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Page 440



Engraved by J. S.



# ORIENTAL FRAGMENTS.

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BY

THE AUTHOR OF

THE HINDU PANTHEON.

*Edward Moor*

---

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“ Spoils of the gorgeous East,—whence, hidden long  
Beneath the shroud of ages, they are brought,  
With all their dazzling mystery about them,  
To raise new wonders here!”

---

LONDON :

SMITH, ELDER, AND CO., CORNHILL,  
BOOKSELLERS, BY APPOINTMENT, TO THEIR MAJESTIES.

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1834.

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DS 419.  
M66

TO  
MAJOR DAVID PRICE

OF BRECON,

ON THE RETIRED LIST OF THE BOMBAY ARMY.

MY DEAR PRICE,

Accept the Dedication of this little Volume—a very trifling testimony of that Esteem and Friendship which have been growing uninterruptedly, not far short of half a century.

Our destinies have run nearly parallel over a considerable portion of the course of our lives. In early day we started as “Soldiers of Fortune” for the same country. So long ago as 1783 we were, though then unknown to each other, within gun-shot perhaps, in military operations against TIPPOO on the coast of *Malabar*. We have since served together in the same armies, the same detachments, the same garrisons, and the same regiments. We have together stormed the same forts—have been grievously maimed and mutilated in the service of our dearly beloved Country, and our blood has moistened the same dust.

After an active intertropical servitude of nearly a quarter of a century—having filled almost every staff situation of the same army; having gained the same military rank; we returned with an honorable competency resulting from persevering industry and economy, to our native Country, on the same ship; and have set up our several resting-places within sight of our native hills. Unwilling to be altogether idle or useless, we alike share in the administration of the

Justice, and in the preservation of the Peace, of our respective Counties, by acting in various Commissions under the Crown.

Not unobservant while in *India* of the people among whom our early fortunes cast us, or of their languages or literature, we have, since our return, during the lapse of another quarter of a century, resorted to the Press; and have published to our Countrymen the results of such observances—with this difference,—that yours have been chiefly directed to *Mahommedan*, mine to *Hindu* literature: and with this farther difference;—that you have made the most of the advantages of a good and classical education, while I have had to contend with the disadvantages of a bad one. You have drank deep, while I have only sipped at those Oriental Literary springs.

They who live long must pay the sad penalties of existence:—must see their old comrades, and associates, and friends, fall around them. If we look back for our early brethren in arms—where are they? And more and more recently we are called to mourn over the ripened Affections of our later years. It behoves us therefore to rivet the more closely the remaining links of Friendship's early chain—and to await, in contentedness and humble hope, its final severance.

With these sentiments and feelings towards you, My dear PRICE, my oldest FELLOW SOLDIER and FRIEND, I most cordially and affectionately say—FAREWELL.

EDWARD MOOR.

Bealings, Suffolk,  
March 1, 1834.



## P R E F A C E.

PHILOSOPHERS and Scholars produce, no doubt, the most useful and instructive works. But a great portion of Readers, however willing to be instructed, seek what is also amusing as well as useful. If only the first classes of authors were to produce books, the wants of a great mass of Readers would remain only half-satisfied. Hence other grades of authors are called into productive activity. Or does their existence create the mass of Readers? Or do they act on each other?—No matter:—hence proceed works of a lower—but let us hope not of an altogether useless—class:—still striving to hit the happy old medium of “mixing the useful with the agreeable.”

I have, I think, observed of late an increasing disposition on the part of the Public to receive with complacency the relations of travellers and others, of

personal adventures, and feelings. I am not aware that I—although sufficient of a traveller to have in part qualified myself to ask such courtesy—have met with many adventures—or that I have been very observant—or that I am gifted as to the means of communication. Still I presume to hope that I may be borne with when I play the egotist. I rest this hope chiefly on the conscious absence of ill intention.

Touching the longest article—or series of *Fragments* of this volume—on the spread of “Sanskrit names of Places”—I have I think elsewhere noted, that, extensive as it is, I have not read a single volume or page expressly in search of them. All have occurred in the currency of desultory and confined reading. If the extension of that article were deemed desirable, synonymic instances to almost any length might be multiplied, both in *Greece* and *Africa*, and in many other—I had nearly said in all other—countries. My casually-collected examples are by no means exhausted.

It may be reasonably thought that the Index to this little book—though severely abridged—is disproportionate. I took the pains to compose it, and

at much greater length, from the consideration of the curiosity, not to say importance, of such wide spread of Sanskritisms. A reader, even an Orientalist, finding such words or sounds in the Index, might not know their “whereabout,” till he seek in the page referred to—whether they appertain to the geographical nomenclature of *Greece*, *Africa*, *America*, the *East Indies*, or other regions. Can the like be said of any other language? I know not if the hypothesis of such spread be mine: this is, I believe, the first attempt to show it. And I farther think that the time is approaching when the hypothesis of such extended spread of the language and religion of Brahmans—for their language is almost a necessary portion of their religion—will be more and more developed. Such evidence will lead to farther matter of curiosity, interest, and importance.

## LIST OF THE EMBELLISHMENTS.

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# ORIENTAL FRAGMENTS.

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## FRAGMENTS—FIRST.

### ON EASTERN CORRESPONDENCE—SEALS— STONES—ORIENTAL MSS. &c. &c.

SEVERAL writers have noticed the refinements observable in the correspondence of Asiatics. I have myself had occasion to mention it at some length ; and, finding among my memoranda a collection of materials on the subjects enumerated at the head of this chapter, I purpose to illustrate them rather fully. Without much affectation of arrangement, I hope I may produce an article not altogether incurious or unprofitable.

I will premise that between “persons of condition” in *England* or *France*, fine gilt paper, sealed with the arms of the writer, is appropriate. But nothing farther is expected when a private gentleman may address a duke or the king. Not so in *India*, as we shall presently show. Between ladies of rank, indeed, in these western regions of refine-

ment, especially between young ones, we do observe something farther—finer note paper, tinted with beautifully embossed emblematic margin, sealed with variegated and perfumed wax, with a classical or antique impress, and fancifully pretty poesy. These, and other niceties that may not have reached my eye or ear, would mark an elegant attention to the external delicacies of style, that may remind us of Oriental refinement. But they still fall far short.

Gentry of most grades among us affect, more or less, to imitate the higher ranks in many or most of the points that are above noted. Between tradesmen, inferior paper with uncut edges, closed with a wafer, would, perhaps, on common occasions be deemed sufficient. Sometimes, however, the youth of this class raise themselves a step or two in the external forms of correspondence, and imitate the fashion of others—we may not, in these days, nor peradventure in truth, say as in days of yore, “of their *bettors*.” They imitate the others also in learning to dance, sing, play, draw, and certain things ending in *-ology*. In this, I am not disposed to blame them—it arises chiefly from the commendable desire of rendering themselves agreeable and attractive; nor can I discommend a pleasing extent of smartness in dress and decoration. Excess, or the extreme in everything, is to be reprehended. We can, alas! have no unmixed good. He is, perhaps, too fastidious, who sees first and chiefly the possible, lurking, remote evil in these efforts to please him. For myself, I cannot resist the intended effect. Coming once after a short sojourn and travel in

*Flanders* and *Holland*, again into *France*, the pleasing effect of the becoming smartness of the French *tournaure*, &c. was such a relief after the skull-caps and ugly habits of the *Vrows*, so well depicted by TENIERS and his compatriots, as is not to be easily imagined. What, indeed, are niceties in dress, but amatory correspondence telegraphed? The *Hollanders* are strikingly contrasted to the *French* in their externals, and perhaps in their internals too. They are an ugly, honest, tasteless race.

Among ourselves we thus see that different degrees of refinement distinguish our external forms of correspondence. I may also note another or two:—among persons of *ton* in *London*, letters or notes must not be sent by post. So in *India*, letters of exalted persons are sent by special messenger (I may, perhaps, see it fit to notice how I have had the honor of being the bearer of a letter from the King of *England* to the Ruler of the *Mahrattas*): nor in *London* must the address of the recipient party be superscribed. The name is all-sufficient. It is not predicable that any one can be ignorant of the abode of “The Right Honorable The Lady Honoria ——.” “’Twould argue one’s self unknown.” In the like feeling, the houses in *Grosvenor* (or, as some well-disposed persons of both sexes have of late years sought to deserve favorably of their country by calling it, *Gravenor*) Square are not numbered. Little folks affect to smile at all this: and let them. It is an allowable revenge at their exclusion from a participation in these and other fashionable frivoli-

ties ; which few, who have a choice, abstain from on principle.

Between great men in the East, special messengers must convey their letters. Between kings they pass sometimes in great pomp, attended by magnificent presents. The letters are written on beautifully manufactured paper, besprinkled with interwoven flowers, and ornaments of gold or silver. I do not know that I have ever seen paper more exquisitely manufactured than that on which the letters of exalted persons, as well as the fine specimens of Oriental penmanship, are written.

The letter is rarely an autograph. Sometimes a particular mark or flourish is made at the top or bottom. This is I think called *byse* ; but I am not sure if that be an Indian or a Turkish designation : perhaps both. Sometimes, more especially I think between Mahommedans, the impression of a signet ring is made at the top or bottom, or side of the letter. This is said to be regulated by form and etiquette. If to a superior, or to one to be conciliated, or flattered, it would be placed at the bottom ; as it would be from any affectation of humility. An assumption, or a decidedly real superiority, would induce a superior signature : lateral, equality.

The paper marks also, in very nice distinctions, the grades of the parties, especially of the receiver. To the very exalted, that already described must be used. To others you may use paper of a quality superior to the precise rank of the party addressed ; but by no means of a quality inferior to his pretensions. A



nice knowledge in these matters is of importance, and is an accomplishment duly studied and appreciated.

The letter being written on paper usually about twelve inches long and six broad, varying to perhaps one-third greater extent, is re-doubled in small folds of about an inch : its length being the breadth of the paper. It is then put in an envelope of fine gold or silver powdered paper, about two inches wider than the letter : this is folded up in a peculiar way, not easily described, in folds of the size of the letter ; but the ends of the envelope are not all folded or doubled in, but project, as it were, beyond the folds or doublings-in : the enclosure is thus secured in a manner not admitting of easy abstraction. The last edge of the envelope is managed so as to end at the middle of the letter, and is closed with paste or size in its whole length. The signet-ring usually is impressed over the middle of the pasting, and generally contains the name and principal title of the writer—sometimes his name only. The signet is of stone, cornelian, emerald, turquoise, &c. : if of metal, the seal is mostly in the form of a stamp ; it is dipped on a hard, inked cushion, leaving an impression of a black ground—the uninked inscription white. The direction, or address, is then added at considerable length ; not, however, the name merely of the addressed, with a handle or tail, equivalent to our Sir Charles, or Right Honorable, or Bart. or Esq., but the style and titles in full, interlarded with amplifications and complimentary adulations. It runs sometimes half, sometimes the whole length of the letter, from right to left, in a single line.

Several of such letters are in my possession, from and to great men—from the King (Great Moghul); the Governor Generals, Lords WELLESLEY and TEIGNMOUTH; DOWLUT RAO SINDEAH, Rajah of *Koorg*, &c. &c. to exalted persons. Of some of these we will speak more particularly presently, and give impressions of their seals; but we have not yet done with our first subject, the letter. It is written, folded, closed, stamped, and directed.

Plate I. is a well-engraved *fac-simile* of such a letter, not selected for the importance or curiosity of its contents, but because it is the shortest in my possession, and the only one that could be most conveniently copied into the required size. It is from DOWLUT RAO SINDEAH to the Governor of *Bombay*, on some occasion, as will be seen, of a family quarrel on the sea-coast.

It is read from right to left, beginning at the right of the top line. The Alif  $\}$  at top is the initial of *Allah*, the revered name in, and with, which all Mahommedans with any pretensions to piety (and they are among the most religious of mankind) commence every undertaking, important or otherwise. The anomaly of such an invocation in a letter from a Mahratta to a Christian will be noticed hereafter.

It is written in Persian, in the hand called *Shekesteh*, or broken, or, as we should call it, running; carelessly pointed, on very fine smooth paper, covered with an interwoven besprinklement of silver dust. The paper is just twelve inches long, and six and a half wide. The writing occupies something more than a quarter of the paper, the left hand





صاحب ہریان ہستان سلام علیہ

سہانت و محالہ ترین ماوراء النہر ماہی الخانب اہل سلمہ لاؤکر

تجربہ لکھنؤ و جلد خانی قلعہ کلہیہ و ملک متعلقہ لکھنؤ

مرسالہ ہندوستان ہندوستان ہندوستان ہندوستان ہندوستان

کساندہ لکھنؤ ہندوستان ہندوستان ہندوستان ہندوستان

درم و حواصل دہلی و جہانگیر و ہندوستان ہندوستان

سدر و ابلہ و معاونت از کراچی لکھنؤ ہندوستان ہندوستان

لکھنؤ ہندوستان لکھنؤ ہندوستان لکھنؤ ہندوستان

لکھنؤ ہندوستان لکھنؤ ہندوستان لکھنؤ ہندوستان

مطالعہ صاحب ہریان ہستان ہندوستان ہندوستان ہندوستان ہندوستان



bottom quarter. The l is at the very top in the original, in the engraving brought down to the writing.

In the Plate it has been necessary to place the address on its end in the margin. It is written in the same broken, running hand; in which the letters are strangely transformed, almost *ad libitum*, the short vowels or diacritical points omitted, or misplaced, or mis-written, with other puzzlings to a tyro. A practised friend thus translates it for me.

Address on the envelope—placed upright in Plate I.

“ Let this come under the consideration of the benefactor of his friends, the distinguished in the state, the *Amein* (conservative governor) of the country entrusted to his care, *Ounahty* (a word obscurely written—it may be *Onatun*, and an initial J has perhaps been omitted—these supplied, we may read JONATHAN) DUNCAN—the renowned, the lion in battle—on whom be peace from the Most High.

“ Sir, the benefactor of your friend—peace be with you from the Most High—the noble and exalted in dignity BABU RAO ANGRIAH, invested with confidence on my part, recently dispatched a certain *Cheilak* (a slave or a freedman) of his own of the name of J EY SING RAO, for the purpose of regulating and adjusting some affairs of the fortress of *Callian* (this word is as much like *Colabah*) and the districts dependent on it. The said personage, accordingly, on his arrival, took possession of the country, moreover advancing batteries against the fort. But according to the sordid and contracted character, which is pe-

cular to himself, the said RAO, revolting from his allegiance to the noble and exalted in dignity, above named, and with views of worldly interest, and worse than this might have been expected from his habits, has proceeded to sow dissension ; apparently relying upon the assistance of the English Company, ever renowned, to aid him in the reduction of the said fortress.—Now the relations between the two *Sirkars* (governments—that is, Sindeah's and the English) being in unison, and having due regard to the harmony thus subsisting, means have been forwarded to chastise the said revolter, and to remedy the disorders of which he has been the occasion. Therefore it is that I have employed the pen to express a desire that in no shape shall such aid or assistance be ever extended to him, and that in no case shall any reliance be ever placed in his insidious representations.—What more should I write ? ”

The last sentence is in the margin of the MS. as in the plate—in the latter divided by a faint line from the external address. The broad dark character at the extreme end may be a mark merely of termination ; but it is rather supposed to be DOWLUT RAO's autograph.

The exterior signet-seal of the letter is placed at top of the plate, and may be thus read and translated :

۳۶ مختار الممالک فرزندار عالیجاء مهاراجه دولت راو

سندھیه بہادر ۱۲۰۸

“ 36. Chief Governor of Kingdoms—the beloved son—of eminent station—*Maharajah* DOWLUT RAO SINDHEAH, *Bahadur*, 1208.” A. H.



*Maharajah* is equivalent to *great prince*. DOWLUT RAO and his predecessor were usually so called, and addressed; abbreviated to *Meraj*. The 36 is the date of the reign of the *King*, by whom these titles were granted—the late SHAH AALUM.—Of this more presently,

In reading the impression of this seal, you begin at the bottom on the right. Reaching the البا you stop, and go to the second line, where the ك is elongated its whole length, the line having but two letters. You must then return to the lower line, and read to the end; skip the second line, read the whole of the third, skip the fourth, read the fifth or top line till you come to the last syllable of SINDIAH, then read the fourth, which comprises but three letters بها *Baha*, and finish with the در *dur*, at top.

All this may seem complicated and difficult; and doubtless is so, to novices; but by those accustomed to it, it is as currently read as a newspaper:—by Sir GORE OUSELEY, for instance, and Major PRICE.

The observable anomaly of Indian Courts and diplomatists, be they Christian, Mahommedan, or Hindu, communicating with each other in the Persian language, even where both parties may be wholly ignorant of it, has been adverted to. In the south of *India*, except about the Mahommedan Courts of *Hydrabad* and (late) *Seringapatam*, Persian scholars are rarely met with. Here and there a Mahommedan *munshi*, or writer, or teacher, may



be found in the service of a native prince or others ; also a Mahomedan gentleman who understands Persian, and perhaps more or less of Arabic ; but such persons are not common. A good reader of the *Koran* does not necessarily imply that its language is understood, even by him ; ninety-nine times in a hundred, its hearers are altogether ignorant in that particular. Hindu rulers, commanders, and other great men who may have occasion to correspond with their equals, mostly employ a Mahomedan penman. I do not recollect that I ever met with more than one Hindu skilled in Persian : he was a Brahman, in the service of my old Brahman military commander, PURSERAM BHOW, (PARASU RAMA-BHAO). He was also my *munshi*, or teacher, in Persian, and my *guru* in Hinduism. His name was MOHUN LAL. I name him with pleasure ; for I felt and feel myself under deep obligation to him ; for when I was lying grievously wounded, he rode fifty miles at considerable personal risk, through an enemy's country, solely to visit me ; and on taking leave, thinking or fearing that in such a strange country, in such strange times, and under such strange circumstances, in a remote Mahratta town, I might be in want of means, pressed on me with the most delicate apologies a purse of gold. I distressed him by persisting in not taking it : the odds were greatly against our again meeting on this side the moon ; for my wound was a bad one, and the coming events were strangely fore-shadowed. We did, however, meet ; and I keep with affectionate remembrance, a copy of HAFEZ, one of the most

beautiful manuscripts I ever saw, a present from that kind friend. If alive, may prosperity be with him—if dead, peace!

Although natives see fit to employ writers in a foreign unknown language, the English do not labor under that disadvantage. So many of the East-India Company's civil and military servants are completely skilled in Persian, and other languages, that it is not difficult to find gentlemen, so qualified, for the various diplomacies and missions at and to all the Courts of *India*. Thus, my kind friend Mr. DUNCAN, to whom the noticed letter was addressed, was an elegant Persian scholar; but his exalted correspondent, DOWLUT RAO SINDEAH, knew not a letter of it.

This comprises, I think, all that I have to say on the subject of Plate I.

Our letter being written, folded, closed, stamped, and directed, is put into a loose bag of fine muslin, which is placed in another bag, of ample size, in reference to its contents, say a foot long and three inches in width. This bag is made of a very rich stuff called *kamkhab*, by us usually *kincob*. It is of silk, red generally, sometimes blue, embroidered in gold or silver, mostly of gold, with flowers, sometimes so full as to show but little silk. This bag is called *kharita*. Men and women's dresses are sometimes made of this rich stuff, especially trousers, *pajama*, sometimes coats: it is very gorgeous; cushions, pillows, palky-bedding, &c. are also covered with it. In the *khelaat*, or honorary dress, so often given by great men to visitors of note, a

piece of *kamkhab* for the trousers is usually one of the five, seven, nine, or more pieces of which the *khelaut*, according to the rank of the parties, is composed.

The compound name *کَمَخَاب* *kamkhab*, which has rather forcibly been translated restless, sleepless, dreamless, is said to have been given to this rich stuff, from its uncomfortable roughness to the touch; but it is perhaps a fanciful derivation. Sheets made of it would certainly induce *deficiency of rest*, the literal meaning of its name. But, in truth, the derivation may be rejected. Sleepless or dreamless is spelt *کَمَخَوَاب* not *کَمَخَاب* as above.

The top of the *kharita* being securely tied about two or three inches down, with a slight long string of silk and gold twist, tasselled at the ends, the string is passed through a flat mass of red wax, impressed with the great or state seal of the writer. The tassels showing themselves beyond the seal sometimes contain in a knot a slip of paper tied round its middle. On this slip is written the name and short principal title of the writer. Of these some specimens will be given.

The spread of wax is regulated by the size of the seal—from one inch to four or more inches in diameter, and from the thickness of a dollar to a quarter of an inch. It is skilfully managed, exhibiting a pretty exact circle, with smooth even edges, or oval, or polygonal, as the seal may be shaped; but most commonly round.

The *kharita* thus prepared is put all together, seal





2.

3.



1.



4.

6.



5.





and all, into another bag of fine white muslin, and is ready for the hand of the special messenger.

It remains to describe more particularly these great seals of great men. The central subject of Plate II. is an exact representation of the seal of DOWLUT RAO SINDEAH, of whom the world has heard so much, and will hereafter hear so little, appended to the Letter of Plate I. It is four and a half inches in diameter—the wax a quarter of an inch thick. Nothing can exceed the accuracy of the engraver,<sup>1</sup> nor, I think, the beauty of his execution of this as well as the other subjects of this book, which bear his name.

The impression of this seal is easily read. Beginning at the bottom on the right, it runs to the left, upwards, thus:—

عمدة الامراء زندهار جهند عليجاء مهاراجه  
دولت راو سيندهيه بهادر سري نا ۳۶ ته  
منصور زنان نايب بالا ستقلال وكيل مطلق  
اميرالامرا فرزند خاص انخاص معلي جاه پندت  
پوردهان مهاراجه دهراج سواي مادهوراو نارايين  
بهادر فدوي ۱۲۰۸ شاه عالم باد شاه غازي

It is well cut—not, I should think, in the *Dekkan*. At *Hydrabad*, and *Surat*, and perhaps at *Aurun-gabad*, artists may, however, be met with capable of such work.

<sup>1</sup> Mr. Swaine of Queen Street, Golden Square.

Such *Sanskrit* words as *Sri Nath* and *Pundit Purdhan*, look awkwardly in Persian, and might puzzle a mere Isfahani, or a Shirazi; but an Indo-Persian recognizes them immediately. And, it may be asked, how came the Persian word دولت *dowlut*, wealth, to appear as the proper name of a Mahratta? I am not aware that it has any relationship with the *Sanskrit*. In an earlier work, published nearly forty years ago, I have shown the proneness of the Mahrattas to borrow vocables from any other language. From Arabic, Persian, Hindustani, English, and probably others, numerous words are legitimatized into theirs. I do not immediately recollect any Mahommedan proper name at all connected with *Sanskrit*, or any language strictly Hindu—nor, indeed, any other Hindu having a Persian proper name (independently of titular acquirement) except DOWLUT RAHU SINDEAH.

A learned friend has favored me with the following excellent translation of this great seal of this (once—but like NAPOLEON, he came once into hostile contact with WELLINGTON, and therefore this *once*) great man:—

“Pillar of Nobles—among sons most distinguished—Exalted in Dignity—*Maharajah* DOWLUT RAO SINDEAH, *Bahadur*—(renowned warrior)—to the Divine *Natha*—Conqueror of the age—Lieutenant, with powers unlimited—Minister absolute—Lord of Lords—Son, among the excellent, most excellent, of the sublime in dignity, *Pundit Purdhan* (pre-eminent divine) *Maharajah Dehraj Sevai* MADHU RAO

NARRAYEN *Bahadur*—Servant, devoted to SHAH AALUM, Emperor Victorious”—(over infidels).

In the right-hand upper corner is the date of the *Hejra* 1208, corresponding to 1793 A. D. To the left of the second line from the bottom is 36—the year of the long reign of poor SHAH AALUM—(“ Emperor Victorious !”)

DOWLUT RAO must at the above period, 1793, have been a mere lad. I first saw him in 1796, and he was then a very young man—under twenty perhaps.

In cutting these seals, the artists seem to put the dates where most convenient—the 36 is in the middle of the word *Natha*. They like to make, by a sort of arbitrary flourish, letters to run backwards or forwards, wholly across. In this seal four run backwards, and one forward—for which, save for appearance, there was no occasion.

Showing, since this was written, my pretty plate to another friendly and accomplished Orientalist, he favored me with another translation of SINDEAH’S great seal, as follows :—

“ The Pillar of Nobles—the beloved Son, of eminent station—*Maharajah* DOWLUT RAO SINDEAH *Bahádúr*—*Sri Nath*, the victorious of the age, the Minister with absolute power, supreme Deputy of the Lord of Lords, the most particularly beloved Son, of the highest rank, *Pandit Pardhan Maharajahdiraj Sevai* MADHU RAO NARAIN BAHADUR, vassal of SHAH AALUM, King, Hero of the Faith.”  
A. Hejiri 1208—36 of his reign.

The MADHU RAO of this seal was *Peshwa* when

I first visited *Poona*. His brief history is somewhat singular. I may devote a future page to it.

I have now pretty well done with the first general subject of Indian Correspondence, and with *SINDEAH*'s seal, in particular. The other figures of Plate II. remain to be described. But before I describe them I have a few remarks to offer on the acquisition of titles from the King (Great Moghul) by the other sovereigns or rulers of *India*, Mahomedan and Hindu, as well as by individuals of almost every nation and religion, and of almost every rank.

These titles are high-sounding, as may be seen above, and according, more or less, with the rank of the honored—not, however, very exactly. It has, indeed, been said, that of the later years of poor *SHAH AALUM*, the fees on these titles were actually of importance to him as revenue; and that a *douceur*, well applied, would obtain a title beyond the real rank of the aspirant. This, to a certain degree, may be true; but it would be manifestly absurd to grant such titles as those of *SINDEAH* to any but a puissant personage. To him even the total absence of absurdity may not be at once conceded. It should be recollected, however, that *SINDEAH* was at that time, as was his predecessor, indeed a mighty Sovereign, wielding despotically the potencies of immense armies—overawing all the powers of *India*, save the English, including his own immediate superior, the *Peshwa*, the “*MADHU RAO NARRAIN, Pundit Purdhan*” of the seal; and the *Badshah* himself, the



aged, blinded, reduced, SHAH AALUM; whom he held in a direct state of thralldom, comfortless to the unhappy King, and not honorable to himself.

His predecessor, MADAJEE SINDEAH, was the master-mind that did all this for DOWLUT RAO, his adopted; he rescued the King from a tenfold depth of misery and degradation in the hands of the infamous, beyond all names for infamy, GHOLAM KHADIR, and left a mighty sway to DOWLUT RAO. It is said that he, as HYDER did to his son TIPPOO, cautioned the ministers and guardians of his adopted—I believe—nephew, and the lad himself, to avoid, to the last effort, hostility with the English. MADAJEE SINDEAH and HYDER were master-minds, fitted to raise themselves to empire—DOWLUT RAO and TIPPOO, from different reasons, were likelier to lose it.

It was to MADAJEE SINDEAH, probably, that the titles of *Ameer al Omra*, and *Wakeel Motluck*, were granted. The first, "Lord of Lords," may have been merely complimentary; but *Wakeel Motluck*, "Lieutenant, with powers unlimited," is, as I have known in another, a substantive patent, giving extraordinary power to a minister.

Many Englishmen, residents in *India*, have received these patent titles of honor from the reigning King. Persons of high rank, Governor-Generals, Governors, Commanders-in-Chief, Ambassadors at different courts; and others of inferior dignity, aggregately a great many, have received them. At native *durbars*, or courts, you take precedence in



conformity with the grade of your *alkhaab*, or honorary title. But I believe this is confined to Mahomedan *darbars*. At the native courts I have heard the *entrée* of these title-bearing nobles announced in a very flourishing style by the full-mouthed proper officers; who so well know how to make the most of the most pompous titular phraseology. After such fine high-sounding grandiloquence, I have seen enter, literally, a “gentleman without a shirt,” as CRISPIN HEELTAP puts back in the “Mayor of Garrat.” But he was, notwithstanding, a man of note; wearing, albeit shirtless, a sword and shield, on which alone the haughty warrior plumed himself.

I once, when residing at a native court, had the ambition—I will not give it POPE’s prefixure in his invocation to St. JOHN—to become an *Omrah* of the Moghul empire. Mentioning it one day to my kind and much-lamented friend General PALMER, one of the most noted and skilled of Eastern diplomatists, he offered to procure me a title from *Dehli*, where he was very influential. But if it was ever conferred, I never received it. I was removed from the presence of my friend—he was immersed in the turmoil of important state affairs, and I in matters of less moment, but not less incessant—times and circumstances changed—my *alkhab* was perhaps forgotten—my friend died—and I am still a commoner, whether at the court of *Dehli*, or elsewhere.

My highly-gifted friend also undertook to procure for me from the archives of *Dehli*, a list of all

the Europeans on whom titles and honors had been bestowed by the kings of *India*, with those titles at length. In my thirst for collecting, I thought such a list, with a translation, like the foregoing, of the high-sounding honors so conferred on my countrymen, and a brief memoir of such as I could learn any thing of, might be entertaining; but, like my own *alkhab*, if ever made, such document did not reach me.

These honors have not been confined to the English—Frenchmen, Portuguese, Italians, Americans—one instance only is known to me of the last—have received them. To some I have known them give pleasant and profitable precedence at court. Mahommedans, speaking of such individuals, give them their native titles; dropping their European names. I have heard such a person have the insolence to call Lord CORNWALLIS by his *Dehli* title of

and DOWLUT RAO SINDEAH by his, of

عمدت الامر *Omdut al Omra*—pillar of nobles.

I may dilate farther hereon in another page; but I rather wish to return hence to Plate II., and to make an end of what I have to say specifically on that plate.

No. 2. is the seal of my much-respected and accomplished friend, the Right Honorable Sir GORE OUSELEY, Bart., containing the titles conferred on him by the king SHAH AALUM. It is, like the others, an exact fac-simile of his seal, which is cut in a white agate.

Reading, as before, from the right at bottom, it runs thus :

امتياز الدوله ممتاز الملك كور اوزلي بهادر ظفر جنگ

Imtiaz ud Dowlah—múmtaz ul múlk—GORE OUSELEY, 1212, Bahadur—Zuffer Jung.

“The Distinguished of the State—the Exalted of the Kingdom—GORE OUSELEY Bahadur—(Hero)—Victorious in War.”—1212 A. H. 1797 A. D.

Or, as translated by another skilled hand, thus :  
“Pre-eminent in the State—Distinguished in the Realm—GORE OUSELEY—Behadur—Victorious in Battle.”

This seal is well and beautifully cut by a *Lucknow* artist of celebrity.

No. 3. of the same Plate II. is a curious specimen of a whimsical style of writing and graving, in which Arabians I think more particularly delight and excel. Persians and Indians imitate them successfully. It is called *toghra*, or flourished. The writing reads the same, backwards or forwards—and the art seems to rest on making the letters, of which the words or names are compounded, as difficult to read as possible, by unexpected and whimsical, and sometimes scarcely authorized, combinations. I shall leave it to the ingenuity of my readers to find this out. It is not difficult; as the letters of the names are not very tractable as to combinable facilities—the four medials, out of the eight letters, resist union with their neighbours. The first and last two are more tractable. The date is 1211 A. H.—of A. D. 1796. It is a cornelian seal.

By way of filling up the Plate, three more impressions of seals are given below.

The central, No. 5, is cut on a topaz, set in a ring, with this inscription, in Sanskrit :

“ *Sri KRISHNA sahai GORE OUSELEY.*” That is, “ *GORE OUSELEY—the favored of the Holy KRISHNA.*”

The other two at the bottom of this Plate, Nos. 4 and 6, I shall leave unexplained, to be made out, which is easy enough, by the reader. No. 4. is on a cornelian called *yemeni*, the finest kind: it is a ring. No. 5. is a stamp seal—the dates 1212 and 1210 A. H., corresponding with 1797 and 1795 A. D. A critical reader will perceive that in *SINDIAH*'s great seal the initial of *MADHU* in the second line is not strictly correct, being ८ instead of ७. But the original seal, of which I have two impressions, is exactly copied.

I will here interpolate the remark that Indian wax is so hard as not to yield to the climate. Impressions can be preserved through the hot seasons, and for many years. I have many that I have had thirty or forty years, as sharp as ever. English wax yields to a very little heat—100 degrees, perhaps, or less. I remember when I was a postmaster in *India*, the use of wax on letters crossing the peninsula, or for despatch by the overland packets to *England*, was interdicted. English wax is sent out in great quantities, and is chiefly used, officially and privately, in *India*—while the country wax is so much better and cheaper.



This is all that I have to say on the immediate subject of Plate II.

We turn now to Plate III. This I reckon a very beautifully executed work of art, as relates to the engraving, and filled with curious and valuable subjects. No. 1. is a *fac-simile* impression of the signet-ring usually worn by the lately renowned, now half-forgotten, HYDER ALLY, first *Sultan* of *Mysore*. It is characteristic of HYDER—plain, useful, and unostentatious. It is a common red cornelian, set in silver, with black enamel. It has this inscription—read from the top: “HYDER ALI KHAN *Bahadur*. 1173.” This corresponds with A. D. 1759. A figure 6 is observable about the middle. This may be the year of his assumption of the style of sovereignty.

This ring, together with the subjects 2. 3. 4. 5. and 6. which will be noticed presently, were found among the booty captured with *Seringapatam*, and were purchased at the prize sales by Major PRICE, prize agent for the *Bombay* army. They are still in his possession. He has favored me with impressions. The subjects themselves have been, indeed, years in my possession.

No. 2. is the seal-ring of TIPPOO. It is cut on deep red, liver-coloured, cornelian, set in gold. It bears simply تپو سلطان TIPPOO SULTAN, with the date 1215, and prettily beflowered. But in this instance the date is not of the *Hejra*, or *Flight*; and is perhaps the only instance of a Mahommedan presuming to alter that universally received and re-

1.



3.



2.



4.



5.



7.



8.



6.



الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين اياك  
نعوذ و اياك نستعين اهدنا الصراط المستقيم صراط الدين انبوت  
عليهم غير المفضوب عليهم ولا الضالين بسم الله الرحمن الرحيم

10.



9.





vered era. TIPPOO invented and used an era of his own. Ignorance on this point led me, on a former occasion when I published and descanted on TIPPOO'S coins and coinage, into various surmises on so, then, unaccountable an anomaly; but the subsequent publication of WILKS' *South of India*, and MARDEN'S *Numismata Orientalia*, has fully cleared the subject of all embarrassment and difficulty. I purpose, in another place, to devote a page or two to this matter of chronology, and some others connected with it.

No. 3. of Plate III. has no immediate legendary connexion with TIPPOO or his family. Having been found, and being kept, among such subjects, and having probably been engraved by the command of TIPPOO, and used by him, or one of his family, it has found a place in my pretty plate.

It is a seal of yellow cornelian, set in gold, bearing the date of 1199 A. H. (here) corresponding with 1784. It has this inscription—read from the top:

يا معروف كرخي Ya maroof Kirkhee. “O, thou! who wast manifested at *Kirkh*.”

This is reasonably supposed to refer to the 7th Inaum, MOUSSA *al* KAUZEM, who is buried at *Kirkh*, a suburb of *Baghdad*. He was poisoned by KHALED, one of the *Barmecides*, in the reign and through the jealousy of HARUN RASHID.

It is probable that TIPPOO, in a pious or fearful feeling, may have thus and otherwise invoked the blessing or protection of the holy martyr on himself, or one of his family, on the occasion of a birth, per-



haps, or some impending danger.—But this is mere conjecture.

No. 6. contains the same invocation, on a smaller scale, differently written. This is to be read from the bottom. The date is the same as on TIPPOO'S ring, 1215. This may have appertained to another of the family.

No 4. is a gold ring, with a yellow cornelian, engraved with the name of محي الدين MOHI ud DEEN, one of TIPPOO'S sons—which, in the order of succession, does not immediately occur to me ; but he was, I think, one of the two hostages surrendered by TIPPOO to Lord CORNWALLIS, for the due performance of the first *Seringapatam* treaty of peace of 1792. The date of the ring is 1218—read the wrong way, it is true—but if read the other, it would carry us out of all chronological bounds. It is of his father's era ; for if taken as of the *Hejra*, it would correspond with A. D. 1803, four years after the subversion of his father's power and the duration of his life.

Of this prince MOHI ud DIN, this anecdote may be worth relating.

