra*, *Bhascar*, *Viava*, *Vishnu*, *Carna*, or *Kana*, likewise an Egyptian epithet for the sun.*

The emblem of Vishnu is *Garuda*, or the eagle,† and the Sun-god both of the Egyptians and Hindus is typified with the bird's head. *Aruna* (the dawn), brother of *Garuda*, is classically styled the charioteer of Vishnu, whose two sons, *Sumpati* and *Jutayu*, attempting in imitation of their father to reach the sun, the wings of the former were burnt and he fell to the earth: of this the Greeks may have made their fable of *Icarus*.‡

In the chief zodiacal phenomena, observation will discover that Vishnu is still the object of worship. The *Phula-dola*,§ or *Floralia*, in the vernal equinox, is so called from the image of Vishnu being carried in a *dola* or ark, covered with garlands of flowers (*phula*). Again, in the month of *Asar*, the commencement of the periodical rains, which date from the summer solstice, the image of Vishnu is carried on a car,

* According to Diodorus Siculus.

† The vulture and crane, which soar high in the heavens, are also called *garuda*, and vulgarly *geed*. The ibis is of the crane or heron kind.

‡ Phæton was the son of Cephalus and Aurora. The former answers to the Hindu bird-headed messenger of the sun. *Aruna* is the Aurora of the Greeks, who with more taste have given the *dawn* a female character.

§ Also called *Dola-yatra*.

* Iswara, Isa, or as pronounced, *Ees*.

† "The land of the sun" (*aet*).

‡ Ferishta calls the *Indus* the *Ni-ab*, or 'blue waters'; it is also called *Aba-sin*, the 'father of streams.'



and brought forth on the first appearance of the moon, the 11th of which being the solstice, is called "*the night of the gods.*" Then Vishnu reposes on his serpent-couch until the cessation of the flood on the 11th of Bhadoon, when "he turns on his side."*

The 4th is also dedicated to Vishnu under his infantine appellation *Hari (Elios,)* because when a child "*he hid himself in the moon.*" We must not derogate from Sir W. Jones the merit of drawing attention to the analogy between these Hindu festivals on the equinoxes, and the Egyptian, called the *entrance of Osiris into the moon*, and his *confinement in an ark*. But that distinguished writer merely gives the hint, which the learned Bryant aids us to pursue, by bringing modern travellers to corroborate the ancient authorities: the drawings of Pocock from the *sun temple* of Luxor to illustrate Plutarch, Curtius, and Diodorus. Bryant comes to the same conclusion with regard to Osiris enclosed in the ark, which we adopt regarding *Vishnu's* repose during the four months of inundation, the period of fertilization. I have already, in the rites of *Annapurna*, the Isis of the Egyptians, noticed the *crescent* form of the ark of Osiris, as well as the *ram's-head* ornaments, indicative of the vernal equinox, which the Egyptians called *Phamenoth*, being the birth-day of Osiris, or the sun; the *Phag*, or *Phalgoon* month of the Hindus; the *Phagesia* of the Greeks, sacred to Dionysius.

The expedition of the Argonauts in search of the golden fleece is a version of the arkite

worship of Osiris, the *Dolayatra* of the Hindus: and Sanscrit etymology, applied to the vessel of the Argonauts, will give the sun (*argha*) god's (*natha*) entrance into the sign of the *Ram*.

The Tauric and Hydra foes, with which Jason had to contend before he obtained the fleece of *Aries*, are the symbols of the sun-god, both of the Ganges and the Nile; and this fable, which has occupied almost every pen of antiquity, is clearly astronomical, as the names alone of the *Argha-Nath* sons of *Apollo*, *Mars*, *Mercury*, *Sol*, *Arcus* or *Argus*,* *Jupiter*, *Bacchus*, &c. sufficient testify, whose voyage is entirely celestial.