To arrange and catalogue the vast amount of property captured at *Seringapatam*, to make it available for sale, or division among the captors, skilled individuals were selected. Major, since Major-General, OGG of the *Madras* establishment, and Major PRICE of *Bombay*, were selected to inspect and arrange TIPPOO'S splendid and invaluable library. While engaged in this interesting employ-

ment, the prince MOHI *ud* DIN (who, with the rest of the royal family, were under liberal *surveillance*) came into the library; and, after observing some time in silence, was overheard muttering at his departure, "Look at those hogs! polluting my father's books." Poor youth!—it may easily be forgiven him. His name means "Restorer of Religion."

No. 5. of Plate III. has no other relationship to TIPPOO than as having, like 3 and 6, been found assorted, purchased, and kept with the same lot. It is a small gold ring of yellow cornelian. The following names are almost illegibly engraved or scratched on it,

الله محمد علي فاطميا حسن حسين

ALLAH—MAHOMMED—ALI—FATIMA—HUSSEN—HUSSEYN: being the Deity, and the holy family. It may have been worn as an amulet—not used as a seal—for the engraving on the stone reads unreversed, as in the Plate.

It is a curious subject. Women are very rarely brought to notice or recollection by Mahomedans. FATIMA, it may be scarcely necessary to note, was the daughter of the prophet, the wife of the great ALI, and the mother of HUSSEN and HUSSEYN, who were most atrociously murdered by the infamous YEZZID. No human being, probably, that ever existed, has had so much execration heaped upon him, or more deservedly, than the said murderer. The copious subject of the fate of these martyrs—on which more pathetic poems and essays have been composed, and more

feelingly recited, and more tears shed, than on any other, perhaps, since the fall of man—may probably invite re-attention in a future page. At present I shall only stop to add that the memory of FATIMA, the prophet's beloved daughter; the "Mother of the Faithful," is held in deep respect. This may be supposed, when the character given of her by the prophet is to this effect—that "he had known many really good or perfect men—but only four faultless women:" these were ASIA the wife of PHARAOH, the Virgin MARY, KADIJAH the daughter of KHO-WAILED (the prophet's first wife), and his own daughter FATIMA.

We will now turn to No. 7. of Plate III. This is a representation of a very curious and valuable subject. It is an agate, or cornelian, most elaborately and beautifully cut—to a degree, I think, exceeding any I have ever seen of a like nature. It was purchased by a deceased friend in *Persia*. It was shown by a common friend, in whose hand I placed it for that purpose, to Professor LEE, who returned it with this memorandum:

"The inscription round the border contains the opening chapter of the *Koran*, very beautifully and correctly written. The inscription in the middle compartment is *المتركل علي الله* i. e. 'The (person) confiding in God.' The stone itself is probably an amulet, and perhaps has been worn for preservation against evil spirits, &c.—*Cambridge*, 4th December, 1830."

Another orientalist calls it "a very rare and

curious relique, if it be, as I conceive it, an amulet once worn on the arm of MUTUWUKKEL,<sup>1</sup> the tenth *Khalif* of the house of ABBAS." He adds, "I cannot conceive that any thing could have been better executed than this engraving."

The part left white in the Plate is finely polished on the stone, and raised, by the cutting away and sinking of the dark ground. The central words are AL MUTUWUKKEL ALI ALLAH. This was the name and title assumed by ABUL FAZEL JAFFER with the *Khalifat* in the year 232 A. H. 847 A. D. In PRICE'S Retrospect II. 151. his name or title is translated "Confident in GOD;" or perhaps more properly, *Deo delegatus*, "delegated from GOD." He was very intolerant, especially of Jews and Christians, on whom he heaped many indignities. He did not stop there. In his imbecility and ferocity, he forbade the pilgrimage to *Kerbela*, and caused the sacred repository of the ashes of HUSSEYN and the other martyrs interred there to be razed.

After numberless follies and enormities he was put to death, at the age of forty, in the fifteenth year of his reign.

The chapter of the Koran encircling the words of the name of this ill-fated *Khalif*, the ignominy of the house of the *Abbasides*, is finely graved; but as the liberties taken by fine Arabic penmen with the combinations of their letters are somewhat arbitrary, and not, in such cases as this, easily made out, I

<sup>1</sup> If this be admissible, this will, indeed, be a rare relique. And why not? Who would thus embalm the hated memory of such a monster?



have put the flourished Arabic into a more readable form in the three lines lower in the Plate. Thirty or forty years' want of practice has, however, rendered my penmanship in such matters not very praiseworthy, whatever it may once have been.

A critical reader may, perhaps, suspect inaccuracy, in my having placed the *بِسْمِ اللّٰهِ* last, instead of first. The first critic that I showed it to, did indeed remark it: and he may be right. Every chapter of the *Koran*, save one, is prefaced with it. I examined two *Korans* which had not the *bismillah* at their beginning; but on looking at three others, they have it. The 9th chapter is the only one without it.

The following is the account which I find among my memoranda, touching the inscription before us.

It comprehends the introductory or opening chapter of the *Koran*. This chapter is called *al Fatihat*, meaning the *Preface*, or *Introduction*. It was revealed to MAHOMMED at *Mecca*. The chapter being so short, is in use as a prayer, and held in great veneration. It has several other titles, meaning the chapters of *prayer*, of *praise*, of *thanks*, of *treasure*, &c.—all denoting veneration. It is esteemed as the quintessence of the whole *Koran*, and is repeated both in public and private, as the Christians do the Lord's Prayer.

The impression has not as an invocation the usual formula of *بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ*, common to every chapter of the *Koran*, save one. Here it is a *terminus*. This sentence is pronounced by Mahommedans all the world over, on every important occasion, and

on many, especially the first words *بِسْمِ اللّٰهِ bismillah*, altogether unimportant. It is with them as the sign of the cross with papists. It means, "In the name of GOD—the Merciful—the Compassionate."

GIAAB, a celebrated Arabic writer, relates that "when these words were sent from heaven, the clouds fled on the side of the East, the winds were lulled, the animals erected their ears to listen, and the devils were precipitated from the celestial spheres."

*رب العالمين rabbi 'lalamin*, with which the chapter opens—for *الحمد لله* is merely invocatory—similarly meaning "Praise be to God," and is similarly often in the mouth of "the faithful"—signifies "Lord of the worlds;" but *Alamina*, in this and other parts of the *Koran*, probably means the three species of rational creatures—men, genii, and angels.

On this text some European writers have endeavoured to prove that MAHOMMED believed in a plurality of worlds. In SAVARY'S translation it is "Sovereign of the worlds."

This is SALE'S translation of the 1st chapter of the *Koran*, entitled the *Preface* or *Introduction*.

"In the name of the most merciful God. Praise be to GOD, the Lord of all creatures; the most merciful, the king of the day of judgment. THEE do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious; not of those against whom thou art incensed, nor of those who go astray."

The last sentence, SALE informs us, contains a petition that the supplicants may be led into the true religion; by which is meant the Mahommedan, in the *Koran* often called "the right way." In this place it is more particularly defined to be "the way of those to whom the Most Merciful hath been gracious"—that is, of the prophets and faithful who preceded MAHOMMED:—under which appellation are also comprehended the Jews and Christians, such as they were in their primitive purity; before they had deviated from their respective institutions:—*not the way of the modern Jews*, whose signal calamities are marks of the just anger of GOD against them for their obstinacy and disobedience—*nor of the Christians of this age*, who have departed from the true doctrine of JESUS, and are bewildered in a labyrinth of error.

This is the most common exposition of the passage;—others, by a different application of the negatives, refer the whole to the true believers, and read it thus: "*The way of those to whom thou hast been gracious, against whom thou art not incensed, and who have not erred.*" Which translation the original will very well bear.

Thus far SALE; who refers to his authorities. In poor return I will express my sense—of little worth in itself, but it is grounded on the opinion of the competent—of the masterly manner in which he has translated the *Koran*. His Preliminary Discourse is excellent; and his notes and annotations are equally instructive. His work is too little read. It has been found all-sufficient; for, although the only

translation in our language, no other has been thought wanted in the lapse of more than half a century.

In my more modern, and easily read lines of Plate III. I have put the *bismillah* at the end. In reading the inscription on the stone, they may, no doubt, be taken as the first or last words; as, being circular, they meet near the top.

I will here note that I know nothing of Arabic—and as little of Persian as my reader may please to suppose. Thirty or forty years ago I might have known a little—and but little. But as very few of the Company's servants then knew any thing of it, my little passed for more than it was worth—with myself, perhaps, inclusive. But in such great lapse of time, hundreds, thousands, of the Company's servants civil and military have passed me, onwards towards eminence; which many have attained. I have stood still—or rather obviously retrograded. What, therefore, was once something, though but little, positively, is now next to nothing, comparatively.

Before I take leave of the beautiful Stone, the subject of No. 7. of Plate III., I will observe, that the history of the KHALIF whose name occupies the centre, MUTUWUKKEL, the *Confiding*, may be found in that grand magazine of Mahomedan historic lore, "PRICE'S *Retrospect*." This comprehensive work is much less known than it ought to be. It came out under manifold disadvantages, which it will take some time to overcome. But it must, eventually, find its way into all public libra-



ries, and into such private ones as have any pretensions to an historical or to an oriental class of works. It came out under the disadvantage of a distant rural press, in single volumes, with intervals of years between. It has been insufficiently advertised; and, not having been printed for any bookseller, has not been at all puffed. The Reviews—those useful vehicles to public notice for works of merit, unconnected with party in respect to religion or politics—have scarcely heard of it; and its price is too high, perhaps, to admit of its purchase for their purpose, if they had. The times of the publication of all the volumes were, moreover, times of great national excitement—when the public mind was intent on mighty events passing under our own eye, involving the destinies of thrones and empires—possibly of our own; and regarded but little the sayings and doings of semi-barbarians at our antipodes a thousand years ago. Under all these disadvantages, it may be questioned if the sale of this great and laborious work hath yet repaid the author's positive publication outlay; that is, the mere paper and printing. The great expense incurred in *India*, in the purchase of various works of the Mahommedan historians he can scarcely expect to be reimbursed. An Arabic or Persian historian, whose work is looked at in *England* and declared to be very pretty, may perhaps have cost a hundred pounds to him who knew how to appreciate it. And for a return for the learned labours of half an industrious life, the author of the "Chronological Retrospect of Mahommedan History" must look to

posterity—and he will not look in vain;—for the merits of the work, comprising an intimate acquaintance with the language of his authorities, sound judgment in selecting and great industry in examining and collating them, and the happy talent of communicating the result, will eventually insure the just reputation of both the work and its author.

I must return for a moment to Plate III., and then resume the topic of the great cost of Oriental MSS.

No. 8. of that Plate is a fine deep red cornelian, which I purchased in the bazaar at *Bombay*, for two rupees, between thirty and forty years ago. The inscription is not cut, but *painted* white; and is, although I have taken no particular care of the stone, as plain and perfect, apparently, as ever. With what pigment it is so painted I know not, nor where it may have been done. Like its neighbour No. 7, it is unset; and as they read on the stones as in the plate (not reversed) they have both been, probably, intended as amulets or phylacteries. This applies also to the ring No. 5. The other subjects of the Plate, Nos. 1, 2, 3, 4, and 6, have been used as signets, being reversed.

No. 8. may have been done by or for some zealous Mahommedan: they are addicted to amulets, charms, &c. of this sort. It seems to invoke a blessing *صلي* upon all and each; on ALI, on MAHOMMED, on the family of MAHOMMED, on MAHOMMED again, on FATEMA, the immaculate, and upon (her children, the martyrs) HUSSUN and

HUSSAYNE, ending, at the bottom, with—*Help is from God.*

This is, I think, all that I have to say at present, on the subjects of Plate III.: unless it be to repeat that what the reader there sees are, as to size as well as inscriptions, the exact representations of the originals. Nos. 9 and 10 will be noticed hereafter.

Now a word on the subject of the cost, in *India* and *Persia*, of Arabic and Persian MSS.

The few, in *England*, of the class of Orientals who will read the curious catalogue of his collection of MSS. printed by that eminent Orientalist Sir WILLIAM OUSELEY, may learn much of their estimated value, and of the cost of some of them in the East. A hundred pounds and more have been given for several in that extensive and valuable collection. Those only who have made such things the recreation and pleasure of their lives, can duly appreciate the pang of the collector when parting with the objects of his solicitude and solace, almost of his affection—and seeing the probability of their not only passing from him—but of their dispersion, or loss to his country. I fear no individual or body in *England* will purchase Sir WILLIAM'S collection. Individuals are not inclined; or if half so, want a good bargain; and the nation, and its learned bodies, corporate and incorporate, are too poor!! Foreigners feel differently—but let that pass.

I have, in a recent page, made slight mention of TIPPOO'S magnificent library. If the reader will kindly call to mind that this is avowedly a volume of "Fragments," "a thing of shreds and patches"—

he will, perhaps, overlook its want of connexion, link in link ; and pardon the intermingling of subjects under any of my fragmental heads, which, as SHERIDAN says of Mrs. MALAPROP'S vocables, "might get their *habeus corpus* from any (critical) Court in Christendom."

With this feeling I will ask leave to introduce an extract from my "Common-place Book," of some length, from one of its subjects, entitled "Reminiscences connected with the conquest of *Seringapatam*." I am the more emboldened to ask this, from witnessing the favorable reception by the public of sundry works published of late years, in the form of Reminiscences—Recollections—and Personal Memoirs. Without presuming that mine may deserve the like extent of favorable reception, I shall here, and may hereafter, introduce, without farther preface or apology, a few pages of such matter as I have adverted to.

I was, at the period of the siege and conquest of *Seringapatam*, in *Bombay* ; and from the situation I then held, at the head of the Quarter-Master-General's department, and the nature of the duties of that office, and of others that I was then executing, was very much with the Governor, Mr. DUNCAN. I was, indeed, acting confidentially under, and with him, in several important matters, as I was afterwards in others more important. I was daily witness of his extreme anxiety touching the progress of the siege. He had, as well as I, several constant correspondents in the besieging armies ; but the post-office



department of western *India*, though in a much improved state, was still in a very backward one, as compared with its subsequent perfection; and our intelligence did not keep pace with our anxiety and eagerness.

MR. DUNCAN'S anxieties were at some moments so intense as to border on agony—to a degree that, I dare say, he manifested to no one but me. I was, I trust, reasonably zealous in respect to the public interests—and laboured as hard, I believe, as any one to promote them. Still, with less of responsibility, though I had no small share, mine fell far short of the extreme anxieties of my almost over-zealous patron and friend.

Our exertions at *Bombay* had been immense; the honor of the army, and no small portion of national welfare, hinged on the pending event. MR. DUNCAN identified himself so intimately and entirely with the success of public measures, that no one who was not with him confidentially, could estimate the intensity of his eagerness for success in public operations.

The month of May arrived—that critical time as to the extreme of heat, and drought, and distress in *Mysore*—especially about *Seringapatam*. On a former occasion, of Lord CORNWALLIS'S distressful retreat from that neighbourhood, I had witnessed and felt them; and the letters of our correspondents contained deprecating forebodings of their re-arrival. The setting in of the S.W. monsoon might be hourly expected in the first week of May, with very uncertain severity. If in great severity—or if at all—

with the fort uncaptured, we knew, in good part, the disastrous effects which must ensue. And if, instead of being conquerors, we should be repulsed, we too well knew that "the attempt, and not the deed, would confound us." These points, I say, became the topics of our daily, nightly, almost hourly, discussion and anxiety.

Under these circumstances it was odd, but true, that I was in possession of the intelligence of this most important conquest, some hours before it was known to the Governor, or any one in *Bombay*,—or even to myself! It seems worth while to explain how this was.

I lived in the country, two miles from the fort. In busy times it was my habit to breakfast early, by seven, sometimes by six o'clock, and to be at my office in the fort an hour after. I had there to undergo the process of being shaved—(*no natives of India*, and formerly but few English, shaved themselves)—and while thereunder, usually gave audience and orders to my official people. Then came the reading of letters, returns, &c. papers, and an arrangement for the business of the day.

The *dauk*, or post, did not then come in from the eastern parts of *India*, through *Poona*, more than twice a week. The day to which I am adverting was not *dauk* day. I saw on my table a number of letters &c., and went through the usual processes, and had more than the usual personal audiences and orders to give. It was ten o'clock before I noticed and opened a letter, received by an express, from my constant correspondent and kind friend, General

PALMER, our Ambassador at *Poona*, announcing, in three lines, the all-important, the astounding event !

Had I been half shaved, or all belathered, I should assuredly have run—if possible, flown—to the Government House. Thither I hastened. Mr. DUNCAN had gone late over-night to *Parel*, his country-house, five or six miles off, and his letters—including one of similar import with mine from General PALMER—had been forwarded to him. Scrawling one hasty line of congratulation, I despatched a horseman to him with my *Poona* letter, and hastened to the Commander-in-Chief, to the members of Government, to the Adjutant-General, and officers and gentlemen of rank, with my joyful news, half crazy with delight. I can never forget the emotions of that day—more especially those of the meeting of the Governor and myself about noon. He had hastened to town, and found his house crowded with public officers, gentlemen, and others, in waiting to congratulate him. Joy, as well as misery, almost levels, for the moment, all distinctions. Our shake of the hand, when we encountered, was hearty and long, but we scarcely exchanged a word—and although together several times during the day, we conversed very little indeed. We seemed, now, either to have little or nothing to say to each other—(though, on preceding days, they seemed scarcely long enough, and we often trenched deeply on the night)—or knew not how to say it. As our fears had, day by day, augmented as the time for action became abridged, we had been almost afraid to

think and feel that the middle of May had arrived and passed—so was our relief from all such fears thus not only suddenly removed, but by such a measure of success, so critical, so complete, so important, that it seemed almost to bewilder us. I could not think of business the whole day—and scarcely, I believe, returned to my office.

General PALMER was perhaps among the best letter-writers in our language. I do not find his brief annunciation of the fall of *Seringapatam* to me. But, without meaning to adduce it as a specimen of his epistolary talent, it ran, in substance, thus:—  
“ *Puttun* fell by storm on the 4th—The *Sultan* was killed—his family and capital are in our possession—his armies were submitting—the slaughter, and our loss, were great.”

Having touched on this once most important conquest and subject, prolific in events and speculation—though it is already half forgotten—let me call up another recollection and reflection or two thereon.

TIPPOO'S government could not have been very oppressive; and his country must have been one of great resources. Notwithstanding the frequency of his wars, his accumulation of personal property in *Seringapatam* was immense. The cities, and towns, and villages of his dominions, were generally in a flourishing state. He had, for many years, kept up very large armies. His last war—I mean that with the English and their allies, before his fatal war, when his country was over-run and devastated in every direction, more than once to the very walls of his capital—must have cost him immense wealth and



sacrifices. On the score of devastation I can speak extensively ; for I served two years of that war with the worst of all devastators, the Mahrattas—and may, in a future page, say something thereon. The English and their allies extorted from him, not only one half, geographically, of his entire territory, of their own selection, but, as it was supposed, all his resources in cash and credit. Still, within a few years, we found him again reigning over a flourishing empire—his fortresses restored and well supplied, his coffers full, his subjects wealthy, and his armies faithful. One sentence will confirm the last assertion : the day after the storm of his capital, we buried upwards of 10,000 bodies of his soldiers—so manfully had they defended their master. I may add, that none were unnecessarily, unresistingly, slain. What a scene, at mid-day!—but on that subject I will not dilate. Who would not be a soldier of such a victorious army ?

In such a conquest, over which night's curtain soon fell, it is impossible, as soldiers well know, to prevent plunder. Property to a great amount, no doubt, changed hands violently on that night ; but I heard of no cruelties. It was said that you might, for some days after, see soldiers betting handfuls of pagodas in the streets on the issue of a cock-fight. TIPPOO had collected a most splendid assemblage of jewellery. Every <sup>1</sup> officer of the conquering army had a portion, according to his rank, assigned to

<sup>1</sup> I am not sure if *every* officer. It may have been only generals, field-officers, and captains.

him, in part of his share of the booty. My old friend, Major PRICE, Persian Secretary to the Commander-in-Chief of the *Bombay* army, was appointed one of the committee of prize agents. To him was allotted the arrangement, and apportionment, and valuation—of course, duly assisted—of the jewellery; and, in conjunction with Major OGG, of the *Madras* army—as has been already noticed—the arrangement and disposal of TIPPoo's library, which was found, in articles of rarity, beauty, and value, on a scale corresponding with his extensive assemblage of jewellery.

One anecdote current, and well known to be substantially true, in *India*, was the fact, that soon after the capture, a drummer of one of his Majesty's regiments brought a pair of *bangles* (wrist ornaments) to the assistant-surgeon, to purchase. The medical gentleman, however skilled professionally, knew little of gems. He thought the *bangles* handsome, and gave the glad *finder* a hundred rupees for them. Not thinking much of his bargain, it was laid by.

After the pressure of his duties, during weeks and months, had passed off, he bethought him of his *bangles*. Showing one to a friend, it was pronounced of great value—and, to cut my story short, the pair proved worth thirty or forty thousand pounds! What became of them I did not hear; but all were pleased to hear that the fortunate purchaser obtained the discharge of the lucky drummer, and settled on him an annuity of £100.

In a small way I was myself concerned in a matter somewhat similar, and connected in subject, more or

less, with the subjects of this First Head of my "Fragments." My old friend and brother-adjutant, Captain HUGH MASSEY FITZ-GERALD—an excellent soldier, and an accomplished gentleman—bought a book, a few days after the conquest, from a soldier, for five rupees. Thinking I knew more of Indian books than he did, and seeing it was a handsome one, he sent it to me at *Bombay* to sell for him, if any one would buy it—or as a present to me, if I would accept it.

It was a very splendid, large-paper copy of the *Koran*. I had rarely seen, and never possessed, any thing equal. I apprised my friend of my gratification at possessing such a book, deeming it of great value; and told him, that if I could get any thing like its worth, I would sell it for him: if not, that I would accept it; and, in return, would make him a present of the best pipe of Madeira that he could procure on his return to *Bombay*. With this my old friend was well pleased.

Some time after, I showed the book to Colonel BARRY CLOSE, knowing him to be a good judge of its beauty; and he valued it at 2000 rupees. My keeping it was now out of the question; and I soon after—to the great surprise of FITZ-GERALD—sold it for that sum—say £250—to N. H. SMITH, Esq. of the *Bombay* Civil Service, then at the head of the Foreign Secretaryship, and a good judge of such things. He is now, as I am, a resident in *Suffolk*.

This is a specimen of how beautiful Manuscripts are appreciated in the East—a topic that I may recur to, in a future page.

Other friends of mine among the sharers in the *Seringapatam* booty, sent to me at *Bombay* their allotments of jewels, to keep or sell for them—so that I became somewhat skilled in gems and *orfèvrerie*. There was one necklace that I have often regretted I did not purchase. It was composed of fifteen or twenty chains of gold; each link being a very small bunch of grapes, of most exquisite workmanship. I know not that I ever saw any thing more beautifully wrought. The number of links, or bunches of grapes, must have amounted to many thousands, they were so minute. The chains may have been between four and five feet long, connected by a pair of splendid clasps composed of diamonds and rubies. It had been valued at *Seringapatam* at only 600 rupees; at which price I sold it to Captain WILLIAM PALMER, son of the General. It was certainly worth a great deal more: intrinsically, I should think, as much. Although such a *Koran* as I have just spoken of, might not be highly coveted in *England*, such a necklace as this would. It was, as a whole, of an exceedingly graceful and elegant aspect.<sup>1</sup>

<sup>1</sup> Connected with the subject of my new calling of jeweller, I may here notice that many years after—perhaps fifteen or twenty—a courteous reference was made to me from *Ireland*, touching the lot of jewels of one of my aforesaid friends, who had sent his share to me, as just mentioned. He had died; and among his papers his heirs found a memorandum of the fact of his having sent his jewels to me, but none of their ultimate destiny. The fact itself of my reception of them, I could recall dimly to my recollection; but both me-



A word more may perhaps be permitted on the subject of TIPPoo's library. It must have cost him much time, research, and money. His father, HYDER, was altogether illiterate; and it is not likely that he had laid any foundation for such a fine collection. It could not be kept together; and it was deemed not desirable to disperse the books by sale. I have said that my talented friends, Majors PRICE and OGG, had the pleasing task of inspecting, cataloguing, and arranging them. A select portion was set apart for, and presented to, the East-India Company's Library in *London*. Another portion was, in like manner, presented to the *Calcutta* College. Of part of this, Major CHARLES STEWART, one of its learned Professors, has published a "*Descriptive Catalogue.*"<sup>1</sup> It is a very curious and valuable work—and would have been continued, if encouraged: but let that pass.

So different from most Eastern monarchs, TIPPoo

mory and recollection failed in the endeavour to trace any thing farther respecting them. As my friend returned to *Bombay*, and lived several years thereafter, there could exist no doubt but his jewels, or their amount sale, if I sold them, were accounted for to him. This explanation seemed to satisfy the inquiring heirs—and I trust did fully convince them, that there was no cause to imagine me "a friend of an ill fashion."

<sup>1</sup> 4to. *Cambridge*, 1809; Longman and Co. My memoranda on this Library do not exactly accord, in all particulars, with those of the worthy Professor. Some Manuscripts were presented to the Universities of *Oxford* and *Cambridge*, and some, I think, to the Governor-General, Lord WELLESLEY.

was among the most industrious of mortals. His pen must have been for ever in his hand. Copies of an immense number of his despatches and letters were found. Many of these were selected, arranged, translated, and published, with curious and valuable notes, by that accomplished Orientalist and diplomatist, Colonel KIRKPATRICK.<sup>1</sup> This would also have been extended and continued—but for the aforesaid *but*—. Who cares to be amused, or instructed, or interested in East-India topics? I cannot but be so Gothic as greatly to have wished its continuation.

TIPPOO'S "low ambition" seems to have been a desire to be considered the only *mover* in his dominions. From the management of a treaty, or of a war, with the English, to the formation of a pin, the instructions were all his own. Not only would he not brook a *brother*, he would, seemingly, have no *helper* "near the throne." All, all, was of his own doing and dictation.

Who can look back on the capture of *Seringapatam* without admiration of the share borne therein by that distinguished officer, BARRY CLOSE? With a dozen such men as he, and THOMAS MUNRO, and JOHN MALCOLM—all *Madrassees*—and ALEXANDER WALKER, of the *Bombay* army—(but where are they to be found?)—such a general as WELINGTON may repose securely in the result of any achievable operation: while five hundred such men as my kind old friend, Lord HARRIS—a brave and

<sup>1</sup> "Select Letters of TIPPOO SULTAN." 4to. London, 1811:

good soldier, deserving of all his honors, and all the warm recollections that cling around his memory—at the head of all the armies of *India*, and of all their departments, would never have taken *Seringapatam*.

That conquest was, no doubt, owing to the combined efforts of many able heads, seconded by stout hearts and vigorous hands—but it was owing, infinitely more than to any other individual, to BARRY CLOSE. It may be too much to say that had he not been there, the place would not have fallen—(the preparatory measures and arrangements, as well as the approaches to, and operations at, the scene of action, are here adverted to, inclusively)—but many, I believe, think so. He was a Lieutenant-Colonel, and Adjutant-General of the united armies. His grateful King made him a Baronet, and he rose to the rank of Major-General.

Of all Englishmen, or indeed any other countrymen, I ever knew, I never heard one so fluent in Persian as Sir BARRY CLOSE. I have seen well-educated Persian gentlemen listen with astonishment at his impassioned flow of the finest and best-selected words and arguments that their language could afford. Not one of them could equal him in the eloquence they so much admired and envied. His style was highly animated and declamatory: you were almost in pain lest he should flounder and break down; but he never paused for a word, nor ever failed in his ready selection of the best. He was sometimes so warm on such occasions, that one would think he could never be cool: but as a soldier

he, no doubt, was. I did not know him in that capacity ; nor, indeed, at all but in social life : we never corresponded.

May I be forgiven if I relate, connected with our very slight acquaintance, an anecdote of a ludicrous sort. Although of a grave, dignified port, he had a lively sense of the ridiculous. On one of his political visits to *Bombay*, he returned my call of courtesy—and as his stay was short, he did it more conveniently at my office in the fort, than at my house in the country. Being early men in *India*, he came I think about nine. I was “ i’ the suds ”—of course the old remark was made, that “ a man never looks more like a fool than when belathered ”—a hope expressed that no future aspect would be so infelicitous—and with a little laughter and a pleasant chat, half an hour passed. On that visit we met no more.

After the lapse of years, Colonel CLOSE again visited *Bombay*, and again returned my call, at the same place, about the same time of day ; and found me exactly as before, with the shaver, razor in hand. The first soapy event had, of course, been forgotten ; but this exact repetition brought with it, in our revived recollection, such a ridiculous association, that, without succeeding in speaking a word, we both broke into an immoderate fit of laughter, which continued to a length painful probably to us both. The poor barber, at first surprised, became amused—and, by the time we had well nigh resumed a little composure and gravity, the former scene—for it was the same shaver—coupled itself in



his recollection. He could not resist—but, being also a fellow of some humour, he tittered, and, unable to repress his risibility, was seized with the infectious fit. This caused a return of our paroxysm, and all three were simultaneously convulsed—I, all the while, “lathered up to the eyes.” This strange, unaccountable, and almost indecorous scene was witnessed, with just amazement, by all the writers and others in the office—who stuck their pens behind their ears in wonderment; for all this time scarcely a word had passed.

This is all that I dare venture to give here, of my recollections connected with the conquest of *Seringapatam*.

Without any affectation of writing an essay on Stones generally, or of much, as to methodical arrangement, of what I may have to say on some particular points connected therewith, I shall proceed, as desultorily as may be, and as it may suit my convenience, in continuation of my extracts from my collection of “Fragments” on that head—digressing as may be expedient.

APOLLONIUS RHODIUS says that “there was a sacred black stone in a temple of MARS, to which all the Amazons, in times of old, addressed their prayers.” All ancient people seem to have venerated stones, in some form or shape. In Scripture, several instances of it occur. The sacred, black, conical stone, at *Mecca*—the *Cromlechs* of the ancient Britons—our Coronation Stone brought from *Scotland*, are others. Among the Irish, Welsh,

and Scotch, similar examples may be adduced ; and among the Hindus, the reverence shown to stones—the *worship*, as some have called it—is very strong, in many mystical forms—conical, circular, &c.

A good deal of mystery has attached itself to our well-known Coronation Stone. The Scotch feel sore at the English having purloined that *palladium* of their independence ; and the Irish, putting in a prior claim, deem the royal Scot the original thief. It is asserted by “ the Emeralders,” that this is the very stone of very stone—*Liafail*, or Stone of Destiny—that gave an early name to *Ireland*. But it is not a native of that “ gem of the ocean ”—that “ emerald isle, set in a sea of silver,” and so forth. It was brought “ from the *East*.” KEATING may be referred to for a relation of the wonderful virtues of *Liafail*, which for many ages was as much venerated in *Ireland* and *Scotland*, as was JACOB’S Stone in the Temple at *Jerusalem*, both by Christian and Mahomedan—(are not these all one and the same ?)—or the famous black conical stone at *Mecca*, centuries before the time of the Prophet. Some antiquarians—among them the “ old virgins,” I believe, who take pence for their descant on the *vestigia* of the Abbey—affirm that the *Westminster* Stone is the very pillow on which JACOB’S head reposed when he saw his celebrated vision ; but deny all right in it on the part of the Irish claimants. The latter adroitly admit this—believing that their original pebble has worked its way, somehow or other, back again to *Ireland* ; where, in due time, its development will mark the typical nature of the pro-

phetic exchange of position. Not, indeed, of position only, but of substance; for the abstraction and substitution of another (pretended) stone were effected at *Westminster* in a way not to be discovered; and, if discovered, not to be understood. It is not suitable that this mysterious and portentous transaction should be told in mere matter-of-fact language: I have therefore endeavoured to wrap it in fitting words—and trust that I have succeeded in not having made myself easily comprehended.

In CROKER'S “*Legends of Killarney*” are found, as might be expected in so poetical a region, many Hinduisms. Some notice of them will be taken in another place. This introduction of such similarities in *Ireland* and *India*, may be too abrupt: some prefatory explanation was intended; but I shall here say no more, in that strain, than that *Ireland* is full of Hinduisms—and that, without having formed, or caring to uphold, any determined hypothesis, I can scarcely travel a stage in *Ireland*, or read a page, at all of a miscellaneous nature, connected with that interesting island, without meeting with something Hinduish. Of this, probably, as I have hinted, more hereafter. Meanwhile the reader may, haply, think of the old adage—“To the jaundiced eye all things seem yellow.”

We return to CROKER'S “*Legends of Killarney*,” and extract one of a “knee-worn stone,” to which we may find an Eastern parallel.

It is near the Cathedral of *Aghadoe* that this incident occurred. “A circular stone, with two hollows in it,” is described and delineated—“the holes

caused by the kneeling of the holy friar at his devotions." A native approached—"And here she began to scatter some crumbs upon the ground, to which the little birds from the neighbouring bushes immediately flew, with all the fearlessness of conscious security."—"Ah! then," said their feeder, "ye're a blessed race, and 'tis good right ye have to know this place—and it would be a mortal sin to hurt or harm ye; but what are ye to the little bird that sung to the holy friar for as good as two hundred years?" On the bush, by this knee-worn stone, rags were hung; "as is usual," continues Mr. C. "in *Ireland*, near places that are considered holy." Vol. I. 20.

This is truly a *Hindu* legend. Passing by, for the present, the suspended rags, of which extended practice we shall speak under another head of our "Fragments"—passing by, also, the benevolent feeding of the sacred birds—the unperceived "silent celerity of time" on the part of the "holy friar," when interestingly engaged, is matched by the stories of the Hindu "holy friars," VISWAMITRA, KANDU, and others: with, however, this important difference—that the *priest* was engaged, during his unperceived flight of time—thinking two hundred years but a day—in penitence and prayer;—the *Brahmans* in profligacy, with the soul-seducing MENAKA and PRAMNOKA, under the like illusion.

The knee-worn stone has parallels in Hindu story, though I have no immediate note of them. Callosity from long kneeling, is related of the Mahratta Brahman general, SADASHY RAO BOW, (SIDA



SIVA RAHU BAHU ?) killed, with the flower of the empire, at the fatal battle of *Paniput*, in 1765. He was so maimed and mutilated as to have been recognizable only by his knees, on which were well-known callosities caused by his unequalled piety in the article of genuflexion.

The Hindu, like the Papal, religion is one of ceremonials. As JUNIUS says of some individuals of his time, both these great classes of men include too many with whom "prayers are reckoned religion, and kneeling morality." Another Papist is famed for kneeling (surely it is ST. JAMES of *Compostella*? but I am oblivious and ill read in Hagiology) who, like the Mahratta, was famed for knee-callosity, and is known in history by the appellation of the "camel-knee'd prayer-monger."

The rag-bush at *Killarney* is in keeping with the rag-trees and rag-wells of other parts—*India*, *Persia*, *England*, &c. as noticed in another place. And, at *Killarney*, a farther coincidence of reverence to a cleft stone, is in keeping with such things—cleft stones, cleft trees, &c.—in *India* and *England*; of which, in connexion with this *Killarnic* legend, more hereafter.

Having under this head mentioned the Hindu legends of VISWAMITRA and his brother sinning-saint, I may as well here conclude what I have to add thereon. It was intended for another head, to be entitled "Papacy and Paganism," for much of which I foresee there will not be room in this brief volume. Under the just-named head, a subdivision "On Flagellants" is included, from which

this extract is made, and given here, confessedly out of place.

Touching the temptation of ST. FRANCIS by *Satan*. A man, not a saint, may be easily persuaded while unmercifully scourging himself, to listen to the seducing sound of "hold, enough!"—or, in reference to preparation for the future, to the illusive whispering, "there's time enough for that by-and-by." Not so ST. FRANCIS,—he saw the cloven foot; and we may conclude, to spite and shame the devil, scourged the more: or, as Paddy said, "the more the devil seduced, the more he would not leave off."

This is very Hinduish. Legends of similar perseverances in penance and austerity, on the part of Hindu saints, have alarmed not only the unholy ones, but their gods and demigods. Of these, several are related in the Hindu Pantheon. INDRA, the firmamental regent, the JUPITER *Tonans* of the Hindu *Olympus*, fears danger to his throne by the almost omnipotent<sup>1</sup> perseverance in prayer and severity of an ascetic. Various seductions, including

<sup>1</sup> Surely the doctrine recently put forth in that dangerous vehicle of fanaticism—for such I cannot help considering it—"The Morning Watch," is very reprehensible, on this point of "almost omnipotent perseverance." My phrase was written many years before the "Morning Watch," in which this passage occurs:—"Every miracle is an answer given to prayer, and the prayer of faith is omnipotent." This is the theory and doctrine of the Hindu *Aswamedha*, and their other means of *extorting*, by sacrifice and prayer, boons from on high.

as great a variety as those of ST. ANTHONY and ST. FRANCIS, as far as they have reached me, and some original or unique in addition, are recorded of the Hindu worthies. In general the flagellations, or other self-inflictions, are too much, even for the devil, as we have seen ST. FRANCIS was, or for INDRA. Sometimes, however, the devil, or INDRA, gains the day. Too truly has it been said, that when the devil angles for man, he baits his hook with a lovely woman.

Alas! poor MENAKA!—interesting offspring of poetical imagination!—why should you suffer for the ordainments of destiny, or the decrees of the gods? It is related in the *Ramayana*, sect. 50, that when the sanctified ascetic VISWAMITRA,<sup>1</sup> who had, for thousands of years, been engaged in the most rigid mortifications, beheld MENAKA the *Apsara*,<sup>2</sup> sent by INDRA<sup>3</sup> to debauch him—“bathing; of surpassing form; unparalleled in beauty; in form resembling SRI;<sup>4</sup> her clothes<sup>5</sup> wetted in the stream—he, seduced by the arrows of KANDARPA,<sup>6</sup> ap-

<sup>1</sup> The *Guru*, or spiritual preceptor of RAMA.

<sup>2</sup> The *Apsarasa* of the Hindu Pantheon are water-nymphs, Nereids, demi-Venuses.

<sup>3</sup> As profligate as his counterpart, JUPITER of *Rome*. On one memorable failure in a base attempt on the virtuous wife of a pious Brahman, the *Rishi* cursed him—INDRA became instantly covered with marks of shame—which, on his repentance and contrition, were changed by the relenting *Rishi*, to eyes. Thus marked, INDRA is usually portrayed.

<sup>4</sup> A goddess of good fortune and beauteous aspect.

<sup>5</sup> Hindus—female or male—never bathe *nude*.

<sup>6</sup> The Hindu, many-named CUPID.

proached her.—Five times five years, spent in dalliance with this seducing creature, passed away like a moment.”—“What!” exclaimed, at length, the reflecting sage, “my wisdom, my austerities, my firm resolution—all destroyed at once by a woman!—Seduced to the crime in which INDRA delights, am I thus, in a moment, stripped of the advantages arising from all my austerities!”

In relations such as this, the Hindus, it is supposed, intended to inculcate good, by showing how sages, even of great virtue and renown, have not been proof against female blandishments: hence warning all less safe individuals from trusting too much to their own firmness; and that, after all, the greatest security for frail mortals is in the absence of temptation. But admitting that the object was the inculcation of morality, the vehicle is of doubtful tendency. How vastly inferior to “when ye stand, take heed lest ye fall.”

There are many stories similar to this falling-off of the pious VISWAMITRA, detailed with great poetical beauty in the *Puranas*—the grand magazine of Hindu mythological legends. Any pious Brahman, sinking into such a predicament, (in an early work I had occasion to note how a great many militant Brahmans, including my old friend and commander the Mahratta general PURSARAM BHOW, so sunk) may be too prone to seek consolation in the “flattering unction” that it arose rather from the potent envy or fear of INDRA, than from his own sinful weakness. To avert the consequences of such persevering austerities as VISWAMITRA’S



(OR ST. FRANCIS'S) to the "most potent king of the gods," as INDRA is called, he not unfrequently despatches an *Apsara* on a seductive mission. INDRA'S dethronement, is an occasional object of these austerities. His failings render him ever watchful and suspicious.

In the *Brahma Purana* it is related how the rigorous ascetic KANDU, on the sacred banks of the *Gomati*, commonly called the *Goomtee*, a river of *Bengal*, was thus seduced by PRAMNOKA. Her history does not occur to me; she is probably an *Apsara*, or one of the celestial choristers of INDRA'S splendid Court. She is described as "excelling all her sisters, by her youth, her beauty, her ivory teeth, her figure, and the lovely swelling of her bosom." In her sin-exciting embassy, she was accompanied by the god of Love (KAMA or KANDARPA), the Spring (VASANTA), and *Zephyrus*—I forget the *Meru-ic*<sup>1</sup> name—to assist, as might be necessary, if her charms should prove resistible. But she "possessing all the weapons of beauty, and all the arts of delusion," required but little auxiliary aid. "KANDU'S firmness vanished—he, by the miraculous power which his austerities had conferred on him, transformed himself into a youth of corresponding celestial beauty, seized the hand of the treacherous PRAMNOKA, and led her, nothing loth, into his hut."

One evening he was proceeding to his devotions. "Why this evening," said his fascinatrix, — "more

<sup>1</sup> *Meru*—the *Olympia* of INDRA.

than a hundred others which have been passed in different sacrifices ?"—“How ?” said the anchoret, “was it not this morning, O amiable creature ! that I perceived you for the first time on the bank of the river, and received you into my hermitage ? Has not ARUNA<sup>1</sup> for the first time witnessed your presence in this calm abode ?—Why that speech ?—Why this smile !”—“How can I restrain a smile,” said she, “at your error ? The seasons have nearly finished their circular course since the morning of that day of which you speak.”—“How ?—can this be true ? O too seductive nymph !—Surely I have reposed but one day by your side—O woe ! woe is me !” exclaimed the unhappy Brahman, from whose eyes the dimness of delusion was now wiped. “Ah, for ever lost fruit of my long penitence !—all those meritorious works !—all those virtuous actions<sup>2</sup> prescribed in the sacred books, are annulled through the seductions of a woman !—Flee, flee far from me, O perfidious nymph !—thy mission is accomplished.”

This adventure is beautifully translated by that eminent Orientalist, and my much-respected correspondent, W. SCHLEGEL, and will appear in his *Indishe Bibliotek*, with an instructive introduction.

Among the “*Apsara* sisters, proud of their charms,” sometimes selected for these poetical embassies, are URVASI, MENAKA, RHEMBA, MISRAKESI, &c., including, I think, but am not sure,

<sup>1</sup> The driver of the car of SURYA, the Hindu *Phœbus*—the dawn.

<sup>2</sup> These are the usual designations of the enjoined penances, of the self-inflictions, of the *Puranas*.

TILOTAMMA. Their histories would prove entertaining to a certain class of readers, but not perhaps to all: and I must not, in this place, indulge any further therein. A better opportunity may, perhaps, offer.

I am not aware that in the *Puranas of Rome*—as the legendary books of papal saints, including much that passes under the names of the “Fathers,” may be not inaptly designated—there are many relations of the *fall* of the anchorets of papacy. ST. ANTHONY, ST. DUNSTAN, ST. FRANCIS, &c., generally, perhaps always, triumph over the INDRAS and the MENAKAS, and the Devil, of “the Church.”

That Church, by the way, has a ST. MONICA. Is she any way related to my poor MENAKA, except being almost her namesake? Of this I know nothing; and have not the immediate means of learning. I have an interesting friend named after this Lady Saint: and I know little farther of her history than that she was the mother of ST. AUGUSTINE. As far as regards similarity of sound, the names of the papal saint and pagan sinner are sufficiently cognate. But it would be unreasonable to imagine, on that ground alone, that there is any real relationship. I should be able, and perhaps may try, to adduce some strange transmutations of pagans into papists. MONICA may be easily derived from the *Sanskrit Muni*, pronounced exactly alike—an important word in Hindu Hagiography; and they have, I rather think, female as well as male *Munis*, or holy persons. And the papas have also a holy MONI:—*ca*, or *ka*, is a Hindu, as well as a

Romish or Greek termination. There is a convent of ST. MONI in the Isle of *Poros*; erected into a theological seminary in 1830. There is a small island in the Gulf of *Engia*, called *Moni*; and there is a river *Munick*, running into the *Zuyder Zee*. These, and *Munich*, and other proper names, may have reference to the honored lady.

But, as I have said, the name interests me; and I was pleased, while it floated in my mind, to hit on a poetical and affecting passage connected with it. In "CHARLES LAMB'S Works," I find ST. MONICA thus touchingly spoken of in a quotation from FULLER, the Church historian:—"Drawing near her death, she sent most pious thoughts as harbingers to Heaven; and her soul saw a glimpse of happiness through the chinks of her sickness-broken body?" Vol. II. 75.

The idea is thus versified by WALLER:—

"The soul's dark cottage, batter'd and decay'd,  
Let in new lights through chinks which time has made."

But, seduced by the subject, I wander from the topics intended more immediately for this *First Head* of my *Fragments*. The last half dozen pages belong rather to the other *Head*, alluded to in page 52.

Pope INNOCENT III. sent to our King JOHN a present of four rings. In their round form they symbolized *eternity*; in their square number, *constancy*. The stones, as to their colour, were of course also significant. They were the emerald, denoting *faith*; the sapphire, *hope*; the garnet, *charity*; and the topaz, *good works*.



These whims, in themselves rather poetical, and in their extended application they have been rendered highly so, were perhaps borrowed from heathens. Omitting the mention of the *Urim* and *Thummim*, those precious stones placed on the breast-plate of Heaven's high-priest, and other mystical stones of our scriptures, the Mahommedans have many fanciful notions of the virtues, connected with colour, of stones. They prefer stones to metals for rings, signets, &c. ; and, as the Jews did, and most likely do, they attributed talismanic virtues, as we have seen, to stones.

The ruby is in *India* in the first degree of estimation. Of equal merit on the points of size, shape, and freedom from flaw, a ruby is generally of more value than a diamond. One might have expected that the emerald, from being the Prophet's colour, would be the most prized by Mahommedans—but it is not understood to be so, though much esteemed by them, as well as by Hindus. We have seen above, that among Christians it denoted *faith*. In *India* it is deemed a preservative against some varieties of ill-fortune, and an antidote to the venom of serpents. The ruby averts some diseases, and the effects of lightning. The cat's-eye is also of phylacteric virtue.

As Mahommedans adhere strictly to the Mosaic precept of not making to themselves the likeness of any thing in Heaven or earth, &c. they do not therefore engrave figures of such things on their seals ; as we, under a more liberal interpretation of the text, do, so beautifully, on ours. As remarked by M. DE

BLACAS, in his *Monumens Arabes*, it is usual for Mahommedans to apply their signet rings, instead of their sign-manual, to instruments or letters: these signets, he adds, bear sometimes the name, sometimes a text from the *Koran*. As we have shown in a former page, the Mahommedans are prone to seek, and may easily find, "sermons in stones."

In such strict and erroneous adherence to the Mosaic text, the Mahommedan coins rarely—never, perhaps, of the orthodox—bear the effigies of royalty. It was, and is, deemed an abomination in JEHANGIR having put his own bust, and the signs of the zodiac, on his medals. In a former work I published, for the first time with any accuracy of representation, JEHANGIR'S *Zodiac rupees*. They have more recently been given to the public in a style of great accuracy and beauty, with a corresponding description and commentary, by my learned and kind friend DR. MARSDEN, in his first-rate work *Numismata Orientalia*, Plate XL. p. 603.

The impression of seals or rings, which I suppose may be called signets, were in days of yore extensively applied in lieu of manual signature. In such days it was not usual for any but the clergy to learn to write or read. Not many years, say 400, have elapsed since reading and writing were in *England* deemed ungentlemanly acts. Those must have been glorious days for priests.

Forbidden, as they suppose, to imitate any existing thing, the Fine Arts have made no progress in Mussulman countries—architecture excepted. Hence the strange unimproved patterns on *Turkey* carpets,

*Kashmir* shawls, &c. From the substance and beauty of the textures and colours, we have taught ourselves to see something not unpleasing in these uncouth patterns.

The decorative parts of their architecture consist chiefly in sculptured texts; and these we see in mosques and mausolea, finely executed. The windows of such buildings are sometimes formed of such texts in perforations through solid stones: the mullions and tracery form letters and sentences. I have several specimens of this sort of writing. One is in a beautiful *Koran*, on a long single roll of very thin fine paper. It has now and then a chapter written very small *within* other large letters. These rolls are in *India* called *puti* or *pootee*. I have several of them. I intend, if done in time, to give a plate of a compartment of my *Koran*. A fac-simile of an initial invocation of بسم الله الرحمن الرحيم, with its enclosed chapter, will arrange with the size of my page.

I have also a curious shield of rhinoceros' hide, on which are a central *Gorgonic toghra* (see p. 20. and No. 3. of Plate II.) or *flourish* of the names of the holy family, and four tigers, in as many compartments: their outlines are formed partly of letters, enclosing a text. I purpose giving also a plate of this shield, the history of which is somewhat curious. As well as stones, mosques, shields—arms, great guns, muskets, swords, pistols, and pieces of furniture, are seen engraved and inlaid and ornamented with *Koranic* texts—the *Tekbir* الله اكبر *Allah Akbar*

—*God is Great*, or other phrases so often in the mouths of “the faithful.”

The Mosaic text, to which they so mistakenly adhere, referred not to the mere manufacture of such forbidden things, but to the falling down and worshipping before them—not to the manipulation, but to that mental working—that proneness to idolatry, which the human mind, unaided, has so extensively and wonderfully manifested. The literal interpretation of the first part of that important commandment of the first of legislators, and its too rigid and mistaken observance, have led to results among Mahomedans, more momentous, perhaps, than from any other source. This literal interpretation and observance has barred their progress in the Fine Arts—“whence proceed all the decencies of life.” This has kept them stationary as to civilization and refinement—progressing only in the ordinary, and comparatively vulgar, courses of society; and causing them to retain, generally speaking, the ferocity and sensualities of early social life and manners, unmitigated by the softening, polishing, impressions of the Fine Arts. And thus they have become an object of dislike, repulsion, and resentment on the part of their more refined neighbours; and it will end in their expulsion from *Europe*, with whose inhabitants they cannot assimilate.

Such comparative standing still on an important point, has retarded or prevented a corresponding movement on others. Other nations obtaining more and more knowledge, and therefore more and more power than the Mussulman people—of *Europe* I



now more particularly speak—that people will ere long yield to such power and influence, and will cease to be. In other regions this has been the historical result.

There was a well-known time when the sum of civilization, and refinement, and chivalric feeling, was on the side of the Mahommedans. Looking back, through say six centuries, at those times, and making comparisons on those points, generally against ourselves, we are, perhaps, apt to give our then enemies credit for more of the above generous feelings and sentiments, than they positively and historically deserve. Their ascendancy was, however, commensurate. Their declension has kept pace with the progress, on those points, of other nations, and the non-progress of their own.

Having mentioned the ruby as a very highly prized gem among Mahommedans and other eastern people, I will here note that it is rather a favorite proper name among them. It has several names, some of which I have forgot. *Lal* and *Yakut* are those only which I now recollect. The first لعل I should imagine to be also a Sanskrit word. Many Hindus bear names resembling it, as well as Mahommedans—males I think only, as noticed in another page. MOHUN LAL, as the name of a Brahman, occurs in page 10.

The name ياقوت *Yakoot* is not so common as *Lal*, or *Lalla*, but it is heard occasionally. I have before me an impression of the ceremonial signet of a pirate chief on the *Malabar* coast, of that name. He

was, I believe, a *Hubshi*, that is, of *Habesh* or *Abysinia*, and may possibly have been a freed man of some more potent pirate, or chief, or a descendant of one. He was usually called, when I lived in his neighbourhood, SIDI YAKUT. The impression of his state seal, which is only an inch and a half in diameter, may be read thus—

يا قوتخان فدوي عالم كير بادشاه غازي

and thus done into English—

“YAKUT KHAN,” (or the Lord YAKUT, or the Lord RUBY,) “the vassal of the victorious Sovereign, ALUM GIR. 1127.” A. D. 1712.

Perhaps the ancestors of YAKUT KHAN may have had his patent of nobility, which is a very modest one, from ALUMGEER, better known to us by his princely name of AURUNGZEB. The first name means “Conqueror (or seizer) of the World;” the last, “Ornament of a Throne.” He was cotemporary with our rulers from CROMWELL to QUEEN ANNE; having lived to the age of ninety, and reigned nearly fifty years. He died in 1707.

It is said that he also assumed the name of MOHI UD DIN, on his obtainment of sovereignty; which is not unlikely, although he is little known by it. It means “Restorer (or reviver) of the Faith,” or of religion. He affected great sanctity and piety, throughout his wicked life. “Preserve me from that teller of beads,” said his noble-minded brother DARA—with prophetic fears, for he was murdered by the order of his saintly sovereign.

Of the history of this YAKUT KHAN I know

nothing—that is, I do not immediately recollect any thing about him. It is probable I have some account of his family, &c., but it may not be worth searching for; nor, perhaps, is his seal worth being engraved. But, as pirates and piracy on the western coasts of *India*, from the *Indus* to *Goa*, have flourished long before the time of ALEXANDER to our own, a history of such doings would be curious. I may, perhaps, say and show something farther thereon, in a future page. In another work<sup>1</sup> I devoted a few pages to the subject; but it does not appear to have excited any attention.

A vast mass of materials is in the hands of my old and valued friend FRANCIS WARDEN, Esq., late member of Government at *Bombay*, for a history, military, political, and statistical, of that interesting and beautiful island, and its dependencies and connexions. This would, in fact, embrace a history of all Western *India*; and partially of *Arabia* and *Persia*, as far as relates to the shores of their commercial gulfs. It is not easy, as I have endeavoured to impress on my kind old friend, to arrange such a mass of materials for the press, as he contemplated, amidst the disturbing forces of the comparative idleness of *London*, *Bath*, *Cheltenham*, &c. In the unceasing drudgery and labour, not easily appreciated, of thirty years, in the offices of Chief Secretary to Government, and Secretary to the Military Board of *Bombay*, Mr. WARDEN found time to collect, and, to a certain degree, condense and

<sup>1</sup> “On Hindu Infanticide.”

arrange this vast mass. But he will find the final extracting, polishing, and arranging for the press—one quarto, or even one octavo—an effort not easily made and continued to its issue, under the little leisure of comparative idleness. An idle man has no leisure. Mr. PITT, with all the business of our empire, and almost of *Europe*, on his hands, had leisure for every thing. An allotment, and, to a certain degree, an undeviating application of our time, are essential to every achievement, beyond the daily routine of getting up and lying down, and beguilement of the intervening hours. Mr. COBBETT, who composes, and writes, and prints more (and, as to style, better) than any living man, has more spare time than most men. He has often told us how and why. He confirms Lord NELSON's apophthegm, that "no man can achieve very much in any walk of life, who is not an early riser."

If I were again to advise my laborious hard-worked friend, it would be to put forth, as I am now doing, a duodecimo or an octavo—as a feeler of the public pulse. Let him, for example, select a subject for one volume, and let it be the "History of the Pirates and Piracy of Western India, from the time of the Invasion of ALEXANDER to the present:"—scarcely, indeed, to the present time; for within the last quarter of a century, the English have, I believe, extirpated such piracy, root and branch, ashore and afloat.

When my kind friend shall have thus put forth half a score of such monographs in as many years, he may then come, as I am, to a volume, or haply two, or



more, of *Fragments*—odds and ends—sweepings of his common-place book—gleanings out of his portfolio—“things of shreds and patches”—cheese-parings and candle-ends—or whatever else may best designate such a miscellaneous volume as this is, or is expected to be. He may thus in time reduce, if not exhaust, his mass of Manuscripts without any laborious effort of application;—not, indeed, beyond the recreative daily occupation of two or three hours, if uninterruptedly given—rendering the burden of the other hours less unbearable than total idleness must ever find them. Nor would he then run the risk of the mortification of finding himself half ruined by the expense of at once putting forth three or four quartos, and half killed by the labour of producing them—and possibly of the apathetic public indifference to their merits. For such has, more or less, been the fate, I suspect, of several writers on the non-exciting subject of our Eastern Colonial empire.

Two other much-regretted friends of mine similarly made ample and valuable collections, while apparently fully occupied in the great labour of their public and important offices in *India*. And they were deterred from risking the press, in view to which their collections were made, by some such considerations, of certainty of much labour and expense, and an almost equal certainty of a cool reception. When I name my two lamented friends, SIR CHARLES MALET, and BRIG. GEN. ALEXANDER WALKER,<sup>1</sup> all who knew them will know that the

<sup>1</sup> Of this my old and much-esteemed friend, I drew up a little memoir, for the “Annual Obituary,” 1831. The com-

collections of such men must be valuable. Both did me the unmerited honor of asking my assistance in selecting, arranging, &c., from their masses of Manuscripts—press-ward. But, also hard worked in *India*, I too had made a collection—vastly less valuable than theirs; and I had inflicted some volumes—in substance I may say many volumes—on the public; and have always indulged in the contemplation of more; and could not undertake the task to which I was flatteringly invited.

The two collections last mentioned may, it is to be feared, be lost to the public. Of the first I still entertain hopes. My able friend, its possessor, was so flattering as to signify to me, some years before he left *India*, that in the event of his labours terminating there, he should bequeath his collection to me, to arrange and publish at my discretion. Thank Heaven, this proof of his kind intention has been spared me. And I hope that his prolonged life may afford him opportunity to work for himself; that the publication of his curious and valuable materials may long yield occupation and fame to him; and—in corresponding tendency with all the actions of his life—benefit to his country and mankind.

munications to that respectable work are usually anonymous—and such I assuredly intended mine to have been. But to my surprise, and, at first, rather to my mortification, my name was, through I suppose some mistake or other, prefixed to the article. The thing is of very little moment. I care little indeed who know what I write—never, I humbly trust, intending harm or pain to any one.

I may still name a fourth friend, who made ample collections of the same description, but who did not, alas! live to return to his native land. This was that most excellent public servant—that unwearied labourer in the public vineyard—that kind friend—that good man, JONATHAN DUNCAN, the common superior of us all, Governor of *Bombay*—of whom I have, in an earlier page, made respectful mention. He died in that high office. I had fondly hoped that my earlier return to *England*, whither he also was about to return, might have been useful to him, a stranger here from his boyhood: that I might, by little useful attentions to his early sojourn here, have shown him how to avoid many things which, though separately trifling, amount to importance in the aggregate, and are apt to operate with combined annoyance on one new to the ways of *England*. It would have been highly gratifying to me thus to have triflingly evinced my sense of his great kindnesses to me. But it was otherwise ordained.

In this case, also, an invitation was given to me, to look over, with a view to some arrangement of, and selection for the press from his voluminous mass of Manuscripts, by our common highly respected friend, MR. DUNCAN'S executor. But I was reluctantly compelled to decline it. My rural occupations and propensities are among the causes which would prevent my giving up the necessary portion of time, in addition to what I am besides obliged to give to sedentary pursuits.

To return for one moment to YAKUT KHAN. I conclude from his name of SIDI or SEEDY, that he

was black, or dark, thickish lipped, with crisped hair. Persons of that description are common in Western *India*; and are usually termed *Sidi* as a prenomem. It is not a term at all carrying an air of reproach: unless, indeed, the individual were several removes from African blood; for no pure native of *India* has such personal distinctions. He would then, perhaps, desire to lose the name with the features.

Many *Sidis* are among our native soldiery; and although good soldiers, I do not recollect any rising to the rank of commissioned officers. They are all Mahommedans. In a future article I may resume this subject, under a more appropriate *Head* than this—*Fragments First*—On “*Seals, Stones, &c.*” to which let us now return.

MARCO POLO speaks of fine rubies as being found in *Persia*; but it is *Ceylon* that he praises for being “for its size better circumstanced than any other island in the world.” Among other desirable things, “it produces more beautiful and valuable rubies than are found in any other part; likewise sapphires, topazes, amethysts, garnets, and many other precious and costly stones. The king is reported to possess the grandest ruby that ever was seen”—I omit the dimensions given by this very entertaining traveller, rendered also most instructive by his very able and accomplished editor—“brilliant beyond description, and without a flaw. It has the appearance of a glowing fire, and is on the whole so valuable that no estimation can be made of its worth in money.” The grand *Khan*,



KUBLAI, sent ambassadors, offering the value of a city for this ruby; but the King of *Ceylon* "would not sell it for all the treasure of the universe—nor would he on any terms suffer to go out of his dominions such a jewel, handed down to him by his predecessors on the throne." MARS DEN'S MARCO POLO, p. 622. CORDINER enumerates as the production of *Ceylon*, the ruby, emerald, topaz, amethyst, sapphire, cat's-eye or opal, cinnamon stone or garnet, sardonyx, agate, and some others. *Ibid.*

Before the acquisition of *Ceylon* by the English, the ancient opinion of its unequalled value was common in *India*. The extreme jealousy which the Dutch manifested in the exclusion of all foreigners or interlopers, equalled only by their perseverance in the conquest of this celebrated island—the scene of half the fables of the East—tended to corroborate the impression above quoted, of its being unequalled in its circumstances. Our long and entire possession of *Ceylon* has dispelled this illusion. The Company's servants in *India* cannot, it is true, cast off the opinion that it is sadly misruled—mortified, perhaps, by their disappointed expectations as to ruling over it. They cannot understand how an island, which used to be deemed by the best judges so extremely rich and productive, cannot, under our sway, either pay or feed itself—but which, instead of enriching, is a drain on our treasury.

All who visit this interesting land of fable, are tempted to purchase some of its valuable productions in the gem line: but much care is necessary. All sorts of beautiful stones are *imported* thither from

*England.* On a very short visit—if being within sight and reach of it may be so called—I purchased, as curiosities in their kind, specimens of all the lithic *products* of *Ceylon*, knowing at the time that they were so manufactured and imported.

The turquoise does not seem a product of *Ceylon*. In *Persia* it is a much-prized stone—as contributory, it is said, to the success of the wearer, by averting the effects of the evil eye and boding looks. It is found in several places in *Persia*. Those from the mines of *Khorasan* are said to be most esteemed. It is found also in *Kerman*, and in *Tibet*. It is called, in Persian, *ferozeh*. I do not think *turquoise* a Persian word. It is not, I believe, much esteemed in *England*; and would not, probably, sell here for its cost in *Persia*. Its opacity and lack-lustre render it inferior in beauty to the emerald. The colour of both has, no doubt, some share in raising their value in the estimation of Mahommedans: it is the colour of the Prophet—and none but his descendants, and those of the faithful who have made the pilgrimage to *Mecca*, wear turbans or clothes of the sacred colour. I possess rather a fine turquoise ring, somewhat curiously engraved.

I am here reminded of an adventure touching an emerald ring—which, as it develops some traits of character, I beg permission to relate.<sup>1</sup>

Just before I finally quitted *India* with my family, an emerald ring was sent up to my wife with a request that it might be purchased. She wanted no

<sup>1</sup> It is copied substantially from a letter to a literary friend.

such thing, and sent it back. But the owner was very pressing; desired admittance “to the presence;” and, before it could be granted or refused, made his appearance, and dwelt eloquently and perseveringly on the beauty and value of the stone, and on the very small sum with which he, under his peculiar circumstances, would be satisfied—“even if it were only one hundred rupees”—about twelve guineas. It happened that Major PRICE was at that time in the house, preparing also to quit *India*. Communication was held with him—he having, as before mentioned, had much experience in such things as a prize-agent at *Seringapatam*. He thought it a remarkably fine stone. Still, as it was not wanted, rather with the view of getting rid of the man’s importunity than to purchase, an offer of two *mohurs* (thirty rupees) was made, with an apology—the fact, that it was not wanted. An affected reluctance at accepting such a very inadequate sum, but still a not very tardy acceptance, led to an uncomfortable suspicion that all was not right: but, as the vender was evidently a warrior, a slight half hint, or hope, was all that could be ventured on so delicate a point. His open, bold answer spoke volumes—or as much as need be said on such a subject. “I am a *Mahratta!*” said the man of sword, and shield, and ring: pretty much as to say, “I am of the ROB ROY school,”—in practice upholding

— that simple plan—

That *he* should take who has the power,  
And *they* should keep who can.

In short, two *mohurs* having been offered, the offer had been accepted, and a bargain was a bargain. The Mahratta departed with his money; and my wife—not altogether approving the mode of sale and purchase—possessed the splendid ring.

We brought it to *England*; and, having some business with Messrs. GREEN and WARD, the eminent silversmiths, then of Ludgate Hill, now of Pall Mall East, we showed the ring. It was prodigiously admired; their lapidary was summoned; and, after due deliberation, it was determined to have it cut and set in a peculiar and suitable fashion. “Such an emerald!”—such a size, and so free from flaw, was rarely seen.”

A few months elapsed: we returned to *London*, and sought our splendid ring, in its new aspects. On taking the stone from its setting, it had turned out a piece of glass with green wax and foil under it, and not worth one farthing! to the great surprise of the skilled lapidary and the worthy jewellers—and to our, at least equal, mortification; aggravated, perhaps, by looking back at the awkward feeling of having received the goods, not knowing, but half suspectable, that they might not have been altogether honestly acquired.

A Mahratta soldier and a jewel are always a suspicious union. In this case, peradventure,

“As naked and asleep an Indian lay,  
A bold Mahratta stole the gem away.”

But whether naked or draped, asleep or awake, would, perhaps, be pretty much the same, with our



intrusive friend of the caste, country, and school, above indicated. We may not strictly quote the remainder of the hemistich. This will do better, though with less point, but more truth, than POPE'S (on the famous PITT diamond)—

“ He brought it to the dame—not with much wit  
She bought the emerald—and the dame was bit.”

Now, had we been content with the ring as purchased from the bold ignorant plunderer,<sup>1</sup> we might still be in the enjoyment of the luxury, such as it is, of possessing a splendid emerald. Thus you see “ where ignorance was bliss, what folly to be wise !”

Being on the subject of *stones, seals, &c.*, I will here introduce an account of a seal found a few years ago, digging near my residence in *Suffolk*. I conceive it to have some reference to Hinduism, though unconsciously on the part of the designer. It is the original seal of the great Lazar-house of *Burton*, in *Leicestershire*, and has not been before engraved. I had it lithographed for another volume, which may

<sup>1</sup> Moralists must not be too austere in their view of the purchase of this ring, under the acknowledged circumstances of suspectability. Living long among Mahrattas may not have tended to sublimate one's *morale*. I had, besides broken periods, been three whole years among them—two in camp, devastating and plundering, to an extent not easily appreciable, an enemy's country. One year at court—a time of intrigue—treachery—revolutionary ups and downs beyond all precedent, even at that theatre of such political exacerbations—*Poona*. Surrounded on both services by two or three hundred thousand armed, bold, bad men, I know not which was the worst school.

never see the light, and I therefore take advantage of this. I will describe it more particularly presently. Meanwhile I have a word to say on the Lazar-house itself.

In the reign of King STEPHEN—say about 1150—two great establishments were founded on our island. One at Great *Ilford* in *Essex*, of which I know nothing; the other at *Burton*, still called *Burton Lazars*, or *Burton St. Lazars*, near *Melton Mowbray*, in *Leicestershire*. The latter was built by general contribution through all *England*. It was dedicated to the VIRGIN and ST. LAZARUS; and consisted at first of a master, and eight sound, and several poor leprous brethren. They professed the order of ST. AUGUSTINE. The establishment became so rich and extended, that all the Lazar-houses of *England* were in some measure subject to its master; as he himself was to the master of the Lepers of ST. JOHN of *Jerusalem*. (*Malta?*)

Possessing this seal, I felt some interest in its subject; and made a pilgrimage to *Burton* to seek the site of its once splendid establishment—and (to compare small things with great, as ST. HELENA did the true Cross in *Palestine*) soon found it. Traces of its foundations, ponds, &c. extend over many acres; but not two stones remain superterraneously one over the other. The foundations may be traced as extended, I think, as those of ST. EDMUND's at *Bury*. If examined, masonic and other curiosities might haply be still turned up. But the sojourners in the neighbourhood of *Burton* do not dig for and turn up antiquities; but turn out and dig for foxes.

Here is still near the church a pretty welling fount—the origin, probably, of all the magnificent erections and institutions of the Lazar-house ; as those wonderful springs at *Bath*, and *Holywell* in *Flintshire*, are and were of all that respectively surrounded and surround them.

Such was the spread of the loathsome disease in *England*, for which I have supposed the pretty spring at *Burton* was considered a *Bethesda*, that similar receptacles for lepers multiplied in great numbers ; scarcely a town of any note being without one, or more. It was, of course, among the poor that this disease was most malignant and prevalent. Their improved condition, as to food, raiment, lodging, and medical treatment, has happily rendered it no longer formidable, and indeed scarcely known in these realms.

Away with the inconsiderate assertion that the condition of the English poor is not ameliorated. *England* was indeed in a wretched state in those times, if in fact they ever existed, of which the amiable GOLDSMITH idly sung—

“ When every rood of ground maintain'd its man ;”

and would be so again, were such subdivision effected—if poor GOLDSMITH'S

“ — time—ere *England's* woes began ”

could be restored. He knew little of the causes or cures of pauperism.

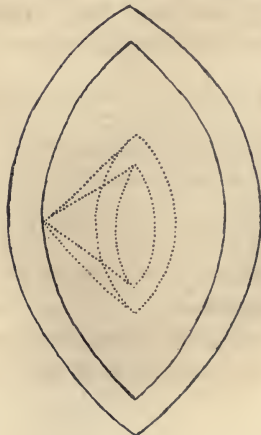
Of *Burton Lazar* house, much may, no doubt, be found in NICHOLS'S history of *Leicestershire*—which



1



2



3





I have not had an opportunity of examining. I could not help, when wandering among the fosse-like trceries of its foundations and moats, wishing the meadow among mine ; and (that I might not unduly covet my neighbour's goods) that the careless owner, whoever he be, had a better.

The central subject of Plate IV. represents the seal. The stone, though well drawn, has been badly worked ; and having been effaced for another subject, I can give no better impressions. It is of the exact size of the original, and indeed an exact representation. We see either ST. AUGUSTINE or ST. LAZARUS, in his mitre and crozier, standing in a handsome niche, surrounded by these words—if written at length :—

*Sigillum fraternitatis Sancti Lazari Jerusalem in Anglia.*

This is all that I have to say here on the subject of this curious seal ; in which, as I have hinted, I discover something Hinduish. It is in the mystical IONIC oval, or doubled cone, and in the position of the saints' (or bishops' ?) fingers. These are, especially the IONI, very mysterious. On the latter, volumes have been written ; almost a volume, I fear, by me. But I shall here dilate but little farther thereon. No. 3, the lower subject of Plate IV., was intended as another exemplification of these mysterious figures—taken from a source as little suspected by the designer to be SIVA-ic, as was ST. LAZARUS his seal. The IONI and the cone are among the most profound *mythi* in the whole circle

of Hindu profundities. Of these, perhaps, more hereafter.

It is well known to sojourners in *India*, that a certain class—or *caste*, as we call it—of Hindus are snake charmers, or catchers. They are called *Sampoori*—and perhaps by other names—derived from their “dreadful trade,” as it may seem to be. But they “bear a charmed life,” as they tell you, by virtue of the “snake stone:” this being taken out of the head of the reptile, he is no longer venomous. It is the beautiful species that the Portuguese, and we after them, call *cobra capel*, which exclusively, I believe, “wears the precious jewel in its crown.” It is usual for the *samporee*, when exhibiting his tamed snakes to *griffins*—as newly-imported writers and cadets are called, and who, by their air, gape, &c. are at once known to the shrewd impostor—to suffer himself to be bitten by the seemingly enraged reptile, till he bleed. He then, in haste, terror, and contortion, seeks a “snake stone,” which he is never without, and sticks it on the wound, to which it adheres. In a minute or two the venom is extracted, the bitten recovers, and the stone falls off, or is removed. If put into a glass of water, it sinks, and emits small bubbles every half-score seconds. This is the usual test of its genuineness: and it is odd if no one will give a rupee, or half a rupee, for such a curiosity. I have bought several when I could ill afford it. They are usually of a dark hue; but not always of one colour—flat, like a tamarind stone, and about the size—and nearly round. These

are the *genuine* ones : and I declare that I am by no means certain at this day—although I have called the *sampuri* an impostor—that they are not genuine ; that is, not actually taken out of the reptile's head. Be that as it may—I have been sufficiently often imposed on by my friends the *sampuri*, to warrant my application of the term. I will add a word or two of particulars.