If it be destined that any portion of the veil which covers these ancient mysteries, connecting those of the Ganges with the Nile, shall be removed, it will be from the interpretation of the expedition of Rama hitherto deemed almost as allegorical as that of the *Arghanaths*. I shall at once assume an opinion I have long entertained, that the western coast of the red sea was the *Lanka* of the memorable exploit in the history of the Hindus. If Alexander from the mouths of the Indus ventured to navigate those seas with his frail fleet of barks constructed in the Punjab, what might we not expect from the resources of the King of Coshala, the descendant of Sagara, emphatically called the *sea-king*, whose "60,000 sons" were so many mariners, and who has left his name as a memorial of his marine power at the island (*Sagar*) at the embouchure of the main arm of the Ganges, and to the ocean itself, also called *Sagara*. If the

* *Bhagvat* and *Matsya Puranas*. See Sir W. Jones on the lunar year of the Hindus, *Asiatic Researches*, vol. iii. p. 286.

* *Argha*, 'the sun,' in Sanskrit.

embarkation of Ramesa and his heroes for the redemption of Sita had been from the Gulf of Cutch, the grand emporium from the earliest ages, the voyage of Rama would have been but the prototype of that of the Macedonians; but local tradition has sanctified *Rameswara*, the southern part of the peninsula, as the rendezvous of his armament. The currents in the Straits of Mannar, curiosity or a wish to obtain auxiliaries from this insular kingdom, may have prompted the visit to Ceylon; and hence the vestiges there found of this event. But even from this "*utmost isle, Taprobane*," the voyage across the Erythrean Sea is only twenty-five degrees of longitude, which with a flowing sail they would run down in ten or twelve days. The only difficulty which occurs is in the synchronical existence of Rama and the Pharaoh* of Moses, which would tend to the opposite of my hypothesis, and shew that India received her Phallic rites, her architecture, and symbolic mythology, from the Nile, instead of planting them there.

"Est-ce l'Inde, la Phenicie, l'Ethiopie, la Chaldee, ou l'Egypte, qui a vu naître ce culte? ou bien le type en a-t-il été fourni aux habitans de ces contrées, par une nation plus ancienne encore?" asks an ingenious, but anonymous French author, on the origin of the Phallic worship.† *Ramesa*, chief of the *Suryas*, or sun-born race, was king of the city designated from his mother, *Coushalya*, of which *Ayodhya* was the capital. His sons were Lava and Cush,

who originated the races we may term the *Lavites* and *Cushites*, or *Cushwoas* of India.* Was then *Coushalya* the mother of Ramesa, a native of *Æthiopia*,† or *Cushadwipa*, 'the land of Cush?' Rama and Krishna are both painted blue (*nīla*), holding the lotus, emblematic of the Nile. Their names are often identified. Ram-Krishna, the birdheaded divinity, is painted as the messenger of each, and the historians of both were contemporaries. That both were real princes there is no doubt, though Krishna assumed to be an incarnation of Vishnu, as Rama was of the sun. Of Rama's family was *Trisankha*, mother of the great apostle of Budha, whose symbol was the serpent; and the followers of Budha assert that Krishna and this apostle, whose statues are *fac-similes* of those of Memnon, were cousins. Were the *Hermetic* creed and Phallic rites therefore received from the Ethiopic Cush? Could emblematic relics be discovered in the caves of the Troglodytes, who inhabited the range of mountains on the Cushite shore of the Arabian straits, akin to those of Ellora and Elephanta,‡ whose style discloses physical, mythological, as well as architectural affinity to the Egyptian, the question would at once be set at rest.

I have derived the Phallus from *Phalisa*, the *chief fruit*. The Greeks, who either

* Of the former race the Ranas of Mewar, of the latter the princes of Nirwar and Ambar, are the representatives.

† *Æthiopia*, 'the country of the sun;' from *Aet*, contraction of *Aditya*. Egypt may have the same etymology, *Aetia*.

‡ It is absurd to talk of these being modern; decypher the characters thereon, and then pronounce their antiquity.

* *Pha-ra* is but a title, 'the king.'

† "Des Divinités generatives; ou du culte du Phallus chez les anciens et les modernes."—*Paris*.