After having purchased, perhaps, half a dozen *genuine* snake-stones of the above description, duly tested, one of those gentry brought me one nearly transparent. This I bought ; and another, and another, till I acquired a score or two, of different sorts and sizes—and I began to suspect that I was not one of the wisest men in the world. I still retain the box of stones—and have not altogether relinquished the suspicion.

Those beautiful creatures, the *cobra capella*, sometimes lodge in or about your house, or out-houses. On being seen, or suspected—your shrewd servant may suspect, on being fee'd by the *sampori*—you send for the artist, who, on promise that you will not kill the snake, proceeds to catch him. This he effects by piping on a calabash all about your premises—especially about your diminished poultry-yard, diminished possibly by the curryings of your said servant. When you may not be very intently observing, a sudden shout, spring, and fall by the *sampori*, announce the caption of your intrusive neighbour. He is produced—the exulting captor holding him at arm's length by the nape of the neck,



the eyes of both sparkling and startling ; the reptile writhing and wriggling itself round the man's arm, neck, &c., till the collected family are frightened half out of their wits.

The victor now squats down, and, with an iron stile, forces open the jaws of the snake ; and, before your face, compels him to disgorge the bloody "precious jewel." If bitten, he applies it, as before described ; and reluctantly accepts half a rupee for it, if more cannot be obtained.

The reader may, or may not, guess that this is all a farce. There was no snake. The servant ate the fowls ; got a quarter of a rupee from a friendly *samporee*, who brought a snake in his sash ; and at a favorable unobserved moment loosed it, and, at another favorable observed moment, caught it. Amid the writhings of the snake, and its suitable accompaniments, a little manual dexterity is sufficient to elude your vision ; and the stone is, or seems to be, cleverly extracted.

But sometimes there is a snake really domiciled with you. I lived at *Byculla*, two miles from the fort of *Bombay*. The foundation of my nice little house—"say a small house, Ma'am, if you please"—was raised a foot or two with masonry ; and, from between two large stones in the front, we often saw and watched the protrusion of a snake's head and shoulders. We could never find him wholly out, so as to give any chance of chase and capture ; nor could I catch him with a noosed string. I did not choose, from certain feelings or prejudices, to have

him shot, and resolved to send for a *sampuri* to catch him.<sup>1</sup>

My old and esteemed friend, General BENJAMIN FORBES, then a captain in the 75th Highlanders, was my very near neighbour: and I invited him to come and see the *tamasha*, or amusement, of catching my snake; at whose head and shoulders he had more than once wished to direct his gun.

<sup>1</sup> I may, perhaps, be permitted to recollect, and relate an anecdote connected with a snake, of a day long past. When I was an idle boy I caught a very young one—not longer than my pen, and kept it some time in a bottle—feeding it on flies and crumbs of bread. It thrived; and I removed him into a larger bottle, as more suited to his size. I was accustomed to take him out occasionally—and seeing what the *sampuris* did, I amused my snake and myself, and sometimes a neighbour, by whistling or fluting to the *dancing* of my pet; as the erect, graceful, stately attitude and motion of this species of snake is usually called. I am, all along, speaking of the *cobra capella*, or hooded snake. I know of no other species apparently moved by music. I had deemed it expedient, pretty early, to extract or break his fangs with forceps—and my companion waxed till he could of himself get out of a gallon bottle. He was then placed in a suitable jar; but as he grew, he would occasionally get out—and a calling neighbour might perhaps find him on the sofa, with, or without, me. I fancied the creature knew me—of a cold morning, I have found him in my bed—and I became attached to him. My servant—I then had but one—a Mussulman—also liked him. He was, however, unpopular with my neighbours; and I found that I got laughed at, or worse, for such apparent affectation of singularity; and I resolved to part with my messmate, who had grown to an inconvenient size—perhaps a yard long, or nearly. At length I carried him to a rocky, sunny place, two or three miles off; and for ever quitted my singular companion.

The *sampori* came—and, after due piping, seduced the snake from his hiding-place, caught him, and extracted the stone, in the way already described, before our faces.

A clever *Parsee* servant had reminded us that we had lately lost many fowls, adding that he should not wonder if there was another *samp*, somewhere near the fowl-house. Thither we went; and, after the usual ceremonials, sure enough another was caught. I smelt a rat; and, causing the exulting catcher to bring his writhing captive into the viranda, watched narrowly the lithotomic process. At the proper moment, I, to the great astonishment of my friend FORBES and the other spectators, seized the snakeless hand of the operator; and there found, to his dismay, perdue in his well-closed palm, the intended-to-be extracted stone.

The fellow made a full and good-humoured confession of the trick, as touching the second snake and the concealed stone; but stoutly maintained that he fairly caught the first; and that, although the semi-transparent, amber-like stones were altogether fictitious, the opaque concretion was sometimes, though not often, found in the reptile's head; and that it really had some of the virtues ascribed to it. He good-humouredly blamed me for exposing him—hinting that credulity was the easy parent of craft; and somewhat slyly said something Hudibrastically equivalent to the assertion that

— the pleasure is as great  
In being cheated, as to cheat.

After all, I repeat my confession that I, unphilosophically, retain a portion of my early belief, that some individuals of the serpent tribe elaborate a concretion in their palate: nor can I entirely shake off the belief that it has some anti-poisonous virtue. I am, clearly, no chymist. If any such have a desire to analyse snake-stones—(I never read of its having been done)—several of mine shall be at his disposal. The semi-transparent ones are, confessedly, of a composition called in *India*, and I believe in *England*, *sandarach*, or false amber.

Under this head, I find this note from WALPOLE'S "*Turkey*," p. 285.: "At *Cyprus* we were shown, as precious stones, compositions fabricated by artful Jews, said to have been taken out of the head of the *Κούφι*. They are worn as amulets, to protect the wearers from the bite of venomous animals."

Wonderful relations of tricks exhibited with deadly venomous serpents at *Cairo*, by a charmed tribe, are given by BRUCE. By *wonderful*, I do not mean mendacious. That enterprising traveller may have been deceived; but I do not think, nor did I ever, that he intentionally deceived others.

Having no intention of writing diffusely on *Stones*, but to throw together a few fragments that I find scattered among my memoranda, I am, I hope, drawing to a close on that subject. As among other races, the Hindus are found to have a mystic reverence for lithic forms. Their subterranean cavern temples—colossal<sup>1</sup> statues—towering obelisks—stone

<sup>1</sup> The largest in the world perhaps, of a single stone, is



idols—and other revered things, as well as their love of gems, mark them as sharing extensively, with the rest of mankind, in a veneration for stone formations.

But it is under the designation of *Salagrama* that such a form is most mysteriously and awfully contemplated. Only that there is nothing too ridiculous for legend-mongers to invent and display, we might reasonably marvel at the seeming nonsense in which we find this pebble enveloped.

Volumes have been written on its mysteriousness and virtues. Several ceremonies are uncompletable without one. In death, it is as essential an ingredient in the *viaticum*, to at least one sect of *Vaishnava*—perhaps to many sects—as is the *oleo santo* of Papists. The departing Hindu holds it in his hand—an easier, and less disturbing, and less unpleasant process than the greasings of the dying Papist.

The *salagram* is used in other ceremonies, as well as in those funereal. In honor of RAMA CHANDRA, I know not how, it is accompanied by an offering of *tulsi* leaves, on the 9th of the month *Chaitra*, called *Sri RAMA navami*, or the birth-day of the holy RAMA. The nymph TULASI, or TULSI, as many Hindu females are prettily named after her, was metamorphosed by KRISHNA into this lovely plant

depicted in Plate 73 of the *Hindu Pantheon*. It is upwards of seventy feet high. I suspect that plate is not from a good drawing. I have another, a more distant view, of this *Colossus*, who is at home called GOMUT RAYA. I have not seen a third. He stands on a hill a few miles inland from *Mangalore* on the *Malabar* coast; at, or near, the town of *Einuru*, or *Yennoor*.

—the holy *ocymum*—as related in a style perfectly Ovidian in one of the *Puranas*, among the exploits of the pastoral deity, enamoured of that virtuous nymph. *Asiatic Researches*, Vol. III. 277. Vol. IV. 280.

It does not occur to me that I ever saw a *salagram* while in *India*. My deceased friend, General CHARLES STUART, of the *Bengal* army, had two in *England*. He took them back, I understand, to *India*. One has, not long since, been presented to the Royal Asiatic Society, by a lady, with a description; from which, as abridged in a periodical, we learn that these stones are found in a lake 180 miles in circumference, called *Vishnu-chatrum*. Its position does not appear. A fable is given, as to the origin of the *salagram*, in the usual *Puranic* style. VISHNU—or rather, as I suspect, KRISHNA—being foiled in his unlawful views on a virtuous woman, changed her husband into a *salagram*, and her into the *Toolsee* or *tulsi* plant, in recompense of their sufferings; and commanded that both should thereafter be offered on his altars.

If the Royal Asiatic Society should publish any account of this stone, it may be hoped and expected that a scientific description and analysis will be given of a pebble, which has somehow or other attracted the veneration of a numerous people, to a degree not perhaps predicable of any other. Several *salagrams* are in the Museum of the Royal Asiatic Society.

A slight notice is taken of the *salagrama* in the *Hin. Pan.* p. 309. They were supposed to be found

only in *Nepal*, and in only one of its rivers, the *Gandaki* — flowing, according to the *Vaishnavas*, from the foot of *VISHNU*; and, according to the *Saivas*, from the head of *SIVA*. In physical geography both sectarial legends are correct. It is now believed that the pebbles are found in other places; and that, like *Ganga*, *Gandaki* is a generic name; which, though pre-eminently applied, means rather *a*, than *the*, river. Being usually black, the *salagrama* are, like the *tulsi*, sacred to *VISHNU* or *KRISHNA*. They are mostly of a round form, and variously perforated, apparently by worms; or, as is fabled, by *VISHNU* in that shape. Some have internal spiral ammonitic curves; variations in which mark the legendary character of the worming deity. One perforation in four such curves—the curves, perhaps, encircling the orifice, for these descriptions are not very perspicacious—resembling, in imagination's creative eye, a cow's foot and flowers, contains the benign characteristic forms of *LAKSHMI-NARRAYANA*. A timid Hindu may venture not only to invoke, but to touch or even to possess, a *salagram* of this innocuous formation. But bordering on a violet colour, with other certain indications, they denote a vindictive *avatara*, or descent, of *VISHNU*, such as *Narasingha*, when no man of ordinary nerve dare keep one. The fortunate possessor preserves his gem in a clean cloth. It is frequently perfumed and bathed; the water, thereby acquiring sin-expelling potency, is prized and drunk.

Those which I have seen are less than a common billiard-ball — solid, without holes; resembling a

common hard smooth pebble—black, as if soaked in oil. The stone is said not to effervesce with acids, and to elicit a spark when struck on steel.

I have recently noticed a colossal statue in *Canara*, as probably the largest, of a single stone, in the world. Since that notice was penned, I have read of another, a rival. It is described in Colonel WELSH'S *Reminiscences*—a work which I have not yet had the good fortune to meet with. In the extract which I have seen from that work, it appears to be at *Nungydeo*, and is described as a finely formed image, about seventy feet high, carved out of one solid stone, representing a young man with wreaths of laurel<sup>1</sup> winding from his ankles to his shoulders; every leaf of which is so exquisitely laboured, as to bear the closest examination. Two vultures were perched upon its head. The upper part was seven times the height of a man, who stood upon the upper part of a building adjacent; the legs and thighs of the statue being beneath him. "That it was cut out of the solid<sup>2</sup> rock cannot," the Colonel

<sup>1</sup> My drawing of the brother of this Colossus shows rather *loti*; or the common *paun*, or *beetel* leaf.

<sup>2</sup> A similar opinion was given by the Duke of WELLINGTON, who examined the first noticed statue. My plate in the *Hin. Pan.* is from a drawing in his Grace's collection. The hill or mountain itself forms a suitable base—having, on this supposition, once sent a pinnacle up-ward, of seventy feet at least, now chiseled into a statue: the whole being a *monolithe*, in this, as in its twin brother, GOMUT RAYA, of the *Hin. Pan.* On farther consideration, however, I suspect it to be no case of twins, or of rivalry, or duality—but that Col. W. and I have written on the same identical subject. I never



says, "be doubted; for no power on earth could have moved so massive a column to place it there, on the top of a steep and slippery mountain—so steep, indeed, that we could not even see the statue till we had ascended close to it. The legs and thighs are in proportion, and attached to a large mass of the rock. I never in my life beheld so great a curiosity, every feature being most admirably finished. The nose is inclining to aquiline, the under-lip very prominent and pouting, showing the profile to great advantage. Every part from top to toe is smooth and highly polished. I could hardly conceive how the hand of man, particularly of a race by no means either intelligent or educated, could accomplish such a labour. No person on the spot seemed to know or care, when, or how, or by whom, it was made. The Brahmans called it GOMET RAUZ or GOMET REZ. At a distance it appeared like a stone pillar."

The high pitch to which Hindu artists formerly attained in the line of sculpture has not yet been fully shown to *Europe*. It may be doubted if the sculptors of *Greece* have much surpassed them in that branch of the Fine Arts.

Not foreseeing the length to which other Heads of these Fragments may extend, it appears advisable to close this Head; and to proceed, albeit abruptly, to another.

saw the gigantic structure. My wife, with a large wondering and admiring party, made a pilgrimage to it.

## FRAGMENTS—SECOND.

PAGANISM—PAPACY—HINDUISM—NUNS—  
CORONATION—&c. &c.

MAN, after all, is the same animal every where—the Esquimaux or the Englishman, the Levite or the Brahman—altered by the contingencies of geographical position and education. His grand generic characteristics are proneness to accumulateness and idleness. This may seem contradictory; but the dread of want is the source of all exertion. Those who possess, will work by proxy. This is applicable to mental workings and to manipulation. The priest is ready to think for the wealthy, and to let the poor work for him:—and who is not, more or less, as well as the priest?

If the following, so called, *Christian* fables were slightly altered, or merely a few Hindu names and words substituted, they might be unsuspectedly given as a translation from a *Purana*. It may, indeed, be reasonably doubted if, in fact, they be not thence derived. I am about to quote from “GILLY’S *Piemont*,” a literal translation of the 12th edition of a little book published by the Pope’s authority.

It is entitled “Breve Descrizione della sagra Basilica di S. MARIA degli *Angioli*.” The book in question is professed to be written “for the instruction of the devout, and especially of pilgrims visiting the holy *Porziuncola*.” Here follow two of these preposterous tales:—

“It was in the year 1221, and in the month of October, that the holy father ST. FRANCIS was praying one night very fervently for sinners in his own habitation, distant about forty paces from the *Porziuncola*, and behold an angel came to him and told him that CHRIST and the VIRGIN MARY were waiting for him in the chapel. FRANCIS obeyed the invitation, and went and prostrated himself upon the earth, and adored the Majesty of the Most High. And CHRIST said to him, ‘FRANCIS, in recompense for the zeal thou hast displayed for the salvation of souls, I permit thee to ask whatever thou shalt desire for the benefit of sinners, and for the glory of my name.’ And FRANCIS, being prompted by the Virgin, humbly asked that to all those who should enter that church, pardon and indulgence for all their sins should be freely granted, upon condition of confessing them to the priest. And JESUS granted his request; but commanded him to go to *Perugiá*, to his Vicar the Pope, and to demand the indulgence in his name.”

A tale exactly similar to this—as to the outline of the machinery—priestly prayers, holy apparition, proffered boon, solicited indulgence, purifying pilgrimage and penitence (or at any rate presents)—is related of hundreds of Hindu temples. It is in *India*

the stalest of inventions—and one is apt to wonder at its repetition ; until the reflection arises that it is found to take, and to work well.

Tale the second — from the said “ Short Description.”

“ In the month of January, 1223, two years after the grant of the indulgence, ST. FRANCIS was in his little cell near the *Porziuncola*, meditating upon the passion of his blessed Redeemer, and lacerating his own body with stripes, when suddenly he heard a knock at the door, and a voice exclaiming — ‘ Where is the necessity of so much mortification ? You are a young man, and there is time enough before you to prepare for death.’ He knew directly that it was SATAN, with one of his evil suggestions ; and, in order to prevail against him, he threw himself naked into a place full of thorns, which was near at hand, and rolled himself among them until every part of his body was pierced and covered with blood. Oh ! wonderful prodigy !—All of a sudden the prickly bushes were turned into roses, red and white, without any thorns ; the place was illuminated with a brilliant light ; the saint was arrayed in white apparel ; and a multitude of angels appeared, who invited him to accompany them to the chapel, where CHRIST was again waiting for him with his most Holy Mother. Having plucked twelve red roses and twelve white” (there is nothing like being particular in these relations) “ FRANCIS, surrounded by the angels, who spread their wings over him, proceeded by a path, which was covered with the most precious stuffs, to the sacred *Porziuncola*, where he saw, for



the second time, JESUS, sitting on one side of the altar, and the VIRGIN MARY on the other," &c. &c. But this may suffice for the present.

How many hundreds of similar fables might be collected from papal and from pagan legends! I have many, Papal and Hindu, and a few shall be selected for the edification of the curious, and given in this volume.

But I must pause here to note that the above extracts, and some pages of the preceding Head, were not intended for *this* volume of *Fragments*; but for another, which was intended to have been published first. The title-page (which, in all volumes, although read first, is printed last) is written, and runs thus:—

## ORIENTAL FRAGMENTS.

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PAGAN AND PAPAL ROME:

CONNECTING THOSE

ANCIENT AND MODERN

PAGAN RITES, CEREMONIES, AND LEGENDS,

WITH THE FABLES OF

HINDU MYTHOLOGY;

AND SHOWING THE UNCHANGEABLENESS OF POPERY, AND  
MONKERY AND PRIESTCRAFT—

APPLICABLE TO THE PRESENT TIMES.

BY ———, &c.

It is probable that the said intended volume may never see the light: but I may, as I am here doing, give some extracts from the pretty ample mass of materials that I have collected for it—although, as before hinted, they may be confessedly out of place—and possibly not the most apt that might have been selected.

Let it be kept in mind, however, that this is a volume of *Fragments*;—and that although the First Head (which was not intended for the First) is entitled of “Eastern Correspondence—Seals—Stones—” I have had the presence of mind to add “&c. &c.” There is great virtue, and to me, with certain miscellaneous rambling propensities, great accommodation, in your “&c. &c.” It may, thus, be not easy to say what is “out of place.”

The Rev. Mr. GILLY observes in the work here quoted, “that the Roman Catholics condemn as a fable the amours of JUPITER and DANAE, yet make no scruple of marrying CHRIST to ST. CATHARINE of *Sienna*, and would deem the disbelief of it a sin; though the mere relation of such a fiction has something in it almost blasphemous to Protestant ears. Nay, the Romanist affects to have evidence to this fact: he appeals to documents; he shows you, in the public library at *Sienna*, the Correspondence between the sainted CATHARINE and her affianced REDEEMER, and her mother-in-law the VIRGIN MARY. I have seen in the Cathedral of *Milan* a large picture representing our SAVIOUR exchanging his own blood with that of ST. CATHARINE of *Sienna*.”

“NUMA’S assignations with the nymph EGERIA are considered to be the inventions of an artful politician; but who of the Catholic priesthood will permit his flock to doubt that the holy FRANCIS, of Assisi, had real interviews with the VIRGIN MARY?”

These papal legends are really too bad. Those of the modern Greek church are, however, equally so. One may compare them with the legendary abominations of KRISHNA; which the Brahmans, indeed, ashamed of their grossness, have the decency to gloss over, by saying that, notwithstanding appearances and particulars which may not be here mentioned, all such indecencies were mere *maya* or delusion. *Maya* would be a very convenient and decorous veil or cloak to throw over sundry papal legends and fables, impiously detailed, of holy and divine characters. We do, indeed, see a semblance or imitation of it; for if you seem shocked, as the Rev. Mr. GILLY was, at the blasphemous tendencies of such legends, the veil, or cloak of spirituality is adroitly thrown over the carnality of the fables. Like the Brahmans with *Krishnaiana*, the priests interpose their *maya*, between their unchristian legends and offended feelings.

“Soon after Christianity had achieved its triumph over the polytheism of its predecessors, the principle which had assisted, began to corrupt it. Patron Saints assumed the offices of Household Gods. ST. GEORGE took the place of MARS. ST. ELMO consoled the mariner for the loss of CASTOR and POLLUX. The Virgin Mother and CECILIA succeeded

to VENUS and the Muses. The fascinations of sex and loveliness were again joined to that of celestial dignity; and the homage of chivalry was blended with that of religion." *Ed. Rev.* No. 84. p. 319.

The indecent orgies in the sacrificial rites—it may be here added—of CERES and BACCHUS, became sanctified under a holier dispensation; and from the disgrace have, by a happy transmutation, proved the consolation of a great, and increasing, portion of the best of mankind.

"The goddess EOSTRE or EASTRE, the ASTARTE of the *Phœnicians*, is retained by us in our *Easter*; her annual festival having been superseded by that sacred day."—SOUTHEY'S *Book of the Church*, Vol. I. p. 20.

The goddess just named has been supposed one of the Hindu divinities. This passage occurs in the *Hindu Pantheon*, p. 155. "One of the names of PARVATI is ASHTARA-devi: hence the ASHTAROTH of the Hebrews, and the ASHTARA,<sup>1</sup> or SITARA, of the Persians. It is a name derived from spikes or points. See a legend accounting for it in *Asiatic Researches*, III. 390. 8vo. ed."

On the above passage I find, in my interleaved copy of the *Hin. Pan.* this note—"The Paphian goddess was anciently symbolized by a cone." CLARKE, II. 334. Dr. C. is describing some antiquities in the Holy Land, II. 578. and one might imagine he was in *India*. "A subterraneous conical temple, having no resemblance to

<sup>1</sup> Meaning a star, or astral.



any Christian temple ;” its situation,—“ on the pinnacle of a mountain, one probably of the three peaks or points of the Mount of Olives ; the highest of which was set apart for the worship of ASHTORETH or ASTAROTH,” &c. &c. all denoting that the Hindu superstitions connected with the rites of the mountain goddess PARVATI have been prevalent there.

“ CERES and VENUS, JUNO and DIANA, &c. &c. are in fact the same goddess—Nature under different forms—the *pantamorpha Mater*. URANIA, ISIS, ASTARTE, &c. are the same. DEA JANA, or *Diva Jana*, is made into DIANA by the Romans, and JUNO is the same word. See CLARKE’S *Travels*, II. 317. 319. GALE’S *Court of the Gentiles*, b. II. c. 2. p. 119. OXON. 1699. CLARKE’S *Greek Marbles*. KIRCH. *Ægyptiaca*.” So far the Note.

*Eostre, Eastre, Iostre, Easter, Astra*, a star, &c. may be easily connected—all heavenly, or astral.

In another article, not perhaps in this Volume, I shall endeavour to show the *extreme* and *extensive* prevalence of the Ionic sound and allusion ; as found primarily in Io, extended to IONI (or *Yoni*) JUNO, IONIA, &c. among Hindus and other pagans ; as well as among western Heathens and Christians of ancient and modern times. Meanwhile return we to the subject whence we have thus digressed.

“ Under the Romans a temple of DIANA stood where ST. PAUL’S now stands.” SOUTHEY’S *Book of the Church*, II. 33.

“ ——— The Pantheon, which AGRIPPA had dedicated to JUPITER and all the gods, was, by the Pope, converted into a church, inscribed to the

Blessed Virgin and all the Saints. Nor was it in idolatry, polytheism, and creature-worship alone, that the resemblance was apparent between the religion of pagan and papal *Rome*. The priests of the Roman Church had gradually fallen into many of the rites and ceremonies of their heathen predecessors; profiting, in some cases, by what was useful; in others not improperly conforming to what was innocent: but, in too many points, culpably imitating pernicious and abominable usages.”—*Book of the Ch.* I. 308.

Several writers have noticed the striking resemblance, amounting, indeed, to identity, between the superstitions of the polytheists of ancient times, and those of the more modern Romans. There can be no doubt but many of the fables and legends of the poetical mythologies of *Greece* and *Rome* have been vamped and altered—not for the better—by papists. Not confined, indeed, to fables and legends; for the Capitoline statue of JUPITER, with scarcely a vamp, serves admirably—and here good taste at least was shown—for an image of ST. PETER in the Vatican. Substituting a key for the *fulmen* might haply have sufficed—and the valiant apostle was substituted for JUPITER *tonans*. Nor was any lack of potentiality experienced; for the transformed pagan was found, in adroit hands, to work as clever miracles as any saint in the papal kalendar—and almost equal to those, unless under very favoured predicaments, such as *Loretta* or *Radna*—even to those of Our Lady herself.

“ Nor is it easy to detect the cheat,  
Where knaves are plausible and dupes discreet.”

The transformation—if properly so called—of JUPITER into PETER may be taken as a specimen of the accommodating nature of papacy; for the *Jew* PETER was merely, they say, foreshadowed by his thundering namesake, before they became identically, and substantially, and petrifically one.

It is the natural process of bigotry and fanaticism—and almost of humanity in the abstract—to triumph over prostrate foes. Such proneness is to be corrected only by the prevalence of real religious feelings combined with those of civilization and refinement. A religious sect successfully opposing another, is too apt, all the world over, to mark its success by unseemly persecution and triumph. One of the most obvious manifestations of such baseness is in the desecration of religious edifices, and the change in the rituals of worship: or their destruction, and re-erection into the temples of the triumphant party. Of this many instances could be easily given. ST. SOPHIA at *Constantinople* has witnessed the crescent and the cross alternately victorious. The crescent has long kept its proud place there since its last ascendancy. In our day it has tottered more than once. At *Rome* the Pantheon has witnessed a like change of scenery—albeit the actors were somewhat different. Its namesake of *Paris* has, again in our own times, shown its mutations of destiny; arising, in this instance, from political, rather than religious predominancy. Not, however, but religious feeling, in the alternations of its hot and cold fits, has had, perhaps, a sufficient share in the disorders of that vivacious capital.

In *India*, the Mahommedan conquerors have been too often known as the despoilers of Hindu temples ; and in some instances they have been converted into what we call mosques, and they *musjid*. And the Portuguese have, in that country, evinced a similar spirit. But I have never heard of Hindus having done so ; or of their having evinced any of this persecuting intolerant feeling of triumph. We read of religious wars among them of old ; originating, perhaps, like most of such wars, in matters of very little moment to the welfare of society ; and alike in another point—the venom and malignity with which they have been prosecuted. But it is not, I believe, on record, that when victorious over foes of another religion, the Hindus have ever converted churches or mosques into what we call pagodas :<sup>1</sup> or even that they have destroyed churches or mosques. It seems a tenet of practice, as well as of doctrine, with Hindus, that all religions teach men to be good ; and that it is not a very momentous point by what name the religion of a sincere votary may be designated. It may be, that in the frequent change incident to the various wars which have ravaged *India* for centuries, Hindus may have found the temple of a subdued or an ejected party suited to their own purpose ; and, from feelings of economy rather than of triumph, may have devoted it to a holy purpose ; and if so, without any exulting desecration. The English cannot be accused of

<sup>1</sup> A word altogether, I believe, unknown in any language of *India* :—nor is *mosque* much more intelligible to any native of that region.



any such zealous intolerance:—finding a church of the departed Jesuits in the village of *Parel*, at *Bombay*, five miles from the fort, useless as such, a like feeling of economy led to its conversion; not, indeed, into a Protestant church, but into a country retreat for the Governor: and the genii of festivity have long presided where the followers of *IGNATIUS* scourged themselves, and deluded others. So it may have been a sense of economy, combined with good taste, that allowed the statue of *JUPITER* to be a suitable representation of the more modern *ST. PETER*, as recently noticed. To that feeling, moreover, it may be that the lovers of art are beholden for the preservation of many precious remains in papal and other countries. Why should not an ancient sculpture of *MARSYAS*, poetically flayed by *APOLLO*, as fitly represent the execrable martyrdom of *ST. BARTHOLOMEW*, as that fine, though terrible, performance in the Cathedral at *Milan*, if as well executed?

We find no fault with such transfer of idolatry, when such are its results. How different from the detestable proceedings in *CROMWELL*'s time in *England*—when every vestige of art was deemed superstitious, and destroyed or defaced by his, or his parliament's, brutal iconoclasts. In my county of *Suffolk*, you can scarcely pass or enter a church without cause to lament the "Visitation" of our imps of fanaticism, *WILLIAM DOWSING* and Co. Let us rob oblivion of her due, and gibbet his name. It is true, he may have been but a wretched tool in the dirty hands of more detestable miscreants than

himself. But he appears to have done his work *con amore*. And I cannot, as far as my country, my county, my neighbourhood—nay, my own parish church, are concerned, but hold his name and memory in deep and deserved abhorrence.

In my own parish of *Great Bealings* he decapitated and defaced three saints, whose effigies in stone ornamented the summit of our church porch. And the curiously, though grotesquely, carved woodwork of our seats are, in a hundred instances, sadly mutilated. I know not if the statues of our headless and handless saints were ever high specimens of art; but the physiognomy of our pretty porch is much injured by the injuries inflicted on theirs.

I shall here digress from this digression—from the immediate consideration of the conversion of images and temples, or of their destruction or defacement—to another topic, marking a coincidence between pagan and papal *Rome*; connecting occasionally Hindu paganism more especially with the intermediate and existing rites and superstitions.

Some of the Hindu legends, like the fables of the Greek dramas, exhibit the grave irony of the gods triumphing over the impotent presumption of man—the sport and terrible victim of insulted divinity—exemplifying the adage, so often quoted,

“ *Quem Deus vult perdere, prius dementat.*”<sup>1</sup>

<sup>1</sup> If it were asked in what classic author this trite line occurs, the answer must probably be, that, although few lines of the Latin writers are oftener quoted than this, it does not occur in any one. A similar *idea* may be variously found—but not the line, nor any line very like it.

This is applicable chiefly to the superior of the Hindu divinities, as in the *Narasingavatara* of VISHNU. INDRA, and others of the secondary causes of the operations of nature (he is the regent or ruler of firmamental, or atmospheric, phenomena) are sometimes in great danger, and even overpowered, by the machinations of men—generally in the line of pious austerities. In this we may discern the cunning of priestcraft. Abstinence, privation, austerity, torture, suicide—these are enjoined in artful graduation, corresponding with the plenitude, or lack, of faith or nerve of the neophyte. Hindu legends are replete with fables of the dominion, wealth, women, and all the reward that can await the ambition, cupidity, or sensuality of craving man, from the continuous completion of such austerities resulting from such vows. Papal lying legends tread closely on their heel, as to gullibility; indelicacy and atrocity abound in both.

The *avatar* of VISHNU, just named, is one among the many Hindu legends where their gods appear as “wretches who palter in a double sense—keeping the word of promise to the ear.” In this *descent*—that is the meaning of *avatar*—VISHNU came to punish one who, by his pious austerities, had extorted this boon from SIVA—that he should be invulnerable against man or beast, by night or day, within doors or without. Elated to unbearable impiety and tyranny by such exemption, his destruction became necessary; and VISHNU burst from a pillar so critically situated on the very threshold as to evade the promise, at the moment “of night’s black

arch the key-stone," neither in the form of man—*nara*—nor of lion—*singha*—but a compound of both :—and in that shape, at that instant, and on that spot, " broke the word of promise to the hope ;" and tore the impious tyrant into *gobbets*.

ST. FRANCIS has appeared before us in his self-infliction of austerity and torture, as superior to the tempter. The *Flagellantes* of *Italy*, in the thirteenth century, had *improved* so monstrously on his tenets as to hold that flagellation was of equal virtue with baptism and the other sacraments ; that the forgiveness of all sins was to be obtained by it from GOD without the merits of JESUS CHRIST ; that the old law of CHRIST was soon to be abolished ; and that a new law enjoining the baptism of blood by whipping was to be substituted. Not only were the sacraments rejected by this sect, but all forms of external worship—save flagellation. On this and faith, they placed their only hope of salvation. The Pope, CLEMENT VII., of course poured out his anathemas against these poor creatures, who were duly burnt by the holy Inquisition—especially in *Germany*—for the faith and practice spread wonderfully. And why?—it was bitterly persecuted.

It once, and but once, in all my wanderings and sojourn in papal regions or among papists, happened to me to witness the operations of the *Flagellantes*. That was at *Tellicherry*, on the coast of *Malabar*, in 1786. I passed the night of the vigil of Easter at a Portuguese church. The ceremonies of singing, weeping, preaching, taking down the crucifix with the crucified ; processions of the body, large as life



and hideous as death, on a bier; circumambulations of the church — (called by Hindús *pradakshna*, a favorite mode of propitiation)—and flogging, occupied, I think, the whole night. I *assisted* in several of these ceremonies—assuredly not in all. I did not preach or whip myself; but I certainly prayed very fervently, and cried bitterly.

How sympathetic is sorrow! Go I into the pit alone, I choked occasionally at SIDDONS or O'NEIL — and do so still at the domestic miseries of that highly-gifted creature FANNY KEMBLE — but do not always weep. But in a box, with melting females, it is the same, or nearly, as in my younger days, with the heart-broken Christians at *Tellicherry*.

The priest groaned and moaned as the table-cloth — for it was a poor church—was slowly lifted; and exhibited, in its pierced, broken, bleeding, ghastly, state, the crucified body, to the sobbing, brisket-beating auditory and spectators. Not one of us knew a word of the preachment; it was a sort of ritual tremulously and almost unintelligibly chaunted or blubbered out by the roaring priest:—but most of us, perhaps all, “dropped tears as fast as the Arabian trees their medicinal gum”—and faster too; for I can assure my readers and OTHELLO, that the said gum drops very slowly, if it drop at all.

But, as to the *Flagellantes*—five of them were posted outside the lofty western door. As the cross was high, and elevated, at the altar at the east end of the church, the whippers could see, over the heads of the sitting, kneeling, or standing congregation, the awful object of their penitential adoration.

At particular portions, perhaps pre-arranged, of the ceremonies, they smote themselves more vehemently and frequently. At the first partial uplifting of the curtain—which was after the fashion of a theatre—and view of the pierced feet—whip—whip—somewhat slowly, for some time; for the priest, paid, no doubt, by the day or night, was in no haste; but dwelt movingly on every pause of the curtain, which made four or five halts in its tedious ascent. The last, with a jerk, exhibited the upper limb of the cross, and the drooping head and stretched arms and pierced hands of THE CRUCIFIED. And now, whip—whip—whip—as fast as ST. FRANCIS himself, or ST. DOMINIC *Loricatus*, *coryphee* of flagellants, could himself have flagellated.

There were five—and, if my memory serves me right, standing one behind the other—sized, as an adjutant would say. In front was a youth, judging by his stature and round soft muscles. But I have omitted, in the place perhaps most fitting, to describe how these deluded, deluding creatures, were habited. They wore long white shirts, or surplices, over all; reaching from the crown of the head to the ground, having long loose sleeves tied at the wrist. These were wholly closed in front, and covered the head and ears, and face; and were open behind, just from the nape, or what we in *Suffolk* call the *nuddle*, of the neck, to the small, or *doke*, of the back. So that no part of the face, head, or person, could be seen, save a certain number of square inches of the shoulders and back—a parallelogram say of about one foot by two—according to

the spread of shoulder—at the hinder open part of the shirt or surplice.

Each penitent had a ball of wax, hardened perhaps by borax, of about the size of a small billiard-ball, suspended by a string, from, I believe, the neck. In this were stuck many *spiculæ* of broken bottle-glass, like inverted pins stuck thickly on a round pin-cushion. Holding the string at a particular length, and somewhat skilfully and gently swinging the ball alternately over each shoulder, the *flagellum*, with its sharp points of glass, lit precisely on the naked portion of the shoulder of the floggee. Blood followed each swung stroke—every *early* stroke; for the whole of the flesh and the neighbouring white shirt, and at length to the very skirts thereof, were soon, or eventually, smeared with blood.

This was not altogether effected by the glassified ball of wax. Each flagellant had a piece of the more solid portion, or centre, of the leaf of the plantain-tree—about a foot, or a foot and a half long, three or four inches broad, and an inch thick—shaped something like the paddle of canoe-rowers, or the tail of the beaver—(do I make myself understood?) as it occurred and appeared to me at the time.

After whirling the skin-piercing ball half a minute perhaps—a little more or less, as may have been agreeable—the ball was gently dropped (suspending) and the beaver-tail-shaped flat piece of plantain-leaf was shifted from the left-hand to the right; and with it the parties smote themselves over the right shoulder, on their bloody backs. This was

the measure or motion, more or less quick, which I meant to describe, when I said——whip——whip——and whip——whip——whip. But those expressive and tickling words are of doubtful application here, for to the best of my recollection (I was no minute-maker in those days or nights) there were no *whips*: only the blood-drawing balls, and the plantain leaves, by way of disciplines. These were soon begrimed in blood; and I suspect and suspected that, however frightful and horrible the exhibition of this ensanguined scenery, the pain inflicted by the sharp ball, and that perhaps not much, was mollified or neutralized by the flat leaf. But this was not the only use of the leaf. The effect was greatly heightened by it. The blood was scattered and spirted all over the white dress, and even so as to fly off in small *gouttes*.

I have said there were five. The shortest in front—him I took for a lad of fifteen or sixteen, perhaps. The tallest in the rear—a five-foot-ten, strapping, thick-skinned knave, whose blood did not show, worth speaking of, till his tough, and perhaps half unconscious hide, had received sundry servings of the whirled, and, as I thought, reluctantly impelled, ball of wax. Another, a central one, I really took for a woman! I could not see her face, nor any part of her front, nor her hair; but from the smoothness and seeming softness and plumpness of the only portion of the visible skin—viz. the *trapezius* muscle and its immediate neighbours—and the ready spirting of the blood from even a delicate application of the ball, and a certain sympathetic



thrill with the throb of the said tender muscles, that I think I should not have shared with a *he* skin—from all these combined indications, I really thought it was a female! The rear-rank man might have whipped till he actually and acutely smarted through his bull-hide, before I should have felt so.

No vocal sound, not even a sigh, was to be heard from the Five. It did not seem decorous to go very near—not within five or six feet of these disciplinarians. But from a certain impertinent curiosity touching the supposed female, I approached rather nearer than I ought to have done, and was civilly admonished by my co-bystanders to fall back; and I did so—but not till a few attenuated drops of her scattered blood had flown off, from the smart fall of the leaf, on my sleeved<sup>1</sup> waistcoat. It was, to be sure, a piece of tom-foolery in me, but I did not send my ruby-spotted vest to the wash for several weeks. I was only fifteen years old—of a temperament excitable, and highly excited by the passages of the night which I have described. I accordingly luxuriated in the feeling that I possessed the blood of a young and beauteous and pious female; for so, in those days—and, of all places, in *Tellicherry*, then the *Paphos* of the world—did I, in my mind and heart's eye, pruriently depict her.

The discipline, with intervals, and with more or

<sup>1</sup> The then usual outer garment of the English—and a very comfortable dress in lat. 11°; especially in the equatorial atmosphere of a crowded, excited church, well censered through the night.

less severity and frequency, of stroke—the leaf and the ball alternately—lasted hours—so it appeared to me. The crucified body was taken down, with great ceremony and vociferation, and carried by priests several times in slow procession round and round the church, with singing and swinging of censers. In these processions the flagellants walked immediately next the bier, followed by some priests, and us, the mere observers of the ceremonies—that is, however, by the whole congregation.

This is a fair and full account—perhaps too full and long—of the first and only time that it has fallen in my way to witness a scene, not creditable to the religion that it is meant — and perhaps entirely contrived—to honour and uphold. It is a triumph of priestcraft, alike in kind, though differing in degree; with the self-inflictions, even the *Sati* (*Suttee*) or concremation of the Hindus.

Whatever my feelings may have been at the time, such scenes are not in accordance with my present notions of right or wrong. The female, as I deemed her—or the young central penitent—may have been really penitential; and let us humbly hope that, albeit in error touching the channel, the intent may be accepted. And the lad in front may also have been a victim of what I cannot but deem a demoralizing church. But the three rear-rankers I hugely suspect were actors in a melo-drame—not badly got up, considering their means. Piacular whipping by proxy is recognized by the Romish church. There may have been twenty or thirty priests, and perhaps five or six hundred of the congregation. The church would not hold us all.

No—I am sometimes disposed to be an Epicurean : speaking rather philosophically than theologically ; remembering that if pleasure be the greatest good, virtue is the greatest pleasure. *Carpe diem* — with qualifications. Bounteous Nature has filled for us a cup of sweets, and spread at our feet a carpet of roses. Why should we then go out of our way to quaff bitters and to tread on thorns ? Away with such frigid Calvinistic, Franciscan philosophy—and such ungrateful return. Let us rationally enjoy the good which a kind Providence has set before us, and be thankful. Let us humbly aim at being really pious ; and nowise disposed to quarrel about doxologies, or to engage in the logomachy of sectaries.

It would tend much to mitigate the severity with which we judge others, if we would duly consider the advantages which we enjoy, rather than their supposed demerits. When disposed to condemn millions in the mass for cowardly submission to mental or personal slavery, let us rather be thankful that our ancestors broke their religious and political bonds, at the expense even of their lives ; or we might now be, as are the population of *Rome* and her dependencies. Are subjects vindictive and sanguinary :—do not such deeds mostly result from injustice in their rulers ? Wherever justice is ill administered, the injured will redress their wrongs sooner or later. Ill administration of justice includes its withholdance, as well as the infliction of absolute injustice — leading, as has been often predicated, to the oppressed breaking their chains on the heads of their oppressors. Are rulers arbitrary and oppressive :—it results often from not knowing better—not knowing

how to reform their measures and manners; too often taught, as rulers are, that innovation is dangerous—that reform is revolution. Much allowance should be made in princes for the disadvantages of their birth—the debasing prejudices of their education—for the almost inevitable consequences of being ever surrounded by parasites and panders; and rarely, if ever, hearing the monitory voice of friendship or of truth—never feeling the wholesome rubbings of equality.

What, generally speaking, are princes and nobles taught? It is well if such tuition lead only to the blowing of the idle bubbles of folly and fashion. The fact is well known, that the mace of the Royal Society, laid before the President at all meetings, and perhaps used on other occasions, is the identical “bauble” which CROMWELL so emphatically bade “take away,” in his dignified dissolution of the Rump parliament. Some years ago an English prince, heir-presumptive of the throne, among other Lions of *London*, was shown the library, rooms, &c. of the Royal Society, and among them the “bauble.” His tutor attended his Royal Highness. The youth was informed, not by the tutor, of the said identity of the mace—but his Royal Highness had never heard of CROMWELL! nor, it may be assumed, of CHARLES I.

Consideration should also, differing with their condition, be had to the less unhappy, but still disadvantageous and dangerous predicament of nobility and aristocracy. If nearly equal in point of morals and



intellect to their inferiors, as they are apt to deem the grade next below them, they should be hailed, indeed, as superior. If not greatly inferior in those and other important points of moral and social bearing, such exalted persons should be allowed much merit. But merely as "the tenth transmitter of a foolish face," I confess that, with a due allowance, as above indicated, I do not, for such personages, habitually cherish any high degree of veneration. I am disposed to say, with the lamented Sir WILLIAM JONES, "I know none above me but the wise and virtuous, —none beneath me but the ignorant and base."

Reform in the Church, or in any of the institutions of a state, parliamentary, legal, &c. too long withheld or withstood, must in the end, sooner or later, lead to resistance, rebellion, revolution. Subjects then go much greater lengths than they contemplated at the outset. It has been well said that the results of rebellion cannot be thought of too often by sovereigns, nor too seldom by subjects. Nations are naturally passive; and rarely rise in rebellion, until, degraded by the long sufferance of a bad government, they know not what a good one is. We must respect knowledge; but we may not hate or despise ignorance. The ignorant think as their forefathers thought—worship as they worshipped, taught and led by the same class of tutors. Let us, I repeat, be thankful that we know and do, or ought to know and do, better; and that mummeries and mortifications, and such fooleries as we have just read of, so enjoined by knaves on pain of damnation,

and so believed by fools in fear of it, are no longer deemed piacular among us.

What I am now engaged<sup>1</sup> in is, I confess, an undisguised attack on popery. But do I hate papists? No.—I pity and pray for them. Am I a foe to priests? No.—To priestcraft I am, believing it to have arisen from, and to exist in, motives of cupidity and unwarrantable ambition; to be continued, if at all, only in imposture and hypocrisy; and to end inevitably in evil to mankind; I am and must be, until otherwise persuaded (and I am I hope very yielding to reason and conviction), however feeble, its uncompromising foe.

If I have spoken disrespectfully of priests generally, I have done ill—and I ask pardon. But it is to good priests that I make the *amende*. What share the papal priests may claim of my retractation, let them determine.

There are few, however low, who have it not in their power, somehow or other, to inflict injury and pain on others. Happily the will is more rare. The power to give pain, the ability to inflict injury, is a worthless, wretched, possession. Every ruffian, every venomous reptile, possess it; and they are hateful in the ratio of their desire to exercise it. Do I wantonly endeavour to inflict pain? No. May the wormwood cling to his cup, who wantonly mingles a bitter potion for another. It is but just that the sum of pain gratuitously or unnecessarily inflicted on sentient beings, rational or irrational, by every indi-

<sup>1</sup> The *intended* volume as mentioned in page 94.

vidual in this life, should be re-inflicted on him in the life to come.

But as to papacy, it may be gathered from what precedes, that I think very ill of it. And so thinking, I express myself, peradventure, with seeming bitterness. The disease admits not, I fear, of tender palliatives. For half a century I have, or believe I have, half over the globe—

“ Mark’d its darkening, desolating, sway ;  
Bad man its instrument—weak man its prey :”

and—Heaven forgive me if I err—I cannot but regard it as the wide-spreading, moral *Upas* tree of Christianity and human happiness.

Let me then repeat that it is not of priests generally that I speak disparagingly—but only of *bad* priests ; including those of every religion and sect. And farther, let me deprecate the too intimate intermixture on this occasion of priestcraft, or even of priests, and religion. It is too common a trick, all the world over, to hear a cry equivalent to “ the Church in danger,” when it is only the fame of a shrine, or of a saint ; the merit of a pilgrimage, the renown of a relic, or a tithe-pig.

I am, I trust, as loyal and fair a subject in Church and State, as need be. But I detest king-craft and priest-craft, as ardently as any democrat, or atheist, if there be one in Europe. He is the best friend of King and Church who, thinking he sees error in either, respectfully and modestly points it out.

*Atheist!*—Is there, can there be, an atheist?—I never met with more than one who professed to have

no religious feeling of any sort. He was a democrat in politics, and an Epicurean, in its worst bearing, in philosophy. But I much question if his feelings, as to atheism, were or could be consistent. I suspected him—it was in 1794—of “pride, vain-glory, and hypocrisy”—or of self-delusion. He was a man of talent; and his mind had ranged over an extended circle of science. If very ill, I have little doubt but he would experience certain “compunctious visitings,” and fears that denote the presence of religion, beyond the mere “dread of falling into nought.” And that is sufficiently dreadful.

I have lately—1830, since the above was written—heard of another who, though not ostentatiously, avows atheism. I have met him at table; but did not hear any sentiments of that tendency. He seemed intelligent and agreeable—had travelled much.

We read sometimes the relation of a traveller in barbarous countries, that “the natives had no notions or feelings whatever of religion”—and presently perhaps “that they have abominable ceremonies of funerals, worship the devil,” &c. What is this, or either of these, but religion? Even the fear of lonely midnight, or of passing a gibbet or a murderer’s grave, is religion—as far as it goes. It has reference to something supernatural, something psychological—and that alone is religion. Certain orthodox, or ultra-orthodox, individuals are sometimes apt to think that none others can be religious or devout, who are not so exactly in the same way as themselves. A religious deist, or a devout pagan, they can form



no conception of. But surely such persons, however erroneous their faith, may and do exist.

In a passage quoted, or to be quoted, from SOUTHNEY'S *Book of the Church*, we read of "twenty-eight thousand Franciscan nuns in nine hundred nunneries, and one hundred and fifteen thousand friars in seven thousand convents." Twenty-eight thousand nuns!—nine hundred nunneries!—Indulging in a mental range, what strange things come across the imagination of those who have—as I have—passed some portion of their days and weeks in nunneries and convents and monasteries. Twenty-eight thousand nuns! I can easily fancy it—immured, sweet creatures—and one hundred and fifteen thousand friars—fogh!—let them pass. I, for one, have seen and heard enough of them. But with a nun, or with nuns rather, as STERNE says on another occasion; "I could commune for ever." But let us be sober; and I will, with permission, relate a passage or two in my life, mixed up with recollections of these interesting, but misguided, creatures.

In very early life my destiny (and a foul wind) drove me to *South America*. After a long, first, sickening voyage, the delight of entering the fine harbour of *Bahia da Todos Santos*, the view of the city and shores, the near smooth approach to, and gliding along, those shores, fringed with all that is verdant and delectable to the ravished eye, and clothed with trees almost to the water's edge, loaded and glowing with that most grateful of all fruits, the orange—one of the choicest gifts of beneficent Providence to the animal Man—the delight of these in

combination with their attendant feelings, it is humbly hoped, of thankfulness and devotion, can never be, ought never to be, forgotten; and can never perhaps be felt, in all their poetry, but once.

A short stay of only a few weeks at *St. Salvador*, as the fine city of *Bahia* is otherwise called, has left vivid recollections of long-received impressions. The beauty and richness of the churches were among the most striking objects, after the first immediate feelings of arrival—and being once more near and on land. And these feelings, I may remark, in passing, are of a description known, felt, appreciated by those only “who go down to the great deep.”

The obliging, courteous, demeanour of the numerous priests, and indeed the inhabitants in general, ought to be remembered. We received daily civilities and kindnesses at the gates of the nunneries, to which we had, at seasonable hours—I think I may from recollection say,—unobstructed and uninterrupted access:—to the *gates*—mark—not to the nuns. The gates were double—distant the thickness of the walls of the convent—say five feet—the apertures, or windows, lofty, looking usually into corridors or cloisters:—so that one could well see the inmates through the double gates—though, as I recollect, we could not join hands. Little courtesies could be interchanged. “The interstices between the intersections” of the stout, strong, iron “net-work,” are squares of four or five inches—the inner gates wider than the outer; and the kind, pretty, immured creatures could thrust across with-

in our reach, custards, and capillaire, and fruits. Our little returns of scissors, needles, ribbons, and such trifles were apparently acceptable. Scarcely a day passed without finding me at these loved grates. Having learned a little French in *England*, and on the voyage, from my German fellow-passengers, and a little Portuguese from a servant, I found, after a few days, no great colloquial difficulty.

After tremendous equinoctial rollings in the Bay of *Biscay*, in company with a fleet of upwards of 500 sail of ships, many in great distress, (none but a sailor can know the horror of such "lying-to" three weeks in such a tremendous adverse gale, in a deep ship, with over-much dead weight of anchors, guns, shot, and shells) such rolling as I have never since experienced, though I have frequently crossed the "vexed Atlantic," and doubled the *Cabo da Tormentados*,—after, as I have said, such a tedious, lengthened, baffling voyage, in this deep ship over-filled with German troops, aggravated by the apprehensions of capture and imprisonment, (for all the fleets of all the world were then, 1782, hostilely at sea)—after for many months seeing humanity only in the shape of boisterous, bearded, dirty, swearing, hideous sailors and soldiers—after all these, and more "horrors of the deep," to be at once, as it were, thrown into such a climate, and into the society of such delicate, tender, beautiful, pure, creatures—this first awakened feeling of sympathy and kindness, after the first sad severance of parental and fraternal, and all denominations of happy family ties—it was almost all of Heaven that earth can yield.

“ ———— *Airs, vernal airs,*  
Breathing the smell of field and grove attune  
The trembling leaves; while universal PAN,  
Knit with the *Graces* and the *Hours*, in dance  
Led on th’ eternal spring.”

My recollections of those “pearls in the ocean of purity,”—never, to continue the metaphor,—“to be strung on the thread of matrimony,” are, that they were beautiful. My feelings at the time, I am sure, gave that impression. They were attractive and interesting under our peculiar circumstances, in a degree not to be easily described or understood. The universality of black hair and black eyes, things to which we had been unaccustomed, was striking and touching—whether of novice or nun I cannot tell, but I do not think cutting off the hair, at taking the veil, is intertropically universal.

Surely my tuneful and sensitive namesake must have been at the grates of *Bahia*, or in some such predicament, when he thus conceived and sang of the eyes of the maidens of *Iran* :—

“ ———— And see a sweet *Brazilian* maid,  
With all the bloom, the freshen’d glow  
Of her own country maidens’ looks,  
When warm they rise from *Bahia’s* brooks—  
And with an eye, whose restless ray,  
Full, fleeting, dark,—ah!—he who knows  
His heart is weak, of heaven should pray  
To guard him from such eyes as those.”

*Lalla Rookh.*

He will, I hope, pardon my having changed two words—not for the better, for who can change two



words of MOORE's for the better, but—to suit my story.

But this was not the only danger—of danger, indeed, here was no great—(that is, there *was* a grate). The courtesy of some of the priests was not altogether limited to their usual display. My attentions at convent and church—for these semi-divine minstrels sang there—were thought well of; and a kind feeling of pity, and I believe a wish to save me from the results of heresy, were noticed. Our stay at *Bahia* was not sufficiently lengthened for much to be effected; and I was put on my guard by my observing and listening messmates. And however frail one might have proved, opposed to such fearful odds as might in more time have been put in operation against me, backed by the approaching recurrence of the detested tossings of the Atlantic, I happily escaped from becoming a *novice*, and embarked unscathed, save by the black eyes aforesaid.

I ought to look back with thankfulness rather than with levity, on the above passages of my early life; for few lads ever left their family circle, offering more yielding materials for zeal or knavery to make an impression on. Ignorant, precocious, tender, credulous, half broken-hearted—these elements intermingled with others that may be gathered from what precedes, combined to render me the easy victim of misdirected zeal, or the ready devotee of kindness and sympathy. I am tempted to relate one little anecdote of my yet earlier life, to show what melancholy stuff my mind was, even then, composed of.

In my father's book-case was, of course, the Pilgrim's Progress:—not in that form so tempting to all “with cash and sense,” as it now appears in, from out of the hands of my much-respected friends SOUTHEY and BARTON; but in that nine-penny shape, where honest JOHN'S immense hand supports his more immense head, in his rapt imaginary dream. Passing over the strange embodying of the artist's notion of the Valley of the Shadow of Death, and CHRISTIAN'S Combat with APOLLYON, whose cropped ears still dwell in the smiling eye of remembrance—there was one picture by which I was “perplex't i' th' extreme.” It was where CHRISTIAN meets EVANGELIST, by the sea-shore, with a beetling cliff over their heads. The sea-shore had been the scene of my contemplations, or rather of my wonderment, since infancy—and it so happened, or I so fancied, that a neighbouring cliff at *Bawdsey* resembled the cliff represented in the picture. I had read BUNYAN'S book so often and so intently as to have been amused into enthusiasm—and another book, that I now deem of a dangerous tendency, until I was wound up almost into despair. This latter book had for its frontispiece a monstrous pair of expanded jaws, armed with enormous teeth, and with goggle eyes. A dragon-like forked tail convolved above. Imagination might furnish the body and entrails. Into these flame-vomiting jaws divers grinning devils with pitchforks were driving terrified sinners, or their souls. To my infinite horror, one or more of these affright-

ed sinners seemed about my own age. Beneath the print was this motto:—

“ Oh!—who can dwell in everlasting torments?”

In a long ague, and during the lingering weakness of recovery, this terrific picture haunted me. I began to think that I was old enough and wicked enough to be damned: and—I write now not in levity, for I much doubt if the lapse of more than half a century have yet wholly worn off the effect of that picture—I consulted a neighbour, one of our washerwomen, on the subject; and she had the good sense to comfort me with the assurance of my groundless fear. In this mood EVANGELIST and CHRISTIAN, the sea and the cliff—and these words of the text of the Pilgrim’s Progress also, came to my comfort:—

“ CHRISTIAN—What shall I do to be saved?”

“ EVANGELIST—Flee from the wrath to come.”

And in my convalescence, I loitered and lingered under *Bawdsey* Cliff, in the earnest and eager hope of also meeting EVANGELIST!—I may at that time have been six or seven years old.

I note all this — not perhaps very wisely — for two reasons: one, as a warning to those entrusted with the care of children to keep such terrifying books out of their way; the other, to show, as I have said above, of what mystical, enthusiastic stuff my young mind was composed, when my destinies drew me to the grates of *Bahia*.

I was still very young—so young as not to be sus-

pected by the innocent inmates of my favorite convent, of any treachery or baseness. I took a tender leave of several—of one in particular; and the good abbess kissed me, and wept and prayed over me at my last visit. She said she was a mother, and had lost her son. I can never forget her. Heaven's peace be with her!—

Fifteen years elapsed—eventful years—fraught with all the wanderings and voyagings, and bustlings of a soldier's life—compounded of drilling, reviewing, campaigning, hunger, thirst, maims, wounds, excitement, depression, exultations, and miseries, &c. &c.—and my destinies again led me to *South America*. I ought before to have noted that I had served as a soldier in all the quarters of the world before I was twelve years old.

Times were changed—so was I. No longer a beardless, heedless boy, but a sobered man; still, however, as to years, in my prime—under thirty—with the cares of a family superadded, and the “coming events” and my fortunes, still, as much as ever, shadowed in futurity.

The magnificent entrance to the spacious harbour of *Rio*—for *St. Sebastian* was the city I was now approaching—was equally, if not more, striking and admired; and so were the smoothness of the waters of *St. Janeiro* compared with his immediate neighbour, the vast Atlantic, and the manifold beauties of the scenery and city. Another baffling voyage, under however less unfavorable aspects, had brought its mitigated sufferings; but the dread of capture and imprisonment—for it was again war-time, 1796—had



recurred augmented—and the indescribable sinkings of sea-sickness are always the same. But I was changed. Here were again the orange-groves, and priests, and nuns—almost as young and beautiful as those of *Bahia*; but the grate was no longer my daily resort. It is to those of *Bahia*—(where are they?)—that I apply the lines above quoted.—To resume :

The Roman Papists are a much more enlightened race than the Greeks. The latter may well be pitied in their mental darkness; governed, as so many millions of them have long been, by the degrading despotisms of *Russia*, *Turkey*, and *Persia*. It is, no doubt, equally the object of the Greek priests and rulers to keep their flocks and subjects in, if possible, more than Romish ignorance, fear, and slavish darkness—knowing that the cradle of reflexion, reasoning, and intelligence, is, if not the grave of superstition, and king-craft, and priest-craft, at least a plank in its coffin. A great many—a majority, perhaps—of the Greek priests may be themselves besotted, and almost believe what they teach. I, of course, speak not now of doctrines common to all Christians—if, indeed, any do remain unsophisticated, uncorrupted to all—but of monkery, mummery, miraculous legends and lies, too common to many. The Romish priests *must*, very many of them, know better. How is it possible that in *Rome*, the general resort of intelligence and philosophy, her popes, cardinals, bishops, priests, gentry, and others, *can* believe in the mendacious stuff preached and practised? May I be forgiven if I wrong them;—but must not their lives

—some of them—be “one vast hypocrisy?” Are they without sense to perceive it, or without candour to confess the truth? As was said by one of their heathen predecessors—(was it CICERO?)—of the *Aruspices*, or augurs, of his day—the worthy fore-runners of the popes, cardinals, &c., of this—“two cannot pass each other in the streets without thrusting their tongues into their cheeks”—in insolent derision of their poor, stupid, misguided flocks. But knavish priests work every where with the same tools, and on the same crude materials, and of course with the same results. Their work must be undone with caution. Premature attempts at enlightenment are of little use: they are—or rather, have been—more likely to result in the punishment of the incautious, hasty teacher—his incineration, haply—than in much good to the willing victims of mysterious delusion.

“They shall have mysteries—ay, precious stuff  
 For knaves to thrive by—mysteries enough—  
 Dark tangled doctrines, dark as fraud can weave,  
 Which simple votaries shall in trust receive—  
 While craftier feign belief ’till they almost believe.”

And again—very pat to my purpose—

“Still they believe him!—Oh! the lover may  
 Distrust the look which steals his soul away;  
 The babe may cease to think that it can play  
 With heaven’s rainbow;—alchemists may doubt  
 The shining gold their crucibles give out:—  
 But Faith—fanatic Faith—once wedded fast  
 To some dear falsehood, hugs it to the last.”

*Lalla Rookh.*<sup>1</sup>

<sup>1</sup> It seems an ill requital to make, for the pleasure afforded

A mind—individual or general—thoroughly imbued and besotted with papacy and monkery, may be easily kept so; and in the sad fanaticism of supposing all wrong, save self and Co.—It is easy to fiddle effectively to those bitten by a tarantula.

No people are greater fanatics or bigots than the Abyssinian Christians, as they call themselves. For fastings, processions, and manifold mummeries, none exceed the Christians of *Habesh*: nor are they excelled, or exceeded rather, in debauchery and profligacy by any of their own, or of any other, persuasion. Their Lent lasts fifty-six days. The fasts for the Apostles fifteen in one year, thirty in the next—(a *mythos*, no doubt, for which a “brave legend” is not wanted—). The feast of the Blessed Virgin—most fortunate of women! not so much for her honour in *Habesh* as in other quarters—her fast continues fifteen days. The fast of *Quos Quom*—*Quos Quom!* was there ever so good a word, except that fine one—*hum-bug?*—the fast of *Quos Quom*

by this delightful poem, to cavil at its very first word. But it is a doubt with me, if *LALLA ROOKH* be a legitimate Mahomedan *female* name. I have known many men—I think both Mahomedan and Hindu—named *LALLA*; but never, I think, a woman. And very many names of females of both persuasions have officially passed under my eye. *Laleh rukh*—or *rookh*, if preferred—*لاله رخ* or *رخسار لاله*—*Laleh rukhsar*, may be translated *Tulip-cheeked*. If rosy, or ruby, or red-cheeked were intended, it would be from a different word—*لال* *laal*, (see p. 64.) pronounced broad and open. Hence the *لؤلؤام* the “liquid ruby” of the *Anacreontic* *HAFEZ*.

lasts thirty days. This is kept by priests only, (I warrant ye,) and those only who have *fasted* with priests, not exactly *Quos-Quom-arians*, as I have, can tell how. In all, they have one hundred and sixty-five fast-days a year. (In my better days I should have enjoyed the keeping all of them—being, what LEXIPHANES would call, a palatician of piscine and ovivorous propensities, or, in plain English, fond of fish and eggs.) To spit, on the day of receiving the *Eucharist*, is almost damnable. And as to creeds, no people are so well provided. Their commandments are short—their observance, as elsewhere, shorter. On the whole the *Habshis*, Christian or Mahommedan, are a sad race.

But, after all, what is man, that he should thus seat himself in judgment, as it were, and think and speak ill of his brother worm?—The autumn, in which generous season I now scribble, furnishes, with its fruits and falling foliage, disorders for us all; and the winter's cold will convert them into acute diseases. Spring brings flowers to strew our hearse withal; and the summer yields turf and brambles, to cover and bind our graves. All these are our common lot—and all are mere food for the omnivorous worm. Why then embitter the cup, whatever it be filled with, which Providence has variously put into the hands of his creatures? Let us rather endeavour to render it palatable to the lip of our brethren, as far as may seem compatible with their benefit, immediate or remote.

Some speculations are, I believe, on foot, tending to show that *Habesh*, or *Abyssinia*, was the cradle of



the religion of the Egyptians. If so, the mythology and religion of *India*, and of *Greece* and *Rome*—*Rome* pagan and papal—may—(must? more or less)—be traceable to the same source. But, not denying the possibility of all this, one may be allowed to observe that in these bold speculative days, no theory seems too outrageous for adoption, or too improbable for hypothetic ingenuity to show up, persuasively. On this topic, or bearing something on it, I find two or three little memoranda, which I will take the liberty to give here:—and, hereafter, as I may see fit, I may descant somewhat farther hereupon.

As a counterpoise to the certainty that MOSES was in *Egypt*—and, as it is said, in *Habesh* also—then, perhaps, a portion of *Egypt*—we may believe; if we please, that OSIRIS, or his brother PHÆDON, brought to *Italy* a colony of Egyptians, and domiciled them at *Turin*. There is nothing like being particular on such occasions: so the year is given—1530 years A. C. The fine situation of *Turin*, at a junction of two rivers, in view of peaked rugged mountains, mark it as a probable site for an Egyptian-hindu to fix on, for an abode or for a temple—admitting his locality and power of choice. The celebrated tablet of ISIS at *Turin* gives a colouring—rather faint to be sure—to this fancy; though it was not actually found there, but at *Mantua*. And after all, its genuineness is doubted—in common with several hieroglyphic-bearing obelisks also in *Italy*. This fine region seems the destined abode of imposition.

The Egyptians had the notion of the mysticism of the number *four*, in common with many other people. In a papyrus of great antiquity, divers quaternions have been discovered. An altar with *four* horns is consecrated to mythic love—invocation is made to him who made the *four* elements, and blended the *four* winds—he is mentioned who agitates the winds of the *four* corners of the Red Sea. “Indeed,” saith the *Edinburgh Review*, June, 1831, “the whole mythological system of *Egypt* may be described as a vast aggregation of tetrads or quaternions. Besides the *four* elements, which are frequently mentioned by IAMBlichus, we have the *four* zones or firmaments—the *four* primary cosmogonic powers; viz. primordial darkness, AMMON generator, his female emanation AMMON NEITH, and CHNOUPHIS PHRE—the *four* divinities that presided over the birth of man; viz. the Demon, Fortune, Love, and Necessity—the symbolical crocodile with *four* heads, representing, probably, the gods PHRE, SOON, ATMOU, and OSIRIS. Nor was it in *Egypt* alone that the number *four* was consecrated, or peculiarly sacred. At an early period the same notion appears to have taken root in *Judea*. PHILO the Jew, in his *Life of Moses*, dilates on the holiness of this number, while discoursing of the *tetragrammaton*, JEHOVAH—composed of *four* letters: and JOSEPHUS holds it in equal reverence, by reason of the *four* faces of the tabernacle. The *four* elements of matter were held by some ancient mystics as the *image* of the sacred number. Nor was this

doctrine confined to the Gnostics ; for we find IRENEUS, one of the Christian fathers, maintaining that, as there were only *four* climates, *four* cardinal winds, and *four* elements, so there *could* be only *four* gospels,<sup>1</sup> and neither more nor less. Nor is he the only one of the lights of the Church<sup>2</sup> who had imbibed this fanciful and ridiculous notion."

The Hindús have many mysterious quaternions ; but I think more triads. The *four* vedas proceeding out of the *four* mouths of BRAMHA ; the *four* arms of VISHNU, KRISHNA, RAMA, and others of their divinities, male and female ; the *four*, and twice *four*, cardinal and demi-cardinal points or winds, and the regents, male and female, presiding over them ; and the like of their divine *matres* or mothers, and many others that might be noted. But in this place I merely mention them with the view to the observation, that I have collected many instances of fanciful superstition connected with numbers—3, 4, 7, 8, 9—also as connected with mystical letters. I mean to put together an article on these subjects of "Mystical numbers and mystical letters," showing how widely such fancies have spread. The contemplated article will be superficial, but it is hoped amusing. It may include a number of the striking coincidences

<sup>1</sup> *Four* Evangelists, or Gospel historians, rather—for surely there is only one Gospel ?

<sup>2</sup> Of the Church of *Rome* ? It may be questioned how far he, and others of the Fathers, can be termed the Lights of the Church of CHRIST, or of *England*. At any rate, their light is too often dimmed by superstition and credulity.

in the practices of the early Christian *Gnostics* and the Hindu *Nastikas*—which last word might as well be written *Gnostics*—of the present day.

I do not like to allude too often to the subject of so many heathen and papal practices being retained in our ritual. In others of our ceremonials I am less compunctious. In those of the coronation of our sovereigns there seems too much of this. The dove and the oil savour of *la sainte-ampoule*—of which something presently. They can have but little, if any, good effect even on our mere vulgar populace; and they are not now admitted to view and admire such proceedings; and surely all archbishops, &c. &c. down to mere poor philosophers, must, at the least, smile at them. In truth they are the mere lingering relics of pagan and papal priestcraft; and take no good hold now on the public mind. The sceptre and the dove may be unobjectionable; and so may now be the ♂, albeit a symbol of a less holy rite. On this occasion the king offers a wedge  $\Delta$  of gold. This too is of Sivaic origin, as I shall endeavour to show in the little Essay “On IONIC and *Lingaic* Mysteries.”<sup>1</sup> Being of pure gold, and weighing a pound, no wonder that the king (or his people) has to repeat thrice this welcome wedge, this *Linga*  $\Delta$ , to the gaping omnivorous recipients. The dirty ceremony of anointing, or what we in *Suffolk* call *ainting*, (see *Suffolk Words*) is, perhaps, the most objectionable. It is too *ampoule-ish*. Surely this

<sup>1</sup> But whether in this volume or not, I cannot now say—not being able to foresee the extent to which other Fragments may be dilated.



cruciform application of the *oleo santo* might be dispensed with. Why should our passive sovereigns have the filthy operation of being greased, or *ainted*, inflicted on them? It is a barbarous relic of superstition, fit only for the inventors and upholders of the Heaven-descending holy phial and holy oil of King CLOVIS; of which, as I have recently said, more hereafter. As long as the title of “the Lord’s Anointed” availed, it had its use. But many ribald poets and others, both before and after PETER PINDAR’s day, have rendered the term rather ridiculous than sacred; and the public feeling smiles in unison. Then the *accolade*—the hugging and kissing.—From what I gather from recent speechifying in the House of Lords—I scribble this on the day of the Coronation of their gracious Majesties WILLIAM and ADELAIDE, whom Heaven preserve!—this vile custom is to be still observed, labially. Fogh!—it is too foreign—too much in the *whiskerandos* vein—together un-English. In continuation (this occurs in another page of my C. P. B.) of what I have said on the subject of the apparently idle, or worse ceremonies attendant on some parts of our august compact of Coronation, I take some hints from the newspapers of the day, which describe that of WILLIAM the Fourth and his good Queen.

In the *Times* of the following day, I find nearly the same view taken of some of those usages that I had noted. After many loyal and sensible and pious observations, that influential journal offers some remarks, which I substantially quote with much pleasure and advantage:—

“ Never was an hereditary King so hailed and welcomed by a free and reflecting people. It must be added, however, that the sanction imposed ought to be drawn from the fountains of that peculiar faith which is received as truth by the parties binding themselves to observe it.

“ Nothing could be more foolish than to perform a *Te Deum*, read the litany, or appoint the Bishop of *London* to preach before a Mahommedan congregation, on the accession of a descendant of the Prophet. So the bald Unitarian worship would little suit the prejudices of a Peloponnesian audience; or the grotesque mixture of old feudal barbarism admonish, to any very salutary purpose, the King of *England* and his people, being Protestants, of even the most sacred of their duties.

“ Yet, with the exception of the Litany and Communion service, and the sermon—(provided the latter be an exception; that is to say, not a divine-right and king’s-chaplain sermon)—what can be more thoroughly and revoltingly compounded of the worst dregs of popery and feudalism, than a prodigious number of the quackeries played off in the course of King WILLIAM’S coronation?

“ What a fuss with *palls*, and ingots, and spurs, and swords,<sup>1</sup> and oil for anointing (greasing) their sacred

<sup>1</sup> Three swords, I think, are carried—and three wedges of gold (*Δ lingua*) are offered. One sword is named *Curtana*—it is called the sword of mercy, and is pointless—a pretty, albeit a petty, conceit. It is sometimes, by old writers, written *Curteyn*, and called the “sword of King EDWARD

Majesties!—and whipping off and on of mantles!—and the rest of it. Why, what has all such frippery to do with an oath?—and what with the spirit of a great political contract?—what with the *splendour* of a public festival?

“A recognition, if you will:—there is a fine animating shout of acceptance when the sovereign is presented to his people. A crown, by all means. It is the received and immemorial badge of the kingly office. A procession too—there is no harm in it, but much to put the people in good-humour, were it for nothing but a train of graceful and lovely women; sweeping past in the robes and ornaments which denote their station by certain and *intelligible* symbols.

“But the matters which nobody understands or cares about—the rigmaroles above alluded to, which we do not condemn because they are old; but, because, with reference to our religious and civil history, they are now utterly untrue, and therefore no longer have any meaning—what is their effect, but to give an air of “unreal mockery” to the whole affair—to transform it into a masquerade, or puppet-show, and to weaken any solemn<sup>1</sup> and deep impres-

the Saint.” It is perhaps a *short* sword. Giving names to swords, guns, &c. is an extensive usage—of which something farther hereafter.

<sup>1</sup> How ridiculous, even at solemn mass, at which one cannot help being sometimes seriously, and I hope usefully, affected, to see the incense-whirling urchin, at a particular part of the ceremony, lift up the petticoats of the officiating priest, and fumigate him—*à posteriori*. This is, as I have been told, to scare away evil spirits, which might be lurk-

sion which the mind might otherwise be disposed to receive from those parts of the performance which do accord with our religious sentiments and our modern habits ?

“ Heaven forbid there should be any cause in the health or prospects of his present Majesty to think for many years to come of another coronation ! But when a leisure hour shall arrive, it will, we know, be an acceptable service to all reflecting people to recast the entire character of the solemnity—rejecting those parts which had been fitted only to a period when the outward senses were made panders to the all-absorbing superstition within ; and retaining those in which an educated and reasoning people may see some relation between the form and the substance—between the nature of the kingly contract and its accompanying incidents.” *Times.*

The *ampulla*, which, on such occasions, contains the “ holy oil ”—the *oleo santo*—is in the form of an eagle, with the wings expanded. The head unscrews, for the convenience of putting in the oil, which is poured out through the point of the beak. The bird is hollow. The anointing spoon is curiously ornamented.

The choice rings of the coronation appear to be of rubies. Her Majesty’s ruby, with sixteen rubies surrounding it, is put on by the Archbishop, whose

ing—not like delicate ARIEL, “ where the bee sucks ”—nor lying “ in a cowslip’s bell : ”—but—fogh !—I have sometimes thought the “ incense-breathing censer ” not altogether useless in reference to other *mauvais sujets*.



benediction on that occasion savours of the feeling of other people, noticed in *Fragments First*, p. 60, as to the mystical properties inherent in that stone. “Receive this ring—the seal of a sincere faith—that you may avoid all the infection of heresy, and compel barbarous nations, and bring them to the way of truth.”

The greater part of the prayers used in reference to the Queen are said to be the same which were addressed to Queen JUDITH in 856. She was the daughter of CHARLES the Bald, who married ÆTHELWOLF, the father of ALFRED, king of the West Saxons. These prayers are therefore nearly 1000 years old.

The kissing of the priests by the King, and of the King by the nobility, was not discontinued at the recent coronation; and the indelicate ceremony of oiling was inflicted also on Her Majesty’s person. It is really too bad. Priests ought to be ashamed of themselves in thus pertinaciously striving to retain their ancient hold of these obsolete and disgusting observances.

In addition to what I have before hinted of the possibility of these very ancient ceremonies—not, as the *Times* sensibly remarks, therefore bad because old, but because, for the reasons given, they are revolting,—being of Eastern origin, I have a few more observations to offer:

In the ceremonials of our Coronation we read much of palls, wedges, the ampullic eagle, holy oil, ruby rings, mystical spoons, &c. &c.

First, of the *pall*.—This word has other significations in English ; not all, perhaps, cognate in meaning. Coronation and funereal seem far apart. Our present sense of it is doubtless from the *pallium* of popery. Whence that is, may be difficult to show. The *pallium* was of old a most mystical thing — an essential part of a bishop, sent or given by the pope, with much ceremony and cost, both at episcopal consecration and translation. The bishop could not wear the same *pallium* at two sees, and it was buried with him.

In Sanskrit, *pal* or *pala* means protection, and is in that sense extensively used in *India*. The protection which a monarch affords his subjects—a warrior to the weak—a father to his family—a nurse to a child—a hen to her brood, and other similar relationships—is expressed by derivations from *pal* or *pala*. In Hindustani, *palna* or *pulna*, is the infinitive *to hatch*; *pala*, *hatched*. The funeral *pall* may have reference to the spiritual protection afforded to the deceased over whose remains it is spread. And such may also have been a consideration in the superstitious times in which the over-spreading of the coronation *pall*—consecrated most likely—was first thought of. A *pallium* from the pope may have been as essential a thing at a coronation as at a consecration of a bishop, in those days when kings kissed his holiness' toe, and bishops held his stirrup, as, in mock humility, he mounted an ass. In times much later, perhaps still, happy was or is the man who could or can obtain a monk's cowl to wrap his dead head in. Such cowls have also been called

*palls*. The hoods of our more modern dignitaries are of a like description, but I believe never now so called.

A *pal* or *pall* is again, on the western side of *India*, and perhaps in other parts and regions, a *protection* of just the same form or shape as our Coronation and funeral *palls*—either a parallelogram or a square. It is indeed a tent—with this difference—it has no projecting hips, no rotundity, no upright walls. It is, when pitched, exactly of a pyramidal or wedge shape—like the Royal Coronation offering of gold before spoken of—that is *Lingaic*, or *Sivaic*—but here accidental, probably; not mystical.

The Indian *pall* is of one long piece (made up, of course, to shape and size) of cloth, stretched to pegs, sloping close to the ground. It is a two-poled tent; with a third, ridge-pole, between and connecting the two uprights, from front to rear. The ridge-pole supports the *pall* in its whole width, its ends being pegged to the ground. The upright back is close; the upright front is open in the middle, where it overlaps; and when thrown back, which it may be wholly or partially, is the entrance. Looked at end-ways, it is of the wedge-form of a gabled roof.

I know of no other name for this common description of tent. It is sometimes conveniently spacious. In my early campaigns I lived in one for years. It is less dignified than a marquee. Mine may have been twelve feet square, or a little longer on the ridge-pole than in the frontal width. The sloping

sides coming close to the ground, render a *pall* less commodious than a tent. It is cheaper, and is more readily pitched, struck, packed, and carried.

I have spoken of a conveniently commodious *pall*. Some are larger, more smaller, much smaller, down to a single cloth two or three yards long, stretched on short bamboos, like walking-canes, under which the poor sepoy and camp-follower sadly shelter their wives and families. Exactly such things are sometimes seen in use by gypsies in *England*. Five minutes would, I should think, suffice for unpacking and pitching one of these humble dimensions—and as many for striking, rolling up, and packing one on a donkey.

My *pall* was made, as almost all tents are in western *India*, of white cotton cloth called *kadi*—in *Bombay*, *dungari*, from the name of a village on that island, where it is, or used to be, made. It was four cloths thick—the inner red, then called *karoa*. When green it is called *horoa*. When blue, which is most used for the inner cloth, or lining, it has another name; which I have forgotten.

Our magnificent Coronation *pall*, which appears to be also called *dalmatica*—(*Dalmatia*, the region of gypsies?)—spread as above described over a ridge-pole, would form the body, or sides, all except the upright ends, of an Indian or gypsey *pall*. What do gypsies call their *palls*? I expect, in my next discourse with those curious people, to find that *pall* is also their name.

We have seen that the episcopal *pall* was a part of dress; it was a sort of mantle, or robe. From



some texts in our poetry, I should guess it to have been of some length, with a train :

“ —— let gorgeous Tragedy,  
In sceptred *pall* come sweeping by.”—MILTON, *Il Pen.*

“ He gave her gold and purple *pall* to wear.”

SPENSER, *F. Q. I.* vii. 16.

“ Crown’d with triple wealth and clothed in scarlet *pall*.”

FLETCHER, *Purp. Isl.* iv. 17.

“ In the old ballads, ‘purple and *pall*’ is a frequent phrase”—saith NARES ; from whose admirable Glossary the last two quotations are taken.

Our word *apall* may originate in a fearful sense, traceable to the funereal gloomy *supertunica*—so to borrow a coronation term—or *finaletunica* of our poor remains :

“ —— Come, thick night, (saith SHAKESPEARE)  
And *pall* thee in the dunnest smoke of hell—  
That my keen knife see not the hole it make.”

The three *linga*-shaped pyramids, or wedges, of gold, offered by the King, I shall say nothing more upon at present. Of the *ampulla*, I have to note, that we have taken the name and the notion from the same source as the French did in King CLOVIS’s day.

I had a few notes on the holy vial of CLOVIS—but I prefer taking the following account of this curious matter from Dr. MIDDLETON, *Miscell. Works*, I. 361. :

“ This vial is said to have been brought from heaven by a dove, for the baptismal unction of CLOVIS, the first Christian king of *France*, and dropped

into the hands of ST. REMIGIUS, then Bishop of *Rheims*, about the end of the fifth century; where it has ever since been preserved, for the purpose of anointing all succeeding kings. Its divine descent is said to be confirmed by this miracle—that as soon as the coronation is over, the oil in the vial begins to waste and vanish, but is constantly renewed of itself, for the service of each coronation.<sup>1</sup>

“ The Abbé de VERTOT defends the truth of this miracle, by the authority of several witnesses, who lived at the time of REMIGIUS, or near to it, and of many later writers also, who give testimony to the same through each succeeding age. Yet a learned professor at *Utrecht*, in a dissertation upon this subject, treats it as a mere forgery, or pious fraud, contrived to support the dignity of the kings and clergy of France; and ranks it in the same class with the *palladium*<sup>2</sup> of Troy, the *ancilia* of old *Rome*, and the cross which CONSTANTINE pretended to see in the

<sup>1</sup> Cujus prece rorem  
Misit in ampullam cœlestem rector Olympi,  
Corpus ut hoc lavacro regis deberet inungi,  
Deficeretque liquor, ibi corpore regis inuncto.

NIC. de Braia—de S. REMIGIO.

<sup>2</sup> The *protector*—or guardian genius:—any reference to the Sanskrit *palla*? The *palla*-dium of *Troy* was, like *Jaganaut*, of wood, three cubits long:—both fell from heaven. A statue of CERES in *Sicily*—an image of DIANA at *Rome*—many images of the VIRGIN MARY there and elsewhere, were sent from heaven—as well as the *ancile*, or heavenly shield of NUMA. The last-named article descended from the clouds, in great pomp, according to OVID, in the presence of all the people of *Rome*. Hindu legends match all these,

heavens—and the rest of those political fictions which we meet with in the histories of all ages.”

The Abbé de VERTOT begins his Dissertation in the following manner:—

“There has scarce ever been a more sensible and illustrious mark of the visible protection of God over the monarchy of *France*, then the celebrated miracle of the sacred vial. On the day of great CLOVIS’s baptism, heaven declared itself in favour of that prince and his successors, in a particular manner; and, by way of preference to all the other sovereigns of Christendom. So that we may justly apply to every one of our kings, on the day of their coronation, the words of the royal prophet—God, even thy God, has anointed thee with the oil of gladness above thy fellows.”—*Diss. au sujet de la S. AMPOULE.*

This is pretty well—even for papal priests—and ranks with the “brave legend” of the *santa casa* of *Loretto*, and another *sainte ampoule* at *Naples*, containing the blood of S. JANUARIUS—and with the invention of the holy cross, and its mendacious accompaniments of the tottering ST. HELENA.

What a convenient spiritual guide is that primitive authority TERTULLIAN, who lays down this rule—“that the true disciples of CHRIST have nothing more to do with curiosity or inquiry; but when once they are become believers, their sole business is to believe on;”—*cum credimus, nihil desideramus ultra credere.*

From the time of CLOVIS to that of LOUIS XVI., comprising a period of about 1300 years, this

wretched farce was played off by the priests at *Rheims*; where this heaven-descended-dove-brought-never-failing vial of oil was, and is, kept. NAPOLEON, we may presume, did not condescend to be anointed—but I am not sure of it. He did not go to *Rheims* to be crowned, as all his predecessors did; and probably the Rheimish priests would not trust their precious charge to be brought to *Paris*. We may, however, marvel, if the fact were so, that the Pope would consent to perform his part in the drama of coronation without so important an ingredient as the *sainte ampoule* and its self-wasting, self-renewing contents.

If LOUIS XVIII. was anointed with it—he went to *Rheims*, and most likely was—he must have laughed at it; for he had—although almost half a papist, especially in the infirmities of his latter days—something of a philosophic mind; not content on all occasions to follow TERTULLIAN'S dogma, merely to “believe on.” But his bigoted niece of *Angouleme* would probably, in the mastery of her comparatively vigorous mind, have insisted on so important a measure being renewed on the person of her uncle, *le Désiré*.

CHARLES X. would of course undergo the greasing gladly. The *Duchesse d'Angouleme* had then other females to back her, as well as poor CHARLES'S fears and feelings. But will LOUIS PHILIPPE submit to it? No—it would cost him his crown.

Holy oils and unctions are in very extensive usage. We will pass over the papal sacrament of unction *in extremis*, the *viaticum*; observing, merely, that where



faith *can* be extended to the efficacy of such applications, they must be of exceeding comfort to the departing on the dreary journey. It has been said that of all religions papacy is the most comfortable to die in.

Hindus also have their holy oils. Images and statues, and Lingas, are with them honoured by such over-pourings. Connected with the subject of the *Linga*, or *phallic* emblem, it may be here noted that the oil of the papal saint COSMO, or COSMUS, or, as the Italians call him, COSIMO, is, or until lately was, in great demand, in honour of that saint of strange repute, at *Isernia*, in *Calabria*, not far from *Naples*. *Isernia* is one of the most ancient cities of that classical region. I will here pause to observe that an inquirer, without outrageously upholding a favourite hypothesis, might at every step in *Calabria* find *Lingaic débris*. *Calabria* itself—what is it? *Cala* or *Kala*, or SIVA : and *bria* is little else than “a hill” or “hilly,” denoting a mountainous region. KALA and his consort PARVATI are the mountain deities of the Hindus — and he is the most Bacchic of their deities : “BACCHUS amat colles” occurs in a classical poet ; but I cannot refer to him. And as to *Isernia*—ISA is a name of SIVA, and *nya* is a Sanskrit termination. It is, indeed, primarily, the consonant ञ *nya*.

The abominations of the festival in honour of the saints COSMO and DAMIAN, so late as 1780, attracted the notice of those in authority — and orders were issued that the *great toe* of the saint should no longer be exhibited. At the great altar in the *cattedrale*

*drale* at *Isernia* a canon attends to give the holy unction with the oil of S. COSMO ; which is prepared or consecrated by the same receipt as that of the Roman ritual ; with the addition only of the prayer of the holy martyrs SS. COSMUS and DAMIANUS.

The canon anoints the part affected, and receives the offering, which is usually in money, but frequently a waxen *vow* in the form of that part. These *ex-voti*, even those offered by females, must not be mentioned here. The reverend *canonico* rewards the devotee while anointing by this benediction — “ per intercessionem beati COSMI, liberet te ab omni malo. Amen.”

The concourse at this *festa*, which lasts three days, is described to be (have been in 1780) “ prodigiously numerous,” and the advantages to the *canonici* very great. They of course divide the spoils ; which in vows of wax of the parts affected, as well as in money and other things, are very considerable.

No less than 1400 *carafines* or flasks of S. COSMO’s oil are said to have been expended at the last described grand fête at *Isernia*, in 1780—either at the altar in unctions, or charitably distributed for the purpose of anointing the diseased parts of persons having faith and piety—and pence.

This last lingering relic of a very ancient rite—*Phallic*, *Lingaic*, or *IONIAN*, as one may be differently disposed to view it—in Christendom, has been thought to deserve a separate and somewhat lengthy dissertation. I have compiled such a one, from sources not now mentionable, with a running commentary showing its close correspondence with

existing Hindu rites. It may fill a hundred pages of such a volume as this—or, what is more likely, it may never appear. In this, I shall say no more thereon.

Our coronation *ampulla* in the shape of the bird of JOVE and of his Hindu brother, or double, VISHNU, might furnish a subject of curious inquiry. It reminded me of something similar, which I more than once observed at the *darbar* of DOWLUT RAO SINDEA, whose great seal has in an earlier page been presented to the reader. On occasions of state visits at Indian courts, it is usual to bring in quids of *areka*, or betel-nut, leaf, lime, &c., which are given to each individual, by the great visited, to those of sufficient rank ; and by some officer of state, according to the consequence, or no consequence, of others. A vessel, which may be called *ampulla*—there called *golabdani*—meaning rose-water bottle, is also brought in. At courts it is of gold, and fillagree'd, and beset with gems ; and the guests are besprinkled out of its pierced top.

My last visit to SINDEA'S *darbar* was in company with my gallant and noble friend, Marshal Lord BERESFORD, then Lieut.-Col. of the 88th. I had told him of SINDEA'S *golabdani* ; and put him on his guard against smiling too conspicuously, should they—I believe there were more than one—be re-produced.

On the top of the long-necked golden bottle were two beautifully executed pheasants, a cock and a hen, in a position not to be described. The cock was the most conspicuous ; and his fine plumage

well represented by suitably coloured gems and enamel. Sure enough, the *golabdani* re-appeared; and we, with reasonable gravity, interchanged a significant look while undergoing the operation of besprinklement, through the beaks (as in our coronation *ampullic* process) &c. &c. of the billing birds, after a fashion that might, to the fastidious, be thought not over-delicate.

Oil or *atr* of roses or sandal is smeared on your hand or handkerchief at such visits, by a spoon. And curiously ornamented sacrificial spoons are used by Brahmans in their ceremonies for anointing with holy oils, persons, or images, or *lingas*, in their various ceremonials. Specimens of such spoons may be seen in the Plates of "Sacrificial utensils," Nos. 85, 86, of the *Hindu Pantheon*. Some of those specimens are elaborately ornamented. Our coronation *ampullic* spoon is described to be "curiously ornamented."

A great deal of SINDEA's property and baggage was captured at different times and places by our active forces under Sir ARTHUR WELLESLEY, and others;—perhaps the very *golabdani* above described. If so, they are most likely in *England*. Such property, so captured, was sold at the prize sales at *Poona*. At those sales a great collection of paintings or coloured drawings taken from SINDEA, and perhaps others (NANA FURNAVEESE had a large collection, some of which I have inspected,) were purchased by an officer of high rank and distinction. Many were mythological, some historical, some portraits, &c. But many were of a description not to



be described. By way of insuring their non-inspection, the whole were placed in my hands. I garbled and expurgated them into a state of some arrangement; placed them in portfolios, according to their subjects; and on the departure of their exalted owner, shipped them off with his baggage, and have never heard more of them. They are, probably, in *England*.

Having mentioned King CLOVIS and King WILLIAM'S *ampullian* birds, I will add a few lines on the subject of the dove, which were also intended for another place, but may come in, not unsuitably, in this page, devoted to corresponding superstitions.

Allusions to the dove are very frequent in ancient and modern mystical legends. Among the modern practices, derived, probably from antiquity, is a ceremonial annually witnessed at the cathedral at *Florence*, in which crowds of neighbouring farmers take great interest. On Easter eve, just as the priests begin the fine "Gloria in Excelsis," a pyrotechnic pigeon starts from the choir, glides along the nave on a wire into the street or *piazza* contiguous, where it ignites a load of straw, and returns whizzing to its starting-post. The eyes of the peasants are intently riveted to the transit of the sacred puppet; for on the dexterity of its proceedings they rest their hopes of the coming harvest.

On the subject of the dove, connected with religion and mysticism—though here conjoined, I mean to be understood as using those words antithetically—much has been written, and perhaps remains to be written. In respect to ST. COLUMBA, or COLOMB, and other superstitious names and things in close relationship,

I shall have, in another place, something to say. I shall try to connect *Col-omb*, with *Kal O'M*—those infinitely mysterious words of Hindu mythology. And with these, divers *mythi*—converging into, or diverging from *O'M*—*A U M*,—the Irish *Ogham*,—*I A M*—*Amen*—*I Λ Ω*—*Il-Kolmkill*, &c. &c. &c.

Meanwhile, to the arkite dove, and the more mysterious form awfully contemplated by pious Christians, I shall reverently refrain from alluding. As an apt emblem of gentleness, beauty, timidity, faithfulness and love, it is of course applicable to all that we desire to clothe in those attractive attributes.

Among the many wonders which attended the martyrdom of ST. POLYCARP, bishop of *Smyrna*, as related in the circular Letter of that Church, such as the odour of his body like the smoke of frankincense or some rich spices, his incombustibility—(he was, however, burnt to ashes notwithstanding)—the great quantity of blood, sufficient to extinguish the fire, which came out of a wound made by the executioner—among all these miracles, none amazed the multitude more than a dove, which issued also from the wound.

This story of the dove took well for some time; until, perhaps, the raillery of LUCIAN upon the death of PEREGRINUS, the philosopher, who burnt himself about the time that POLYCARP suffered. From the philosopher's pile he caused a vulture to ascend, "in opposition, it may be," says Archbishop WAKE, "to POLYCARP's pigeon."

No early martyr, scarcely, suffered without most wondrous miracles, attesting all that might require

proof as to his piety, faith, sanctity, &c. Resistance to all kinds of tortures, so as to tire the monsters who inflicted them, was common :—but after all such vain profusion of miracles the saints did not succeed : they were always burnt, at the last.

The early editors of the celebrated Circular of the Church of *Smyrna* manfully detailed the story of the dove; but the later editors, shamed, perhaps, by the apostate LUCIAN, omitted it. But one does not readily see why one miraculous thing may not as well happen as another, on such occasions—why, if at the martyrdom of a saint, twenty miracles are to be upheld, twenty-one may not. On the death of a noble virgin named EULALIA, a dove, according to a hymn of PRUDENTIUS, flew out of her mouth.

It does not occur to me that much use has been made of the dove by Hindu mythologians—and, considering what precedes, and has been adverted to, I am rather surprised at it. The Mahommedans are said to be fond of the pigeon, in gratitude for important service rendered to the Prophet by one. His life appears to have been so saved. I do not recollect the legend.

—— Passages crowd thickly upon me on that fruitful subject—priestcraft—papal and pagan. Without much pretension to arrangement, I will proceed to quote and note a somewhat curious variety.

We have seen something of the inventive faculty of papal mendacity in the earlier centuries of its darkness. Let us now exhibit an instance of similar gullibility in the 19th. While such full-pocketed

fools exist, how can we wonder that greedy knaves are promptly forthcoming to encourage them?

This specimen may serve to show also the unchangeableness of that Church. It is taken from the newspapers of July, 1830:—

“Lieut.-General DON PEDRO GRIMAREST, first slave of the royal and illustrious slavery of the Holy Trinity of the parochial church of ST. ANDREW the Apostle, of this town, in his capacity of Lieut. General of the King our Lord, (whom Heaven preserve!) who is the perpetual slave thereof, in his name, as well as in that of the other officers of the illustrious and royal slavery, invite you, Sir—and hope, from your devotion and your piety, that you will accompany them in the procession on Sunday evening, to be solemnized with the images of the ineffable mystery. You may rely on the Divine reward that will be granted you for this act of religion, and the gratitude of an illustrious and royal slavery.”

The above is a circular addressed to many individuals in *Seville*.

This worthy Lieutenant-General—I mean nothing personal, as they say in our House of Commons—we may set down as a suitable helpmate to the royal embroiderer of petticoats for the VIRGIN MARY. He may, peradventure, be otherways described, as

“————— the tool

Which knaves do work with—call'd a fool.”

Under another head I intend to devote some pages to the sad subjects of “Cursing and Ly-



ing." One can never think or write of lying, without adverting to those grand magazines of mendacity—the more immediate object of these current pages—pagan and papal. How instructive is my incomparable friend SOUTHEY, on this subject; as, indeed, on every other to which his clear head and rapid pen are applied.

“The monks promoted every fantastic theory, and every vulgar superstition, that could be made gainful to themselves; and devised arguments for them which they maintained with all the subtleties of scholastic logic. Having introduced a polytheism little less gross than that of the heathens, and an actual idolatry, they hung about their altars (as had also been the custom in heathen temples) pictures recording marvellous deliverances, and waxen models of diseased or injured parts which had been healed by the saint to whose honor they were there suspended. Cases enough were offered by chance or credulity; as well as by impostors of a lower rank: and the persons by whom the practice was encouraged were neither scrupulous on the score of decency<sup>1</sup> nor of truth. Church vied with church, and convent with convent, in the reputation

<sup>1</sup> “The curious reader is referred to Sir THOMAS MORE’S *Dialogue*, for an example of the scandalous practices arising from this superstition. ST. VALORI, in *Picardy*, was the scene:—p. 76. Ed. 1530.” This “scene” may have been shifted to *Calabria*, as a region of more mental darkness than *Picardy*, and SS. COSMUS and DAMIANUS may have supplanted, or succeeded to, the abominable mysteries of ST. VALORI.

of their wonder-working images—some of which were pretended to have been made without hands, and some to have descended from Heaven. But the rivalry of the monastic orders was shown in the fictions wherewith they filled the histories of their respective founders and worthies. No language can exaggerate the enormities of the falsehoods which were thus promulgated; nor the spirit of impious audacity in which they were conceived. Yet some of the most monstrous and most palpably false, received the sanction of the papal authority. The superstitions founded on them were legitimated by papal bulls; and festivals in commemoration of miracles which never happened—nay worse than this—of the most flagitious<sup>1</sup> impostures, were appointed in the Romish kalendar, where at this moment they hold their place.”—*Book of the Church*, I. 305.

—“While the monastic orders,” continues Mr. SOUTHEY, “contended with each other in exaggerating the fame of their deified patriarchs, each claimed the VIRGIN MARY for its especial patroness.” She had, “among other marks of peculiar favour, espoused their founder with a ring, or fed him, like a baby at her breast! (it is fitting and necessary that this abominable system of imposture should be displayed :) and each of the popular orders had been assured by revelation that the place in Heaven for its departed members was under her skirts. All, therefore, united in elevating

<sup>1</sup> “For example, the five wounds of ST. FRANCIS.”

her to the highest rank in the mythology of the Romish church ; for so, in strict truth, must this enormous system of fable be designated. They traced her in types through the Old Testament :— she was the tree of life—the ladder which JACOB had seen reaching from earth to Heaven—the ever-burning bush—the ark of the Covenant—the rod which brought forth buds and blossoms, and produced fruit—the fleece upon which alone the dew of Heaven descended. Before all creatures and all ages she was conceived in the eternal mind—and when the time appointed for her mortal manifestation was come, she, of all human kind alone, was produced without the taint of human frailty. And though, indeed, being subject to death, she paid the common tribute of mortality, yet, having been born without sin, she expired without suffering ; and her most holy body, too pure a thing to see corruption, was translated immediately to Heaven, there to be glorified. This had been presumed ; because, had her remains existed upon earth, it was not to be believed, but that so great a treasure would have been revealed to some or other of so many saints who were worthy to have been made the means of enriching mankind by the discovery :—and that all doubt might be removed, the fact was stated by herself to ST. ANTONIO.”

“ As an example of the falsehoods by which this superstition was kept up, it may suffice to mention the brave legend of *Loretto*, where the house in which the Virgin lived in *Nazareth* is still shown, as having been carried thither by four angels. The

story of its arrival, and how it had been set down twice by the way, and how it was ascertained to be the genuine house, both by miracles, and by the testimony of persons sent to examine the spot where it was originally built, and to measure the foundations—received the sanction of successive Popes, and was printed in all languages<sup>1</sup> for pilgrims of every nation, who were attracted thither by the celebrity of the shrine; and by the indulgences promised to those who should visit it in devotion.”—*Book of the Church*, I. 307.

On the rival orders of Franciscans and Dominicans Mr. SOUTHEY is again most instructive. — The former “gave themselves the modest appellation of the *Seraphic Order*—having in their blasphemous fables installed their founder above the *Seraphim*, upon the throne from which LUCIFER fell.” *Ib.* 334.

“The friars were bound to the severest rule of life: they went barefoot; and renounced, not only for themselves individually, but collectively also, all professions whatever; trusting to daily charity for their daily bread. It was objected to him that no community, established upon such a principle, could subsist without a miracle. The marvellous increase of the order was soon admitted as full proof of the inspiration of its founder. In less than ten years the delegates alone to the general chapter exceeded 5000 in number: and by an enumeration in the early part

<sup>1</sup> “I have seen it,” notes Mr. SOUTHEY, “in Welch, brought from *Loretto*.”



of the 18th century, when the Reformation must have diminished their amount at least one third, it was found that even then there were 28,000 Franciscan nuns in 900 nunneries, and 115,000 Franciscan friars in 7000 convents—besides very many nunneries which, being under the immediate jurisdiction of the ordinary, and not of the order, were not included in the returns." *Ib.* I. 335.

“ The rival order of ST. DOMINIC became in time the opprobrium and scandal of the Church. The falsehoods which they fabricated in rivalry of each other were in a spirit of blasphemous impiety, beyond all former example, as it is almost beyond belief. The wildest romance contains nothing more extravagant than the legends of ST. DOMINIC, and even these were outdone by the more atrocious effrontery of the Franciscans. They held up their founder, even during his life, as the perfect pattern of our Lord and Saviour—and to authenticate the parallel, they exhibited him with a wound in his side, and four nails in his hands and feet; fixed there, they affirmed, by CHRIST himself, who had visibly appeared for the purpose of thus rendering the conformity between them complete!—Two miserable wretches, only two years before, had attempted the same fraud in *England*; and, having been detected in it, were punished by actual crucifixion. But in the case of ST. FRANCIS, it succeeded to the fullest extent of expectation. Whether he consented to the villany, or was in such a state of moral and physical imbecility as to have been the dupe or victim of those about him; or whether it was committed with

the connivance of the Papal court, or only in certain knowledge that that court would sanction it when done, though it might not deem it prudent to be consenting before the fact—are questions which it is now impossible to solve. Sanctioned however the horrid imposture was by the Church which calls itself infallible; a day for its perpetual commemoration was appointed in the Romish Kalendar; and a large volume was written, entitled “The Book of the Conformities between the Lives of the Blessed and Seraphic Father FRANCIS and Our Lord!

“Jealous of these conformities, the Dominicans followed their rivals in the path of blasphemy—but with unequal steps. They declared that the five wounds had been impressed also upon ST. DOMINIC—but that in his consummate humility he had prayed, and obtained, that this signal mark of divine grace might never be made public while he lived. They affirmed that the VIRGIN MARY had adopted him for her son, and that his countenance perfectly resembled the authentic description and miraculous portrait of our Saviour.” *Ib.* I. 338.

These curious extracts and powerful passages suit my purpose so well, that I feel I am borrowing of my instructive friend—if not without shame, without mercy—regardless of the Byronian interdict—

“Thou shalt not steal from SOUTHEY—nor  
Commit flirtation with the muse of MOORE.”

But who can bear being plundered so well as SOUTHEY? who so lavish of his intellectual wealth? who is so often pillaged?

Taking a passage in the preceding quotations as a text, I may append thereto some observations and matters here and there, taken from my own notes, and from other sources.

Any learned, ingenious, and reasonably industrious writer might make a curious and extensive addition of instances of papal imposture to those above, and to the many others given in Dr. MIDDLETON'S *Miscellaneous Works*: and if extended to the legendary lore of *Egypt* and *India*, he would render the conformities of pagan and papal *Rome* still more curious and complete.

Without pretence to either of the qualifications above indicated, save perhaps the last, I will add two or three instances to what have already appeared.

Travellers who have looked much into Papal cathedrals and churches, as I have, must have observed the *vows*—*ex-voti*—the exact counterpart of the *votivæ tabellæ* of Pagan *Rome*—hung up and exhibited occasionally, in the shape of pictures, or modellings in wax, representing parts of the human body. These may be otherwise called *offerings*, in performance of *vows* made under the fervors of distress or hope. An edifying collection of them may be seen at the Jesuits' Church at *Lucerne* in *Switzerland*—another at the Cathedral of *Ypres* in *Flanders*—of which something more in another place.<sup>1</sup> In

<sup>1</sup> In neither of these did I observe any *ex-voti* of an indecent, or very indelicate nature. In other churches such may be seen—in that, for instance of *La Madonna de' Poveri*, at *Augusta*, a pretty little port in *Sicily*.

this I shall bring forward perhaps a still more notable assemblage of such materials, at the church of the celebrated Convent<sup>1</sup> of Franciscans at *Radna* in *Hungary*.

It is famous for a picture of the Virgin, which has, from the earliest ages, worked stupendous miracles, and is still visited by pilgrims from all parts. All the walls of the galleries and corridors of the Convent are covered with pictures, from one end to the other, and from the floor to the ceiling. They are generally about a foot square, offered by persons who have been cured of diseases, or preserved from calamity, by the intervention of *Our Lady of Radna*. They represent the incident, and are marked *ex voto*. One depicts a carriage upsetting, and the people in danger under the wheels—another a boat sinking, with drowning passengers—a third, a rider thrown, and dragged by the stirrup—a fourth, a sick bed, the family weeping and praying. In all, the *Lady* appears in the sky; and, stretching out her hand, saves the victim of accident or disease.

Compartments in the wall of the chapel represent different actions in the life of ST. FRANCIS, by a German artist of *Pest*; and the rest, like those of the gallery, are covered with *votivæ tabellæ*.

But that which attracts most attention is the picture itself of the Virgin, which has worked all these miracles. It hangs over the high altar, and is a

<sup>1</sup> Or *Monastery*? Or are they nearly the same? *Convent* conveys to my mind the idea of a *nunnery*—where, of course, there are also priests; a *monastery*—the abode of priests, where there are no (resident) nuns.



paltry painting, about two feet square, representing a female encircled by a large gilt crown, holding out an infant decorated with another. It is blackened, apparently, with smoke. When in the hands of the Turks, it was cast into the fire; where, to the confusion of the infidels, it remained unhurt, and walked out uninjured, except by the smoke, which it retains as an irrefragable proof of the miracle.

This picture is a source of great revenue to the Convent. On all occasions it is sent for, or visited, by the patient, who fees it like a physician. And—adds the intelligent writer on whose authority I quote—“where the imagination is powerfully influenced, in all probability it effects many cures.”

Inquiry was made for the library.—“The books were not in order:” but the ignorant and talkative monk said very candidly, shrugging his shoulders with an arch expression, that “they had not much occasion for books, and seldom troubled themselves with any but one.” This the reverend inquirer supposed, of course, was the Bible:—but not so; it was a legend of all the miracles wrought by the picture, and sold at the Convent “for the benefit of the pious.” He purchased a copy—it is in German, with wood-cuts. The Latin preface states it to contain—“*Sacræ Iconis originem, locique ipsius primitia. Multa insuper et magna Dei beneficia ope Virgineæ Matris in Radnensi Parthenio expositæ.*”

Among the plates of this volume, is one representing a Turk trying to burn the image (*q.* picture?). There were not, when Dr. WALSH visited it, more than five monks in this immense Convent. All the

other numerous apartments were filled up by visitors, come to be healed of their wounds and distempers.

This relation of the *Lady of Radna* is taken substantially from Dr. WALSH's very entertaining and instructive "Journey from *Constantinople to Vienna*," p. 337.

SOUTHEY calls the famous story of the *Santa Casa*, or holy house, of *Loretto*, "a brave legend." It is so—and it may be difficult to find one, in all its bearings, more audacious. Many suitable companions may, however, be easily produced. "The Invention of the Cross" may be written in the same page—"with a pencil of light"? And this place—the subject being in connexion, more or less, with the preceding—all of a piece—may serve for the following extract from my C. P. B.

The reader is aware that HELEN, the mother of the Emperor CONSTANTINE, followed the example of her son, and became an early and an important convert to Christianity. Not satisfied with the proceedings in *Palestine*, she determined on a pilgrimage thither—having, among other objects, a hope of discovering the true Cross. The mother of an Emperor rarely makes an unprofitable pilgrimage—unprofitable, I mean, to the shrine visited—and such a one as HELENA was not likely to travel unheeded. Her fortunes are striking;—daughter of an innkeeper—a divorced wife—an empress-mother—mother of CONSTANTINE the Great—a pilgrim—a saint!

She, of course, found the true Cross. On de-

molishing a temple of VENUS at *Jerusalem*, three crosses were discovered. Miraculous tests soon proved which was the true cross, and which the crosses of the thieves. In due time it was found more profitable to cut up this precious timber, than to preserve it entire. By the way, it was not brought whole to *Rome*. A portion of it was left with the bishop of *Jerusalem*. But if such a large piece worked such miracles, it was hoped and believed that smaller pieces might do the like. And so they did. What a happy discovery! What church would be so lukewarm in the cause—having the means—be so indifferent to its honour and glory, as not to endeavour to obtain a fragment? In short such was the miraculous nature of this timber, that abstraction seemed to have lost its usual property of diminishing the original, in bulk or in virtue: and some irreverent travellers have gone the length of saying that there was as much of the true cross scattered through Christendom, and all of miraculous potentiality, as, in mass, might suffice to build a seventy-four. I speak in the past tense—there certainly is not so much at present. It is not so abundant of late days—it is not, at any rate, exhibited so often to travellers now, as of yore; and its miraculous energies are somewhat palsied by, it may be apprehended, the decrement of faith—inevitably consequent on the expansion of knowledge and spread of reason.

The first piece of the true cross that I ever saw was at the fine Church of *Notre Dame*, Our Lady, in *Paris*. The armies of occupation were there also—

and no miracles were current. No reverence, indeed, was apparent in any of the party—exhibitor included.

It was enclosed in glass, blown over it—that is, if I recollect right, hermetically sealed. An attestation of a Pope—and conclave for aught I know—of its genuineness, and, of course, miraculous power, was, or had been, among the archives of the cathedral. The wood was sound—in good preservation—a square piece, but not a regular parallelogram. It seemed to me old oak or chestnut—darkish from age. I was allowed to handle it. It may be about six or eight inches long, by an inch in squareness.

The next piece that I saw was at a curious church—perhaps the cathedral—at *Ypres* in *Flanders*, near the fine *Maison de Ville*. This church is very rich in relics. There are several large wardrobe-like-looking presses, filled. Among them—I will say no more of the true cross—a surprising quantity of the bones of the 11,000 virgins, and a curiously preserved head of a negro saint, whose history I have forgotten. I am sorry I did not make a little *catalogue raisonné* of these curious things. On congratulating the courteous priest—who very obligingly and patiently exhibited and explained to us these strange matters—on the reliquary wealth of his church, he replied—and I thought, like his brother of *Radna*, with rather an arch expression—“*Oui—Oui, c’est une belle collection.*” I watched—but I could perceive no curl of the lip—nothing derisory, when he said this.

Before I take my leave of this Christian HELEN,



I will indulge in a little point of reflection, or moralizing :—

The rock on which the most Christian Emperor and King—the eldest son of the Church—NAPOLEON—last lived—and died, was discovered on the name-day of our illustrious pilgrim and saint—21 May, 1501—and named after her, ST. HELENA. How different this Lady from her interesting namesake of the *Iliad*! If classes of women were polled, which would they choose to be, or to have been—HELEN of *Troy*, or HELEN of *Rome* and *Jerusalem*? How would self-election go? I do not mean in the extent of universal suffrage. It might puzzle females in general to understand the merits of the nominated and of the case, as much as it does the male voters at usual elections of members of Parliament. But take the two classes and poll them—the pious and the poetical—how would it go? Answer—the saints would be for the pious pilgrim—the poets for the sweet, though frail, creature of the *Iliad*.

Having mentioned the three crosses found by the fortunate pilgrim, HELENA, I will note a little point that I have been rather posed at, which perhaps these three crosses may help to explain; although I do not see exactly how.

In some parts of *Italy* a very old woman being asked her age will answer “*Tre croci* ;” by which she is understood to mean *ninety*. One does not readily see why † † † or X X X or + + +, or any such crossings, should mean ninety. I know not where I saw this. A younger person might indicate *thirty* very well by *tre croci*, X X X.

But the *tre croci* have puzzled wiser heads than mine. It has been noted that the happy HELENA of *Jerusalem* found three crosses. But which was the *true one*? It would, indeed, have been sad to have selected that of a thief. The bishop of *Jerusalem*—promoted afterwards to a saintship, ST. MACARIUS—hit upon a happy and certain test. This is the eminent logician who overthrew the heresy of ARIUS at *Nice*. A lady of high rank at *Jerusalem* lay extremely ill. The bishop suggested to HELENA to touch her with each cross. Two were tried—no effect. But on the application of the third, the lady arose in perfect health, and stronger than she had ever been. Others relate the proof somewhat differently, viz., that it was a dead body on which they experimented.

But—(in the liberal spirit of a very sincerely pious lady of the Romish faith—a lady too of great strength of understanding and goodness of heart, with whom I was in serious discourse about the 11,000 virgins—who said—“it makes no great difference—a few thousands more or less”—) it makes no great difference, whether it was an extremely sick lady, or a dead body, which was thus instantaneously restored to health and vigour.

A volume might be filled—“a volume?”—this is a very moderate measure—a score of volumes such as mine—might be filled—and have been—on the immediate subject of our present pen. But half another page must suffice for what we permit ourselves to scribble on this occasion.

The unwasting property of the wood has been no-

ticed, in reference to its value in a ship-yard. On this, ST. PAULINUS remarked that it *was* “a *very singular thing*—a vital virtue in an insensible and inanimate substance—which hath yielded and continues to yield daily its precious wood to the desires of an infinite number of” (*paying*—this word not in PAULINUS)—“persons, without suffering any diminution—but continuing all the while as if it had been untouched.” “It permits itself,” continues the Saint, “every day to be divided, and yet remains exposed entire to the veneration of the people.”

POOR HELENA was not quite *tre croci* old, when she set out on her hopeful pilgrimage—but she was four-score. But she does not enjoy the undisputed honour of this *inventio crucis*. As on other important points, theological doctors differ on this—even a Jew—by name JUDAS—is upheld by some as the happy man. Some compensation was however made to HELENA—for, as well as the Saintship, her body has the property of being (like Sir—the Irish member’s bird) in two places at once. It is buried in *Rome* and in *France*.

Now—gentle reader—you may—at your pleasure in *England* or *France*—believe in these things—as we once did universally in both—or you may not:—and you may smile and laugh at them, in either country, at your pleasure, and in safety:—and so you may, albeit unbecomingly, at *Rome*. But it will be well to keep your countenance, and hold your peace, in certain parts of *Spain* and *Portugal*; and perhaps of *Italy* and other priest-ridden

portions of *Europe*, on these and similar matters. You may otherwise, in the dungeons of the inquisition—the holy office!—be taught a useful lesson on the blessings of your own country as to things in general—and the *Habeas Corpus* Act in particular.

I have had occasion to quote the name of ST. ANTONIO, and have a word to say to that influential person, in passing.

A saint is not—nor is even the Virgin herself, equally influential every where, always. We have seen what potency our Lady of *Radna* possesses. But she is not equally so at her less renowned shrines. Whether the potency spring from the renown, or the renown from the potency, let others determine. As we say in my county in cases of difficulty—*that I leave*. The Virgin is so extensively useful, that she sometimes trenches on the prerogative of other saints. We have seen her, of *Radna*, plucking victims from under imminent carriage-wheels, and from swamping vessels. But it is ST. ANTHONY—and more especially he of *Padua*—that is supposed, and expected, to assist the most promptly, on such untoward events.

“ST. ANTONIO of *Padua* presides over escapes and overturns by sea and land. Pictures and other offerings are now dedicated and made to him, as to NEPTUNE of old.”—MOORE’S BYRON, II. 309.

The respective priests at—say—*Radna* and *Padua* are now too wise to expose themselves in such indecent revilings as we have seen reciprocated between the Franciscans and Dominicans, as to the



superior sanctity of their respective patrons. In former times their credulous flocks were sure to pin their faith on the sleeve of the one or the other. Now, they would, perhaps, be sometimes disposed to believe in both. Both sets of priests might be suspected of playing at the same game—(of humbug)—and quarrelling for the stakes.

It may be almost too trivial to notice—but I will venture to throw out a hint, that where we can find no other good reason for the particular patronage to which a papal has succeeded a pagan saint—as in the case of NEPTUNE and ANTONIO, or as I have a thousand times heard him called, ANTOON—it may be worth while to test them euphonicallly or phonetically. For instance, can a better reason be given for it in this case than the corresponding sound of the last syllables of their respective venerable names? They would be sounded exactly alike in *Portugal*. ANTOON and NEPTOON are not to be classed with *All-eggs-under-the-grate*.

I have been afloat and in gales with papists; under some alarm, but perhaps not in any danger. On such occasions my friend—if he will permit me to call him so—ST. ANTOON, was invoked and propitiated, as I witnessed, by prayers and prostrations and promises, to his image or picture, by the affrighted. But I never saw him—*i. e.* his effigies—as others have—abused or whipped, or irreverently treated. No papal ship goes to sea, it is said, without a sea-stock of images and pictures of his saintship, in view to tempests or foul winds. As much is conjectured of the older Romans, in respect

to Saint NEPTOON. I know not if any thing especial, beyond what I have noted, has been developed, connecting, by mythological legends or superstitious usage, these two illustrious protectors of voyagers and travellers—NEPTOON and ANTOON. How comes it, by the way, that a horse is the common attribute of both ?

Perhaps, in advertence to the weakness of man's unexcited faith and piety, the pursers of papal ships take out a sea-stock of ST. ANTOONS — and their precursive brethren of pagan ships may have taken a store of NEPTOONS—to be produced (sold or let) to affrighted sinners, in a gale of wind :—as our wary pursers conveniently do, of slops of all sorts for JACK'S accommodation and comfort in hot and cold latitudes. For in *Wapping* or at *Portsmouth*, JACK thinks no more of flannel and tobacco and such comforts, beyond his back and his pipe, than the secure sinners of papal or pagan latitudes and smooth water do, or did, of ANTONIOS, NEPTONIOS, and tempests.

The unchangeableness of popery is a matter of boast by its adherents ; and sometimes of reproach by its oppugners ;—by its adherents, in proof of its consistency and apostolicity—by its opponents, as a test of its dangerous ambitious tendency and unyielding spirit. Like the practice of others, it exhibits a persevering tendency to get all it can, and keep all it can get. Be it as it may, the unchangeableness of Hinduism is more manifest. It is no great stretch of credulity to believe that in point of essentials, in almost every particular, and as to

many ceremonials and less important matters, Hinduism is now what it was when MOSES sojourned in *Egypt*, and “became learned in all the knowledge of the Egyptians,”—who then were, in faith and practice, nearly what the Hindus are now.

Here, surely, may be found a clue to guide us in connecting such practices with those of Western heathens—and through them to the early as well as later usages of Christianity:—coincidences which have reasonably surprised observers of recent days.

A striking instance of the uniformity of practice between distant priests, evincing that “man is every where the same animal,” is seen in the importance attached by Brahmans and papal priests to the *secrecy* of their Scriptures. I will take a passage, by way of text, from the *Hindu Pantheon*, and extend the subject through a page or two, by way of illustration—or *improving* on it; as other, sometimes tiresome, preachers say:—

“The religious doctrines of the Hindus may be divided, like those of most other people whose Scriptures are in a hidden tongue, into *exoteric* and *esoteric*. The first is preached to the vulgar; the second known only to a select number. The doctrines thus divided may be otherwise styled *religion* and *mythology*. The latter is, perhaps, the invention rather of poets than of priests; but, being so well adapted to their purpose, the priests have artfully applied it to rivet the mental chains, that, when the Scriptures are concealed, they seldom fail to assist in forging for mankind.” p. 1.

Cunning and selfish priests soon discovered the

effects of the gathering, by the people, of the fruit of the Tree of Knowledge; and in all countries interdicted such gathering. In countries where the schoolmaster has been able to stir abroad with effect, they know better. Omitting a relation of this description, allowed by most reasoning men to be allegorical, we shall here perceive the corresponding Papal and Brahmanal interdictions.

Publicity is the soul of justice and of right. Iniquity ever seeks to shade itself in secrecy, and dreads nothing so much as exposure. Dislike of publicity may not always be a proof of existing wrong, but it usually is a reasonable ground of suspicion; and the partisans of concealment, by encouraging suspicion, debar themselves of the right to complain of calumny. If they have nothing to fear from the scrutiny of the public eye, why desire to be shut up in the suspicious privity of concealment? If unjustly calumniated, why not refute it by publicity? It is sadly unwise in public men to deprive themselves of the support of public opinion. Is it merely from lack of wisdom? Let us place ourselves above suspicion by showing that we have done nothing that fears the honest light of day.

A Hindu of a servile class may not read, or hear read, the *Veda*, his scripture—he may not read some portions of the *Sastra*; or *Purana*, a less venerated portion of his revered books — nor even some poems founded on divine legends. I am not aware that Christian priests have gone the whole of these Brahmanic lengths. They have been content, I believe, with the general and entire interdiction of the Bible



—making up their short-falling, as compared with their brethren of *India*, by the partial enforcement, where they dare, of the *Index Expurgatorius*—thus, as far as they can, emulating the more extended daring of the Eastern Levites. The perusal of the papal *puranic* fables, as the lying legends of the Church of *Rome* may, without lack of charity, be designated—or the mythology of Christianity—is freely permitted to their benighted flocks.

Like some enjoined observances of pilgrimages to, and prayers at, favored shrines, the fastings, &c. of papists, similar doings are highly profitable among Hindus: promises of good resulting from such observances—indulgences—are liberally scattered by the priests of both persuasions. While some books are interdicted, others may be read with advantage, or heard. The Hindu poem, the *Ramayana*, may be profitable to all. At the end of the first section, great benefit is promised to any individual of the first three classes who shall duly *read*, with the prescribed ceremonies, that sacred poem, viz. “A Brahman, *reading* it, acquires learning and eloquence; a Kshetriya<sup>1</sup> will become a monarch; a Vaisya<sup>2</sup> will obtain vast commercial profits; and a Sudra,<sup>3</sup> *hearing* it, will become great.” *Hin. Pan.* 193.

So SOUTHEY—“The puritans, like the Romanists, maintained the extravagant and pernicious opinion, that the scripture had no efficacy unless it were expounded in sermons;—the word, no vital efficacy

<sup>1</sup> A soldier,

<sup>2</sup> A trader,

<sup>3</sup> A servile,

unless preached from the pulpit ;—that prayers and sacraments were not merely unprofitable, but tended to farther condemnation ;—and that sermons themselves must be *heard*, not *read*—for it was through the ear only that they could reach the heart.” *Book of the Church*, II. 340.

Thus we see how closely cognate are the doctrines and practice, the sayings and doings, of *Rome* and *Benares* ;—Padres and Brahmans are, in these instances, a twin fraternity—born of the same parents, whose names I shall not here display.

But a more complete epitome of priestcraft than the passage just quoted, can scarcely be penned—it may be entitled, “The Priests’ *Vade-mecum*.” It would do as well, exchanging a word or two, but not their sense, for Brahmans as for Puritans and Romanists ; and what is before quoted from the introductory paragraph of the *Hindu Pantheon*, would apply as well to Papists as to Hindus, with the mere alteration of those words. The Church of *Benares* will re-echo to the Church of *Rome* the doctrine of TERTULLIAN, as noted in a former page—“that, being once of the right faith, the believer has nothing to do but to believe on.”

Great coincidences might be found in Heathen, and Hindu, and Christian practice, touching Sanctuary. Time and place were papally sacred ; sometimes from sun-set on Wednesday to sun-rise on Monday, in every week. “The time of God” was ordered to be observed by the Council of *Clermont*, on pain of excommunication. Temples, of course,

were sanctuaries—and their precincts and environs—in extent, proportionate to the potent odour of their patron saint ; and this depending, probably, on the virtue of his body, or relics—or on the possession of a piece of the true Cross—or of an image, or a picture—or some other equally important, holy, and profitable species of famed property.

Such is the case—under change of circumstances—with the Hindus. Their temples are sanctuaries—not all, I believe—nor do I know what rules such privileges are governed by, if any. Some cities and their environs partake of them, more or less. In countries despotically governed, frequent sanctuaries from the ire of tyrants might be highly beneficial to societies so oppressed. It would, of course, be a triumph when priests could show themselves above the power which oppressed others—and when put forth to shield the victims of persecution was, so far, a happy institution : but, like other good in the hand of man, was liable to abuse by extension, and has been the frequent source of well-founded complaint—that villains, secure of refuge from the deserved punishment of their villanies, were, by such indiscriminate protection, encouraged in them.

I am somewhat disappointed at finding among my memoranda so little mention of Hindu Sanctuary. *Punderpoor*, on the river *Bhima*, a holy city about 100 miles S. E. from Poona, I have, I think, in a former publication, noticed as a place extensively privileged in this particular, as well as in many others. The following, from *TOD's Rajapootana*,

is the only other instance which occurs, of Hindu Sanctuary—and this I have taken from some review of that work :

“ The most celebrated fane of the Hindu APOLLO (KANYA) is *Nathdwara*. 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. Within the sanctuary, which extends to a considerable distance around *Nathdwara*, the criminal is safe from pursuit. The rod of justice dares not appear on the mount—nor the foot of the pursuer pass the stream.”

The use or abuse of such an immunity is scarcely to be appreciated by us, so unused to speculate on its existence. It would not be enough, in our state of society, to imagine one of our churches and its precincts a refuge for every class of offenders. Nor even if we were to imagine a city or town so privileged. But it might afford a curious subject for contemplation, were we to picture such a place in *England* or *Ireland*, “ where the rod of justice dare not appear, nor the foot of the pursuer pass.” Take *Oxford*, for example, and fancy it so situated. It might, peradventure, have arisen to its present state of elegance and wealth sooner, as the resort of successful unpunishable villany, than from having been the seat and repose of virtue, and religion, and learning.

Under the head of *Limbo*, I find a paragraph or two in my C. P. B. that bear on some of the preceding topics ; and although, perhaps, one or more passages may be little else than a repetition of some



that precede, I am induced to introduce the extract in this place.

*Limbo*—that happiest of all happy imaginings for filling priestly pockets. Proposition:—Given, the *undoubted* power of preaching souls out of purgatory, or of averting future punishment by priestly process:—and required—the sum of acquisition, in time, of the said priests. Answer:—All the wealth of all the world. It is by doubting of that power in the first instance, and the mental effort resulting from doubt in the next, that any limit can be put to the imposture, or to the consequent acquisition.

The next happiest step—if, indeed, it may not have been the first, on the part of both Eastern and Western priests—was the sinfulness of laymen reading the Scriptures. All religions teach men to be good: it is the interpretation by priests that gives a contrary tendency. If the people were allowed to “read, mark, learn, and inwardly digest,” their sacred volumes, priestcraft is immediately shorn of its pernicious predominance. In a former paragraph we have seen, touching the *Ramayana*, that “a Sudra *hearing* it, will become great.” He may not read even that, in some parts, frivolous and licentious poem. Reading any portion of a *Veda* would subject the impious (impertinent) inquirer to severe inflictions of fine, penance, &c. in proportion to the strength of his purse, or the weakness of his mind. Man is alike every where—and, of course, priests. How accordant is the practice of Hindu and Papal priests in this particular!

And in another, which is, more or less, observable

all the world over :—this is, the cunning contrivance of inducing the people to sanctify, or render spiritual, or even to look on them as sacraments, many of the inevitable physical predicaments of humanity. Thus birth, naming, marriage, burial, &c. A man cannot be born or die without pecuniary homage to the priesthood. Nor live—he must be named and married, &c. &c. If rich, there are “month’s minds” and their equivalents in all priest-ridden countries. If very rich, annual feasts and gifts—even septennial and decennial, if the deceased party left his piety as well as his pence to his successors. Faith in their donivorous pastors and spare coin in pocket are all that are needed to secure all these, and many more, “delicate attentions,” to the eternal welfare of the deceased; who, while living and penurious, had attracted a very small portion of pastoral regard. The Brahmans have, I think, succeeded best in these periodical feastings and payings for the good of the departed. Their institution of *Sradha*, or obsequies, is of a very elaborate and finished sort. Daily, fortnightly, monthly, and so on—as long, indeed, as the faith and money hold out—feastings and gifts are meritorious. But with them, as all the world over—“no pence, no paternoster.”

The Hindus, like perhaps all others, are superstitious in the ratio of their ignorance. Those who know the least of the principles of religion, are the most earnest and fervent in the practice of its exterior rites and ceremonies. The learned respect them, and sacred symbols and things—the ignorant, connecting them with some inherent virtues, worship

and adore. The simple and pure devotion of the heart may be humbly hoped to be acceptable to the Deity; but it is unprofitable to priests. Not but many priests, even of the most superstitious people, are sincere; although they cannot be enlightened. They are enthusiasts. A warm imagination acting on ignorance is generally the parent of enthusiasm. We had better, perhaps, leave the question of hypocrisy, where my Uncle TOBY left it—and not decide, like TRIM, on its immediate presence. Still one cannot help having suspicions, where the pocket and the practice stand and continue in the same relation to each other as parallel lines. I do not, however, mean in the ordinary terms of definition of the latter.—Quite the contrary—for whereas the parallel lines can never join, the pocket and practice never separate.

In connexion with this copious subject of priestly self-interest governing their actions—too much, in as far as their profession of poverty and humility are incompatible with the reputed development of their bump of acquisitiveness—I am induced to give a text from a Hindu work entitled *Vasanta-Rajasha-Koona*, with a little commentary.

“ If a vulture, a heron, a dove, an owl, a hawk, a gull, a basha, or a pandura” (I know not what these last two birds are) “ should settle upon a house—the wife, or the child, or the master of the house, or some other person belonging to him will die—or some other calamity will befall him, within a year afterwards.”

The ingenuity, the cunning, manifested in such

texts as this, cannot escape notice. Let the people have faith and fear in the augury, and the work of the priest is done. He is a made man. Listen to his power, and its results.

To avert this calamity, saith a commentator, the house so threatened, or its value in money, must be given to a Brahman. Or the master thereof must commute by an offering of the following articles : 1. The five productions of the cow, viz. dung, urine, curds, milk, and ghee, with the grass *kusa*—(*poa cynosuroides*). 2. The five gems, viz. gold, silver, crystal, pearls, and emeralds. 3. The five nectareous juices, viz. ghee,<sup>1</sup> milk, curds, sugar, and honey. 4. The twigs of the five trees, viz. *ficus Indica*, *ficus religiosa*, *ficus glomerata*, the mango, and *mimus ops elengi*. 5. The five astringent juices, viz. *eugenia jujuba*, *bombex heptaphyllum*, *sidarhomboida*, *zizyphus jujubá*, and *seshana grandiflora*. These are to be macerated in a particular way, as pointed out in the ritual, and presented as an oblation. The guardian deities of the cardinal points<sup>2</sup> of the universe must then be worshipped,

<sup>1</sup> As the sailor on whom a fairy conferred the gratification of three wishes, having demanded all the grog in the world, and all the tobacco, in the first two, was puzzled what farther to want and ask, demanded, as his third wish, "more backa," (JOSEPHUS MILLERIUS, Vol. III. p. 247) so the Brahmans seem to covet all the curds, milk, and ghee, in the world, and then to crave *more* ghee, milk, and curds. It is a curious fact that while East Indians are so lacteal, the Chinese, as is said, use no milk in any form whatever.

<sup>2</sup> The eight points perhaps—our four cardinals and their media. These are:—Kuvera, regent or deity of the N.



and a hundred and eight oblations of ghee made, simmered with a *sumidh*, or sacrificial piece of the wood of the *kudhira* (*acacia catechu*), while the *mantra*<sup>1</sup> of *mrityaonjaya*<sup>2</sup> is repeated. The oblation called the *mahavyadi-homa*,<sup>3</sup> is to be performed either at the commencement or end of the ceremony. Oblations of ghee, at each of which the *gayatri*<sup>4</sup> is (mentally) recited, are then to be made to VISHNU, the nine planets,<sup>5</sup> *Udboota*,<sup>6</sup> and the household gods:—which being done, the Brahmans must be entertained with ghee and rice-milk. It is then required that the sacrificial fees be paid, and water sprinkled, with appropriate *mantras*; when, assurance being given that all has been duly performed, a prostration is made to the Brahmans, and their benediction is given.<sup>7</sup>

And all this, gentle reader, because a gull, or a dove, &c. sat on the house of a rich man!—rich in

ISA, of the N.E. INDRA, of the E. AGNI, of the S.E. YAMA, of the S. NIRUT, of the S.W. VARUNA, of the W. and PAVAN of the N.W. But they differ on different authorities.—See *Hin. Pan.* p. 271.

<sup>1</sup> Invocation, or charm—generally understood to be of a threatening, malefic, gloomy tendency.

<sup>2</sup> *Mritya*, death—*jaya*, victorious.

<sup>3</sup> I am at fault here.

<sup>4</sup> The holiest verse of the *Veda*. Of which more hereafter.

<sup>5</sup> Seven of our oldest, and the ascending and descending nodes, or dragon's head and tail, Ω ♃. Of which, also, something hereafter.

<sup>6</sup> I am again at fault.

<sup>7</sup> This is marked as having been taken from the *Oriental Herald*, No. 37.

faith as well as pelf. It might puzzle even Papacy to exhibit any thing more exquisite of its kind than the above. The single invention of purgatory, with the bank or treasury of supererogation at the priest's command, he requires indeed little else, as has been before hinted, if his flock have but faith. Talk of acts of parliament—our statute of mortmain is worth a wilderness of them.

How difficult it is for Christians and Protestants to credit the undeniable fact, that many millions of our fellow-Christians firmly believe in, and are gulled by, such trash as I have last pointed to. The Papal "Church"—that is, their popes, cardinals, councils, and priests—with pretty obvious results, uphold and encourage such scandal. And, beyond Christendom, there are still many more millions of our fellow-subjects and others, who, similarly encouraged by their Brahmans, with nearly similar results, as firmly believe in their silly trumpery—in lying legends equally disgraceful and atrocious. Still, let us not be uncharitable. Very many of our easy-faithed brethren and fellow-subjects are, notwithstanding and in spite of such priestcraft and credulity, as good people and as good subjects as ourselves—in some instances, better. I am acquainted with a lady of great kindness of heart and strength of intellect, and on every other point save Papacy perfectly rational, who yet firmly believes in all that her Church and her priests have taught her—even to the extent of the *Hohenloëic* miracles. I firmly believe and trust that she will meet the reward of her goodness in heaven. She, I have no doubt, hopes

and wishes the same good to me; but an equally strong trust and belief in the infinite mercy of our common FATHER, she is not, I fear, permitted to entertain.

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Differing in degree, the same in essentials, are the influences of the *Fetish* men—(equivalent to Brahman, or priest)—on the Gold Coast of *Africa*. Major RICKETTS informs us, in substance, of the following, among other particulars, on that point.

The *Fetish-men* are so called from being supposed to possess supernatural powers. They are easily bribed—they take money under the pretext that having consulted the deity, he would take a certain sum.<sup>1</sup> More is soon demanded, the *fetish* not being satisfied. Natives will pawn their children to raise the means of appeasing his wrath.<sup>2</sup> If implicit obedience be not paid, horrid expedients are resorted to. If forgiveness be implored, the avenging *fetish* expects a handsome present of reconciliation. Alarming diseases are mitigated or cured by a *fetish-man* depositing an egg on the highway. The unhappy person who may tread on it picks up the disease of the credulous party. Passengers, aware of this, carefully avoid those charms. The

<sup>1</sup> Purgatorial masses, in Popedom.

<sup>2</sup> In all religions chiefly ceremonial, coincidences are striking, “Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? Shall I give my first-born for my transgression? The fruit of my body for the sin of my soul?” MICAH vi. 7. No! saith a higher authority, “I will have prayer, not sacrifice.”

celebration of the yam harvest calls forth public offerings to a great *fetish*; which, at *Cape Coast*, appears to be a great rock<sup>1</sup> near the walls of the castle. Another *fetish* is a salt pond.<sup>2</sup> Offerings are made, mostly by women,<sup>3</sup> of yams, eggs, oil, and the blood of some animal. Every family of consequence has its own domestic *fetish*.<sup>4</sup> Funerals, as elsewhere, are attended by divers ceremonials—not omitting feasting and presents to the *fetish* men. Cattle, sheep, pigs, and poultry, are purchased on such occasions; sometimes to the extent of ruining the survivors of the family. If wealthy, these are repeated, to the seventh year<sup>5</sup> after the decease. Births and marriages are likewise, as elsewhere, the occasion of feasting, and paying to the *fetish*.

If half a dozen words were changed in Major RICKETTS' relation, it would describe Papal and Hindu practices as correctly as those of *Cape Coast*: so true it is that man, especially priestly or *fetish* man, is the same all the world over.

Many texts bordering on, or tending to, folly,

<sup>1</sup> His *residence*, I should rather judge. It is probably of *Lingaic* form.—Of this, touching *Africa*, more hereafter.

<sup>2</sup> The spirit of the rock, or of the waters? Traces of a poetical mythology are discernible even in the interior of *Africa*.

<sup>3</sup> The depositories of superstition in every clime,—and, no doubt, of religion also. One has been described as the injudicious extension, the exacerbation, of the other.

<sup>4</sup> Or patron saint—or, with Western pagans, *Lares*—with Eastern, images.

<sup>5</sup> The same, among Hindu, and, I believe, Papal, *fetish*-men.



vice, or greater enormities, may, perhaps, be found even in the *Sastra*, or venerated Scripture of the Hindus — in their Puranic legends, no doubt too many. All such deserve to be exposed to reasonable reprehension : and I am willing, as far as able, so to expose them ; and similar matters observable among others. On the whole, however, a very good code of morality and religion might be culled out of their revered books—rejecting, of course, much lumber :—and the fruit of such doctrines, where individuals look more to good works, hope, and charity, than to faith, may be seen in the simple, innocent, and good lives of many. I have sometimes been disposed to think, with sufficient vagueness, that as many Hindus as Christians lead — bating faith, if such abatement must be made—a truly Christian life.

The doctrine, to me so repelling, of faith, over, or without, works, I cannot help thinking very dangerous. With too many of us faith seems to be all in all. The hope which arises out of charity, humility, and all their works, is nothing — worse than nothing—even damnable ! We may, I apprehend, for this, in a great degree, thank ST. ATHANASIUS. Saint ! forsooth. The creed which goes by his name is reputed to be the production of one VIGILIUS, “ a contentious bishop of *Tapsus*.” I have no ready means of ascertaining whether or not the memory of the saint really deserves to be tainted by the appropriation to him of the creed which bears his name. If so, may Heaven forgive him ! for I cannot help thinking that no one thing has caused

so much schism, or rather separation, from our good Church, as that creed; or so much sadness to its more timid adherents. Faith, mere faith, wears indeed too much semblance to those easy cushions, on which mental laziness loves to repose. No doubt but a great majority of mankind, if they think at all, think by proxy—and it is fit they should.

I earnestly hope that, though advancing into years, I may yet live to see that creed struck out of our ritual. ST. A., were he alive and in his plenitude of power, would perhaps set his inquirers to work; and, by virtue of the bull *de heretico comburendo*, burn me alive for saying this; and consign my soul to eternal torments. And this for lack of what he and they would call faith—that is, not thinking exactly with them. Fire and fagot in their potent logic, shall consume where they cannot confute—may make cinders, but not Christians. Do any of his spiritual successors exist? I hope not—and believe not, out of the purlieus of the Inquisition. But if such do exist, and wherever, thus I retort on them and him—May all-merciful Heaven forgive their want of charity!—and may my humble hope be hereby strengthened!

Man, wretched man, must surely in all cases, where not blinded by fanaticism, see that humility of pretension, with reasonable confidence of hope, best becomes him.

In the time of LOUIS XIV, “a constellation” of poets was beautifully called the *Pleiades*—reminding us of the “gems” of the Indian Court of VIKRAMADITYA. The names of the French

*Pleiads* do not occur (to me)—and those of the “gems” need not be given here. Who but a most wretched, I had nearly said a most wicked, fanatic, could, after persecuting one of “the seven” suspected of heresy, to the stake, declare that of all the actions of his life, he looked back on that persecution with the most satisfaction? This is said of NICOLAS RAPIN. The names and memory of such men should not be spared.

Oh, what are we—

Frail beings as we are, that we should sit  
 In judgment, man on man?—and what were we,  
 If the All-merciful should mete to us,  
 With the same rigorous measure wherewithal  
 Sinner to sinner metes?

BYRON.

How idle, to give it no worse a name, the endeavour, to make all men think alike!—how foolish to expect it! You cannot make two watches, the nicest pieces of machinery produced by the ingenuity of man, go alike: and the mind of man is infinitely a more refined and complicated machine. No two men—thinking men—think exactly alike on any important question not strictly mathematical; where there is no scope for diversity. There may be some easy-faithed folk who are the more disposed to believe, because the point is impossible.—Of such it has been sarcastically said that they would wish there were twice Thirty-nine Articles, that they might prove their orthodoxy by believing them all. Peace to all such. But if two cannot on any deeply important point think alike, can they be compelled to do so on many? You may unsettle a man’s faith in several

ways—but can you give him your own? You convince an inquirer that he is in error; but you make him a sceptic or an unbeliever. In these two descriptions of person there is this difference—the sceptic doubts; the unbeliever is confirmed in his infidelity.

Infinitely diversified then as is the human mind, and prone as man is to diversity in his mode of reasoning, how can such vastly complicated pieces of moral machinery be made to work alike? Those who think, must of necessity think variously; and, as the result of thought and reasoning, believe and disbelieve variously, and to such a degree of variety as to be, as above said, almost infinitely diversified. Who is right? Who is wrong? Where, in this infinitely graduated line, is the right to stop and the wrong to commence? Are all on the one side of the line wrong,—infinitely, damnably, wrong? and all on the other side, infinitely, ineffably, blissfully right? It is fair in such arguments to push them to extremity—to show to what absurdity dogmas may tend. The doctrine of the eternity of extreme punishment for being, however involuntarily, on what is deemed by a few the wrong side of the delicately and infinitely graduated line of faith, is revolting. And it is no wonder that the churches and sects which insist on it should exhibit appearances of declension in their number of adherents, and in the estimation of those who yield to reasonings rather than to denunciations. Such anathemas may, haply, keep those within the pale of reprobation, who fear to look or search beyond it. These may be divided into three classes—those who *dare* not, those who



*will* not, and those who *cannot*, reason. Of these it has been, I think, well said, that he who dare not, is a coward; he who will not, is a slave; and he who cannot, is a fool.

Every indulgent allowance should, however, be extended to the enduring mental infancy of the illiterate. It should plead strongly in their behalf if, in their ignorance, they adopt and perpetuate error. The strength of faith is too often in an inverse ratio to the strength of evidence, and the extent of intelligence.

As to fanaticism in its enthusiastic excess, it is as contagious as the itch. Its immediate spread among the auditors of WESTLEY was most extraordinary. He was honest; and many of his hearers were, no doubt, smitten with a sort of convulsive epilepsy. Of some we may be pardoned if we think less charitably. I believe MR. IRVING to be, in the main, honest. His excess of zeal—not to call it violence—may, perhaps, sometimes outrun his conviction. The Irvingarians feel, or fancy so, or affect it, the gift of tongues, among other inspirations. But what comes of it, if neither listener or utterer can understand a syllable of what is said? “Unknown tongue” is a curious sort of gift. If tried by any ordinary test, it utterly fails. Bishop PEACOCKE justly maintained that it was not the purpose of revelation to teach any thing that may be learned or discovered without it. This may be extended to inspiration—also a miraculous thing. A profound, or even a skilful, poet, never, as has been said of HOMER, employs celestial machinery where he can

do without it. And both in ethics and physics no plurality of principles may be assumed where the phenomena can be explained by one. Essentials are not to be multiplied unnecessarily.

The freedom with which certain priests, and indeed others, fulminate, or deal out, reprobation, on such as think differently, or who act in opposition to what is felt to be the good of the craft, is strikingly contrasted with their seeming self-complacency as to the security of their own salvation. If such things were not, as Bishop BEVERIDGE saith, too serious, they might be amusing. As to what he says of absurdities and mysteries, it may be noted that the difference seems to be this—mysteries are things that we know nothing of; absurdities we know to be false. A mystery we cannot understand: it cannot be understood. If understood, it is no longer a mystery.

There may be—although I hope not—still some parts of Christendom, *Spain* or *Portugal*, I presume, if any, where one might be in danger—if not of being, as heretofore, burned alive—of being imprisoned possibly for life, for the espousal of what are called heretical doctrines or opinions. Formerly a suspicion even of entertaining such, mere matters of belief or speculation, would have sufficed for the harpies of the Inquisition. It is not long since that almost all the Christian world held that some cases of heresy as righteously deserved death as murder. And possibly the denial or non-profession of the co-equality and co-eternity of the Hypostases—“the

consubstantiality of the Hypostases!" as some theologians have so clearly expressed themselves—or of transubstantiation or of consubstantiation, or of the eternity of hell torments and of all mankind deserving them, the particular mode of the incarnation—all these, and other occult and mysterious points, may have been among the sufficient crimes to induce some "who professed and called themselves Christians" to burn alive their weaker brethren "for the honor and glory of God"—the God of Infinite Mercy! If HE were, indeed, not such, how could his other awful attribute of Infinite Justice, not have been put forth in visible and immediate avenging?—Such forbearance might furnish an unbeliever an argument against all special Providential interposition.

The pious Dr. WATTS gave the epithet of *rant* to the dogmas of those who substituted unmeaning words for unknown things.—Bishop HURD, with more force than precision, speaks of things "at which reason stands aghast, and faith herself shrinks, half confounded." Bishop BEVERIDGE says "they would be ridiculed as absurdities, if they were not adored as mysteries." If men do now really believe in such things as transubstantiation, human infallibility, the potency of indulgences,<sup>1</sup> miracles by rags and relics, &c.—and that

<sup>1</sup> I have never seen *Indulgences* publicly offered, except at *Aix-la-Chapelle*. In a rapid inspection of the Cathedral, I saw *plenary* indulgences announced on sale; but I neglected to note the words, and the language, and the style or

millions still do so firmly believe, it were mere wantonness of scepticism to doubt—such men, in *Europe* at any rate, must surely soon see that they are grasping a bubble.—And it will as surely soon burst in their hands, leaving them amazed at their credulity.

Exhibiting a miracle, real or pretended, tends more than any thing—presupposing faith in the spectator—to exalt the reputation of the performer. It is the most unequivocal test of the potentiality of the worker ; and in a degree commensurate with the magnitude, above the natural impossibility, of the miracle. We see, perhaps, only one act ; but we cannot measure the extent of the power. It is put forth but for a moment ; but we know not its durability were it willed. Enthusiasm may work wonders, but not miracles. It is unreasonable to expect philosophers, or even common reasoners and thinkers, to have faith in such hocus-pocus things as most if not all modern miracles are. Curing a green-sick girl ; liquefying or transcolouring the contents of a phial ; epileptic jabbering—such are the pitiful shifts resorted to by the miracle-mongers of late days. “The brave legend of *Loretto*” has scarcely been equalled.

It might too much move the apprehensions of some pious timid minds, were any one to propose the total abolition of creeds from our ritual. But it

mode of the announcement : but I think it was in Latin, cut in stone, and suspended conspicuously. Nor can I tell if it apply to the present time.



has been made a question if, on the whole, they have not been hurtful to the cause of our Church, and, of course, to Christianity. The creed which I have above ventured to blame for its unyielding austerity, is understood to be the most objectionable article of our service: and if any revision of it, with a view to emendation, were undertaken, that creed would probably be among the earliest of the articles to which the pruning-knife would be applied. Of the other two creeds, one might, haply, suffice. And of the two I prefer the *Nicene*, although the longest, if either must stand as it is. Should the other, the *Apostle's*, be in preference, or also, retained, I hope the *descent* will be altered to the unobjectionable phraseology of the *Nicene*—"He suffered and was buried." The well-wishers to the Church—among whom I unfeignedly profess myself, though not according fully in its doctrines or discipline—may be assured that the objectionable term indicated in the *Apostle's* creed, drives many from it, and shocks many who remain, and think, and feel. Scholars and philosophers may know exactly the extent of the meaning of the phrase, so revolting and offensive to ordinary ears, and view it in the right sense:—but creeds were made not so much for such men, as for other classes;—and if they were, such men will not, cannot, be bound by them. Who can, on such momentous points, think for another? I have little doubt but the phrase here, I hope not unbecomingly, objected to, has shocked and terrified millions of pious men. Can it have edified or comforted one such man?

For myself I have, I confess, some doubt as to the efficacy, in these days, of any creed—as to denunciatory creeds, I have none, in the present, and probably future, state of English society. Either of the two creeds, if retention be thought essential, might be advantageously shortened—retaining all the points on which faith or doctrine hinge. Some one has sagaciously remarked the proneness of mankind to lengthen their creeds and shorten their commandments.

Our Church services are too long. In a great majority, unwearied attention cannot be so long kept up. The *Gloria Patri* is repeated to a degree rendering it unimpressive; not to say tiresome. Twice or thrice would surely be enough: and the fine *Gloria in Excelsis*, given with such effect in Papal cathedrals, might be advantageously introduced; if it were thought alarming to reject twenty or thirty repetitions of the first without some compensation. The *Lord's Prayer*, of admitted excellence, seems not to require such repeated recitation. Might not twice or thrice, instead of six or eight times, suffice?

Those fine compositions the Psalms might be rendered more impressive by leaving out some parts bearing on no points of history or divinity, and possessing no poetical beauty. Some now adverted to may be called trivial—not to say, in a few instances, vulgar and indelicate. Some repetitions in the Psalms are not agreeable or instructive in the recital—particularly as the responses are usually given by the clerks. I never knew the potency of the fine poetry

of our Psalms till I heard them read by my Encyclopædic friend, Dr. REES, at his chapel in Jewin Street. He made a selection for his congregation with much judgment, and read with great taste, pathos, and effect;—not alternating verse and verse with his clerk, as is usual in churches; but reading the whole psalm himself, most impressively.

More than half the available effect of the Psalms is lost by the responses. A verse is perhaps finely given by the minister.—Then follows the response; drawled out nasally by the clerk, mumbled over by some of the congregation near you, and squeaked, out of all time and tone, by half, or a whole, hundred of hissing children: so that no one, not even those who can read, can connect or feel what is so drawled, mumbled, squeaked, and hissed.

Now, if the minister read the whole, like Dr. REES—I never, I think, heard any other clergyman so read the Psalms—the unreading portion, happily decreasing, of the congregation would hear, understand, and be edified—even if not recited so finely as by my lamented friend.

Omissions I have, with due deference, hinted, might be profitable: for instance, in the 136th Psalm. What do we, now-a-days, know of, or care for, “OG, the king of *Basan*?” His history, or the geography of his fat-bull-producing country, is not,—if even known to the learned—of any importance to us, the multitude. What the Psalm may have been in Hebrew, sung by DAVID to his harp, it is useless to conjecture. A tasteful lyrist can make almost any thing agreeable. And in that day some

not unimportant, or not displeasing, association, might have been connected with the passage. Not so now. To our English untutored ears the sentence just quoted—I do not choose to quote it again—is, in plain prose, very undignified and cacophonic. It is indeed, vulgar; and when, as I have heard it in *Warwickshire*, and *Leicestershire*, his majesty of *Basan's* name is strongly aspirated by the clerk, it really makes sad work—and, if attended to at all, excites any feeling, save a solemn, or serious one. In *Leicestershire* they are prodigious pork-eaters;<sup>1</sup> and I have little doubt but *Hog* and *basin*

<sup>1</sup> It was soon after hearing “HOG, the king of Basin,” not *Basan*, as palpably pronounced by a clerk as Mrs. SIDDONS herself could have given it, that I first heard Dr. REES, and admired his method of giving the whole of a well-selected,—perhaps the next beautiful—psalm. The contrast was most striking. One word more on the misplaced aspirations and the omissions so observable in some of the *Shires*, and so offending to unaccustomed ears. I was once puzzled, in company with six or eight Meltonians, not of the hunt any more than myself, but respectable intelligent men, by one of them using—again with almost Siddonian distinctness of articulation—the term, “hern-eater.” No one of the company but myself seemed at all puzzled. They all as readily transposed the initials by the ear, as the speaker had by his voice. I was the more perplexed for the immediate meaning of those strange words, as they had no applicability to what preceded or followed. Perhaps the reader does not *take*. “Do you give it up?”—My worthy friend spoke of an *urn-heater*.

I will take leave here to repeat, as a sort of apology for a seeming familiarity of style, that parts of this volume are taken, with little or no alteration, from letters to a friend.



are associated by this verse, in a way little suspected by many.

Although I feel a sufficient self-conviction that in what I may here or elsewhere venture, in humility, to put forth, touching imagined improvements, or reform, in our Church service, is so done in the sincerity of right feeling and good wishes towards that Church; I am yet aware that there are many pious and good men—much better and wiser men than myself—who may view all such suggestions with mistrust. There are many pious and good men—their wisdom may be questionable—who will resist, by every means, the touch of reform to any clerical thing, be it ever so objectionable. “The Bible, the whole Bible, and nothing but the Bible,” is taken by many as a text and test; and is a good one to a certain extent. But let it be recollected that those who have left us the Bible as it is, rejected a great deal—that they pretended to no inspiration since the time of the LXX, and may possibly have left us still too much. And why may not the pious and wise men of the present day be allowed the exertion of their piety and wisdom, as well as those of earlier centuries, in the honest endeavour to render a good

One of my valued and lost correspondents thought some of my letters worth preserving; and his executors lately returned to me more than a hundred and fifty. This *apology* is not offered as an *excuse* for selecting therefrom any thing objectionable. Should unfortunately any passage wear that apparent hue to the reader, he is requested to impute it to my bad taste and lack of good sense. I agree with him that such things “admit of no defence.”

work still better ; by the omission of things on which hang no matter of faith or discipline, or beauty or solemnity, or any element of excellence ; nor, indeed, any point of importance—but which are reasonably objectionable to many ; and which by their retention tend to drive and keep many from and without the pale of our Church ?

Reluctant as any one to give any reasonable cause of offence, I would humbly suggest that while every thing else is in forward movement, it is not safe for the Church to stand still. Standing still is not standing fast. Is every thing national—law, finance, navy, army, &c. &c.—to undergo, of necessity, almost annual reform and amendment, and the Church establishment to be allowed to remain encumbered with all the unbrushed cobwebs of centuries of accumulation ? Is any one hardy enough to declare—I speak not of the wish—that the Church of *England* and *Ireland* requires *no* reform ? If any, I fear, while I may respect his hardihood, if sincere, that neither my, nor more potent, arguments will have any weight with him. Fancy our army and navy to have remained as they were a century or two back—all at the head of them and of the nation, pertinaciously, as some churchmen are supposed to do, resisting all amendment, all reform—what a condition would those important national departments be in ? would they still be of that description ?—or would not England rather have been missed from the list of great nations ? True it is that “Time is the great innovator.” My earnest wish is, that whatever amendment or reform—I desire to use the

words synonymously—may be undertaken in or for the Church, should be done mainly by churchmen—say by the Bench of Bishops. But I will here say no more. I emphatically disclaim every intention of harming, in the remotest degree, the real interests of the Church, or the immediate income of any of its present members: but I desire its good, in the amendment of its obsolete or objectionable doctrines and practices—and I desire it by and through the Church itself—lest the conviction of its necessity, so widely as I believe it is spread, should be aggravated by continued lukewarmness and resistance—and call forward a class of dangerous innovators; who, instead of a restoration and extension of the purity and beauty of the spiritual edifice, seek rather to share in its carnal loaves and fishes, and to wash their dirty hands in the Font.

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Having quoted from ROBERTS' *Cam. Pop. Ant.* I will here advert to another passage, not altogether perhaps out of place.

He marvels that so little notice has been taken by mythological writers of the wife of NOAH; who, as the second great mother of the whole human race, can be no unimportant personage. Her name is not given in our translation of the Bible—and I presume is not in the original.

In the Koran she is frequently alluded to; but not, I think, by name. The commentators call her by the name of WÄILA, and confound her with LOT's wife, who is also named WÄILA, or WAHELA. More than one wife is given to NOAH; and one of

them is spoken of disrespectfully, as an unbeliever, and deceitful. Not, it may be supposed, the Arkite.

The Koran, being so manifestly grounded on our Bible in regard to its historical portion, may not supply the names of any important persons which our older book may have omitted. But the commentators on the Koran sometimes supply such omission—on what good authority I cannot say. Thus, as well as the wives of NOAH and POTIPHAR, they name JOB'S. Some call her RAHMAT, the daughter of EPHRAIM the son of JOSEPH; others, MAKBIR, the daughter of MANASSES. She is very respectfully spoken of, as having faithfully attended her husband in his distress, and supported him by her labour. But when she, seduced by SATAN, asked her husband's consent to worship him, and end their sufferings, the enduring man lost his temper; and swore, if he recovered, he would give her a hundred stripes.

He is recorded to have uttered this esteemed passage, in the 21st *Sura* of the Koran: "Verily evil hath afflicted me. But Thou art the most merciful of those who show mercy." Whereupon the angel GABRIEL took him by the hand and raised him. And a fountain sprung out; of which having drunk and washed, his offensiveness fell off and he recovered his health and beauty. His wife also became young and handsome again, and she bore him twenty-six sons; and all their property was restored and doubled to them. But JOB'S oath had perplexed him; and it was revealed to him that striking her one blow with a palm-branch having a hundred leaves would



suffice. The traditions differ as to the duration of JOB's calamities—one says eighteen years; another thirteen—another three—and another exactly seven years seven months and seven hours.

MOSES' wife is likewise named.—In the Koran it is pleasingly related how he watered the sheep of two women, who modestly kept at a distance, at the well of *Madian*, and becomingly “retired to the shade.” And one of the damsels afterwards came unto him, walking bashfully, and said, “My father calleth thee, that he may recompense thee for thy trouble.” It ended in MOSES marrying her, SEFORA,<sup>1</sup> the eldest daughter of old SHO AIB. Others say, it was the youngest daughter. It appears, that the mouth of the well had been closed by a stone of such great weight that the strength of seven men, by some accounts a much greater number, was required to remove it. On the kind occasion of watering the modest damsels' sheep, MOSES moved the stone; not, it appears, unobserved—for “one of the damsels said, ‘My father, hire him; the best servant thou canst hire, is an able and trusty person.’” *Sura* 28. entitled, *The Story*. The girl, being asked by her father how she knew MOSES deserved this character, said that he had, unaided, removed the vast stone; and had not looked in her face, but held down his head till he had heard her message, and desired her to walk behind him, because the wind ruffled her garments and discovered part of her legs. SALE, II. 236. NOAH'S mother is also mentioned by name in the

<sup>1</sup> ZIPPORAH—in the Bible.

Commentaries on the Koran. That of SHAMKHA is given her—"the daughter of ENOSH." Ib. 462.

The 66th *Sura*, or chapter, entitled the *Prohibition*, displays a curious specimen of the domestic bickerings among the wives of the Prophet; and on what trivial, not to say improper and indelicate, questions, he pretended to receive revelations from on high. The Prophet's morals hang as loosely about him in this, as in any chapter of the *Koran*. He is very severe on the wives of NOAH and LOT; and by way of lecture to his own—"GOD," he says, "propoundeth, as a similitude unto the unbelievers, the wife of NOAH and the wife of LOT. They were under two of our righteous servants, and they deceived them; wherefore their husbands were of no advantage to them in His sight. And it shall be said unto them, at the last day, 'Enter ye into hell-fire!' HE also propoundeth, as a similitude unto those who believe, the wife of PHARAOH, when she said, 'Lord, deliver me from PHARAOH and his doings'—and MARY, the daughter of IMRAN, who preserved her chastity, and into whose womb we breathed our spirit, and who believed in the words of her Lord and his Scriptures, and was a devout and obedient person."

It was on this occasion that the Prophet paid the high, but exclusive, compliment on the four excellent women, as named in p. 26 preceding. Two of the four were those last mentioned, ASIA and MARY. Although he restricted the believers to four wives, he did not so restrict himself. By revelation, he appears to have been at liberty on that point.

The chapter, entitled *Prohibition*, opens thus—"O Prophet!—why holdest thou that to be prohibited which GOD hath allowed thee, seeking to please?"—"God hath allowed you the dissolution of your oaths." He had, it seems, pacified some of his wives—they are named by the commentators on this occasion, HAFSA, ZEINAH, AYESHA, SAWDA, and SAFIA—by swearing that he would give them no more offence by his preference of MARY, a Coptish slave presented to him by the governor of *Egypt*.

It was HAFSA who was more especially injured and insulted on this occasion; and she so sharply reproved her libertine husband that he promised with an oath not to repeat his offence. It was to free himself from this restriction that he promulgated this seasonably revealed chapter. "If"—he continues his admonition to his angry wives—"he divorce you, his Lord can easily give him in exchange other wives better than you—women resigned unto GOD, true believers, devout, penitent, obedient, given to fasting," and other merits moral and personal.

But, as the nature of the Commentaries indicate, the ladies were not so penitent, obedient, given to fasting, or resigned, as the Prophet expected after such admonition. HAFSA was implacable; and he not only divorces her, but separated himself from all his other wives for a whole month; indulging in the allowed dissolution of his oath respecting the Coptish slave, as revealed to him from on high. How positively contemptible are these frivolities and grossnesses; and how surpassingly so when compared—

if comparison can be allowed—with the purity of life and doctrine of the Founder of Christianity!

The Prophet, however, took HAFSA again, as he gave out, by the direction of the angel GABRIEL, who commended her for her frequent fasting and other exercises of devotion; assuring him likewise that she should be one of his wives in Paradise. SALE, II. 447. It seems to be extensively true that a prophet is not duly honored at home; and that no man is a hero to his *valet de chambre*.

The old Welch poets sing of NOE and his wife ESEYE. NOAH, or NOE, or NU, has been sufficiently identified with the lawgiver of the Hindus, ME NU, the 7th and last of that name. And in the ESEYE of the Welch, and of others perhaps, we may recognise the ISI of the Hindus. I may have occasion to say something in another page of ISI and ISA; and shall here merely allude to a probable (and provable?) connexion in the names so distantly venerated as ISA, ISI, ISIS, ISAIAH, ESAU, ISHA. The Helio-arkite relationships are very extensive. The sun and moon are all in all with Hindu mythologians—every deity and almost every mystical thing melt into them ultimately, or originate thence—all are male and female, and sexual allegories are endless. In like manner, the sun is with some, the ark, or both, with other, westerns, the origin and end of all mythic allusion:—saving always “that greater LIGHT whence all have come, whither all return; and which alone can shed the radiations of Truth.”<sup>1</sup>

<sup>1</sup> The substance of the *Gayatri*—the holiest, the ineffable, verse of the Hindu *Veda*.



Another scriptural lady of some notoriety is also, with us, anonymous—and so much the better for her, as far as we are taught to speak and think of her. A general bad name is not so bad, as when specifically, and personally, applied. I allude now to POTIPHAR'S wife. Her celebrity, as well as reputation, is differently considered in other countries. In *India, Arabia, Turkey, and Persia*, she is as well known by name as any woman of antiquity or history. Under, and to, the name of ZULEIKA there are hundreds of poems in the various languages of those countries, and thousands of allusions in other poetical and amatory writings. No one can, indeed, read ten pages of such writings without finding some allusion to the amours of JOSEPH and ZULEIKA. They are frequent to a tiresome degree. She is sometimes called by another name—RAHIL, or RAIL. This occurs comparatively very seldom, and is much less poetical than the other. Every Mahommedan has read endless stories of ZULEIKA, the heroine of half their most impassioned poems and tales. But her name is not in the Koran.

Mahommedan history has, perhaps, been more tender of her fame—or perhaps they shroud half her shame in the prurient descriptions of her beauty, and in the degree of temptation to which she was exposed by the dangerous proximity of the “full moon of *Canaan*”—one of the periphrases for JOSEPH. Nor is he described with such historic truth as with us—not that very virtuous youth, that our beautiful version clothes his fair fame withal.

The Persians, more particularly, seem never tired

of writing, or of reading, or of hearing, or of telling, of the "*Loves of YUSUF and ZULEIKA.*" There is a copy of a poem by JAMI under that title, in the Bodleian Library, which Sir W. JONES thought the most beautiful MS. in the world. I possess a copy of HAFEZ—not so complete I believe as some copies of his celebrated *diwan*—so beautiful as to be, in my eye, the criterion of caligraphy. It is that mentioned in p. 10. I once, so prepossessed, took it to *Oxford*, and compared it with the famed JAMI—and without being turned in my opinion, as far as regards the beauty of the penmanship. My HAFEZ—I have indeed three copies, the second very pretty—is in small letter, very little ornamented. JAMI's work is large and splendidly illuminated.<sup>1</sup>

Some Mahommedan writers insist on it that the "*Loves of YUSUF and ZULEIKA*" are merely

<sup>1</sup> I may, perhaps, be pardoned in here noting that in my early day, with the view of improvement in writing Persian, I copied the whole of my HAFEZ; imitating as nearly as I could the pretty turns of the original; which was, I believe, written in *Persia*. I copied it into small, convenient books, which in time became dispersed, I know not how—given away, lost, &c. Many years afterwards I was rather pleasingly surprised at seeing one of them exhibited at a tea-table in *England*, as an Oriental MS. of some curiosity and value! It would have been cruel to have disabused the contented possessor.

In a former page I have touched on the high price given in *India* for fine MSS.—so much higher than they appear to have in *England*. I have sometimes thought that it would not be a bad speculation to turn the course of the market; and purchase in *London*, Oriental MSS. for sale in *India*.

mystical—an allegorical emblem of the spiritual love between the Creator and the created—“just,” says SALE, “as the Christians apply the Song of SOLOMON to the same mystical purpose.” ch. 12. And he refers to D’HERBELOT, Bib. Or. art. JOUSOUF.

Like our Scripture the *Sura* or chapter of the Koran which contains the story of JOSEPH, is among the most admired. But as far as SALE’S translation gives it, it falls infinitely short, in every element of beauty, of our exquisite history. It is in the XIIth chapter of the Koran, entitled JOSEPH—“YUSUF,” revealed at *Mecca*. The Mahommedan writers give the name of KITFER to the merchant who purchased JOSEPH. This is thought to be a corruption of PŌTIPHAR. The names written without points would not differ materially to the eye, *بعر* or *فعر* or *بعر*—and in the running, broken hand, perhaps not at all. If variously pointed, many hundreds, perhaps thousands, of variations of sound, and of sense, might be produced.

It has resulted from the recent researches into Egyptian lore, that JOSEPH married a daughter of PET-e-PHRE—the Priest of PHRE, at *On*, or *Helio-  
polis*. By a vocalized expansion the Greeks made ΦΟΡΕΙ of PHRE. PETEPHRE and PŌTIPHAR may be nearly related; but I have not the means of showing it.

In a former page I have spoken in deserved praise of SALE’S Koran. Arabic scholars are, however, disposed to extend that praise not much beyond fidelity of translation, so far as resulted from a competent

acquaintance with the language of the original; and great industry in seeking the opinions of commentators, and judgment in selecting them. The beauties and sublimities of MAHOMMED are said to be not recognizable in SALE. The Prophet himself declared them unrivalled in any human composition; and put forth such declaration with a tone of defiance, and in proof of the inspiration of the Koran.

Comparisons have been sometimes made between the sublimities and poetical beauties of the *Bible* and *Koran*. The judgment, or opinion rather, of *Europe* is pretty general on one side. The point was, not long ago, made a theme of disputation at the University of, I think, *Leipsic*, and is said to have undergone much discussion. One may fear that the feeling which so submitted the point had predetermined it—for the opinion is said to have been in favor of the Koran.<sup>1</sup>

The Mahommedans have added much in their *Traditions* and *Commentaries*, to the historical and biographical portions of the Bible. The *Talmud* and other Jewish books; the true and spurious *Gospels* are known to have been circulated in Mahommedan countries, in, and before, the time of the Prophet.

While on the subject of the Koran and its author, I will here, although I have much more to add hereafter on those subjects, offer a remark on the

<sup>1</sup> I have been enabled, through the kindness of a learned friend, a foreigner, to give a copy of the thesis: "Notio DEI, quæ Corano inest, sublimior est atque perfectior quam quæ reperitur in Libris MOSAICIS?"



prevalent error in writing and pronouncing the name of that extraordinary person. I have, indeed, on a former occasion, pointed out the impropriety of the final *t*. There is no authority whatever for it in Arabic, Persian, or any Eastern language. Whether written or pronounced MAHOMED, or MAHOMUD, or MAHOMMED, is of little consequence. In reference to its orthography in Arabic, the best spelling would perhaps be MAHAMMAD; and giving the *a*, especially in the middle syllable, rather a hollow sound, and dwelling on the medial *m*, would be very near the current pronunciation by natives. In the Arabic it is written with four letters, MHMD. A character <sup>w</sup> called *teshdid*, over the medial *m*, denotes that sound to be prolonged or doubled; thus,

م. The sound of *ma* in our word *ma-chine*—of *hum* and *mud*, as we usually use those words—will give the uniform Eastern pronunciation of this important name, as nearly perhaps as we can express it—the authority of GIBBON, PRIDEAUX, GAGNIER, and a host of English, French, and other writers to the contrary notwithstanding.

Another Arabic letter we are apt to use equivocally, where there is no necessity for it. This is the ج. The French are rather badly off in their alphabet, touching the sound of this letter; and we have adopted from them an orthography, in our early translation of the “Arabian Nights,” and in other works, very unsightly, and which has led us into a vicious pronunciation. A recent learned author writes thus—“The *Miradg*, or the History of

the Ascension of MAHOMED"—“*Adgaib al Makh-lukat*”—“*Tadg al Towarikh.*” I object to the *dg*, when our *j* would give the correct pronunciation; and accord exactly with the original orthography. *Taj al Towarikh*, “the Diadem of Histories”—*Miraj—Ajaib*, are manifestly, to English organs, preferable to the mode of spelling with *dg*.

The Mahommedan era is written and pronounced *hejra*. This, to my eye and ear, is plain and unequivocal. But write it, as some have done, *hedgra*, or *hegira*—and it is very vague. I have heard it pronounced in a curious variety of ways, by Europeans—*hed-gra*, *he-ghira*, *he-jira*, &c.—but by Orientals never otherways than *hej-ra*. Our *g* is a very unphilosophical letter, and leads us into divers anomalies.

Nor is the name of the Mahommedan Scripture uniformly, or always, correctly expressed. The first syllable should be pronounced short—the last long and open—*Körān*, or *Körāhn*. There is no aspirate in the original. Europeans write and pronounce it variously—*Coran*, *Quoran*, *Alcoran*—*al* is sometimes prefixed by natives. It is merely the particle *the*.

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Travellers, favored by opportunity, would do well to visit the famed shrine of the Virgin MARIA Zell, in *Styria*. It is the *Loretto* of Southern *Germany*. At Pentecost, and the feast of the Assumption, and of her Nativity—the last two fall on the 15th of August and 8th of September—great attraction exists thitherward. On these occasions, pilgrims flock from distances of hundreds of miles. It is ex-

pected—as in the case of Mahomedans to *Mekka*—that every individual with any pretension to piety should at least once perform the pilgrimage. Rich and poor find their advantage in it—spiritual and worldly. Vows made in sickness and distress, and relieved by prayer to the Virgin, render repetition necessary. Beggars also, of course, resort to the “Vale of Grace”—and, as the human mind is softened by such journeyings, meet with more than ordinary pity and benevolence.

Legends are not wanted in rivalry of the Ladies of other shrines. Those of *Loretto*, *Walsingham*, *Radna*; and others of that class, are about equalled by mythological prodigies of her of *Zell*.

But, however apparently omnipotent in some matters these Madonnas may seem, they cannot protect themselves, their shrines, their priests, or their wealth. All in their turn get plundered by the unholy. JOSEPH borrowed a large sum from her treasury at *Zell*, for carrying on his wars; and the French made free with that of *Loretto* and others.

The inestimable chest of *Cologne*, (as the French write the name, but on the spot it is written *Kolen*, or *Colen*, or *Cöln*) with the equally invaluable skulls of the *Magi*—those, it is to be understood, who came to inquire and worship at *Bethlehem*—would have shared the same fate from the sacrilegious hands of republican *France*, but was saved by no miraculous removal northward. In safe times it was restored—and I have passed hours in the fine cathedral of *Kolen* examining the beautiful gems on that chest. Gold is said to be the basest material

in its composition. From recollection, I should say that it is about as large as a chest of claret—twelve dozen. The skulls of the three kings, or *Magi*, are milk-white; looking, indeed, more like ivory than bone. Each is encircled with a brilliant crown of diamonds—and really the spectacle of ghastly skulls so surmounted, affords “ample scope for meditation.” The names are inscribed, if I recollect right, beneath their respective skulls—CASPAR, MELCHIOR,<sup>1</sup> and BALTHAZAR.

I know not where else to find the names of those

<sup>1</sup> Many years had elapsed since I had seen the name of MELCHIOR, and it was then on a matter very different from skulls and *Magi*. An old friend of mine, a watchmaker of *London*, made some watches for the Spanish and Portuguese markets. The articles were approved, save on one point. The ingenious artist put his name—MILES BROCKBANK—on his wares—but it was offensive. The patronymic did not signify—but MILES!—there was no such saint in the copious kalendar of Papacy; and some piously objected to wearing on their person so unhallowed an article. My alarmed friend conned over the apothecic muster-roll, and not finding any name more like his own than MELCHIOR, adopted it in his subsequent handyworks, with the expected advantages. Surprised at seeing such a name on his watches, the above explanation was given me.

While writing this article, I read in a respectable penny periodical—the *Saturday Magazine*—the names of these “three Kings of *Colen*,” taken from SELDEN’s *Table Talk*, who are thus described—“Of these *Magi*, or *Sages*, (vulgarly called the three Kings of *Colen*) the first, named MELCHIOR, an aged man with a long beard, offered gold; the second, JASPER, a beardless youth, offered frankincense; the third, BALTASAR, a black, or Moor, with a large spreading beard, offered myrrh.”—No. 33.



three kings who, guided by the star, came to *Bethlehem* to do homage to the infant SAVIOUR. I may, perhaps, be in error in supposing the three Kings, and the Magi (on that occasion) and the Wise Men, to be the same. On the *Rhine*, *Les trois Rois* is not an infrequent sign or designation for a hotel—and I think there is one in *Cologne*.<sup>1</sup>

Many conjectures have been entertained as to the station and country of these royal, or wise, or great, men. It is said that the *Epiphanic* ceremonies were instituted in their honor. GROTIUS and others think that *Arabia* was their country. In the Scriptures, *Arabia* is occasionally designated by “the East.” It is so situated in reference to *Syria* and *Palestine*. It is farther called, in conformity with the knowledge of those times, the country producing gold, frankincense, and myrrh; of which those wise men brought offerings to the new-born King. The word *Magi* has been supposed denotive of men who pass their lives in study and contemplation.

Now, I will venture to hazard a conjecture to the effect, that those wise men were Brahmans from *India*, or from *Egypt*. The word *Magi* is fairly derivable from the Greek—but go a little higher, and it is derivable also from the Sanskrit. *Maha-ji*—the termination I lay no great stress on—is applicable to

<sup>1</sup> At *Strasbourg* we put up at one called—we could not help feeling—irreverently—*Saint Esprit*. There was, I think, no sign. Our *Angel*, in England, is rather misplaced. The more appropriate *Devil* of my younger days, near *Temple Bar*, is, I believe, fallen.

great or wise men, as Brahmans would be described, and otherways as men who pass their time in study and contemplation.<sup>1</sup> *Arabia* produces no gold, frankincense, or myrrh. Such things pass westward through *Arabia* and *Egypt*, from *India* and regions farther east. On these points I have an article for a future page. Return we now, for a moment, to *Cologne*.

Passing the fine cathedral early one summer morning—by six, perhaps—and observing a great stir, I entered, and found it fully occupied; with singing, preaching, music, censuring, &c. in process. With the usual courtesy of the continental people, way was made for me, a stranger, and I soon found a good place near the high altar and the chest. It is only on great occasions that this precious ark is exposed to view: on this, it was. The skulls, if I recollect right, seemed to be in a recess at one end of the chest. A door lifted, or a slip removed, exhibited them and their glittering circlets to the admiring audience.

A good-looking respectably-dressed canonical was especially civil to me. He whispered the names and dignity of the preachers and some of the performers, and sundry small particulars—and explained that the sacrament of confirmation was in progress. I observed perhaps a hundred young women about to

<sup>1</sup> I know not if the names given above, of the bearers of the offerings, be on any good authority. It may not, therefore, be worth while to seek their source in the language of Brahmans. But *Kasa-par* or *Cas-par*, *Mali-car*, and *Bal-tzara*, and other approximations, might soon be found.

partake of that rite. They were very neatly, not showily, dressed—and though not many of them handsome, it was a very interesting exhibition. Travellers on the *Rhine*, between *Strasbourg* and *Cologne*, must have remarked the very elegant style in which the women arrange their hair. Northward or westward from *Cologne* it declines. These young women had their heads beautifully dressed, in the style seen in some of the paintings of the Flemish school. I returned to the cathedral about ten; and the ceremonies were still in progress. How tired, I thought, must these young creatures have been—for some must have been stirring very early, if not up all night. A part of the office of my civil friend was to thrust or insinuate a little open-mouthed bag, at the end of a stick, among the auditory, where and when donations might be looked for. A little bell is appended to the bag, which, on a seasonable shake, reminds an inattentive spectator of his duty. I believe the *franc* that—not, I hope, meaning to be ostentatious, but, it appears, visibly—I dropped into the gaping bag, was thought somewhat magnificent, for it certainly caused increased attentions on the part of my civil friend.

The interesting, imposing nature of the sacraments and other ceremonies of Papacy, all witnesses must feel. On this occasion the skulls, with their diamond diadems, the music, singing, incense, preaching, grandeur of the building, not to mention the hundred fine girls, might have disposed one to moralize duly—but I confess that, taking them altogether, I was less excited than I should have ex-

pected, and found my philosophy hang rather loosely about me.

But *Cologne* and its treasures may have detained us too long. It has been observed that miracle-working relics, or images, do not always save themselves or shrines from injury. Even *MARIA of Zell* could or did not avert the sad calamity of destruction by fire, of her favorite church and town, and some of her priests, on the night of All-hallows, in 1827; but her picture and part of her treasures were saved. The latter were wisely and benevolently applied to re-edification, and relief of the sufferers. The picture of the Virgin was painted—like many others in Papal lands—by *St. LUKE*. It was brought to *Zell* in 1157, and is still in fair preservation. A zealous priest brought it—as is not very unusual touching such articles—from among the barbarous Tartars; his only relic, treasure, or care. Not exactly knowing what best to do with it, the Virgin herself condescended to appear in the clouds with the divine child in her arms. She directed the ecstatic priest to hang the picture on a tree, and to announce that prayers addressed to her from that favored spot should never remain unheard. While hanging on the tree, the picture wrought miracles. Of course a church soon arose, in the process described in a former page—and, like those of *Loretto*, *Radna*, and others similarly favored, is, or was, hung over with *vows*, recording early and late miracles performed on the spot. One picture, offered in 1811, represents a beautiful young woman adoring the Virgin and Child in a cloud. An inscription



attests that the pious and faith-filled vower—whose name, parentage, &c. are particularized—was restored to speech on that spot, after six years of dumbness, the result of fervent prayer.

The market-place of *Zell* abounds in rosaries, relic-cases, wax tapers, incense, amulets against sorcery, infection, &c. exposed in booths as at our fairs. Nor is brandy forgotten, to refresh exhausted penitents. Processions are endless. Groups of pilgrims are led into the town by a priest at their head, with music, incense, &c.: the same on exit, with bell-tolling. A fee is, of course, given to the priests. Masses and vows, at the times before mentioned, are peculiarly efficacious.

The paintings and other vows here noticed in the churches of *Zell*, and in other churches in earlier pages, have been shown as in direct descent from ancient similar superstitions—both of *Rome* and *Greece*. It may be said of the differences between those people in matters of mythology and superstition, as a rustic said of those between the counties of *Norfolk* and *Suffolk* in matters of local lingualisms, “one calls a snail a *hodmandod*, and t’other a *dodman*.” In the temples of *ESCULAPIUS* we are taught, that “votive paintings covered the walls, representing human beings afflicted with every ailment and calamity that flesh is heir to. Hideous wounds that seemed to spout blood; revolting sores, wasted cadaverous forms, stamped with the apparent impress of death, but writhing with the sufferings of life, glared in every direction—the pious artists having aggravated to the utmost the mala-

dies of their respective patients, in order to enhance the miraculous merits of the divinity which had healed them.”—*Romance of the Early Days.*

Reverence for relics may be traced very extensively. Mahommedans and Hindus are found to indulge in it, as much, perhaps, as Christians. A story is told by the early Portuguese voyagers, I think of ALBUQUERQUE'S day, of their possessing themselves of a relic of scandalous superstition, which they removed from *Ceylon* to *Goa*. This was a monkey's tooth—believed by the Cingalese to have been the tooth of the conquering RAMA'S great simian heroic-demi-god HANUMAN. For the ransom of this holy tooth the bereft owners are said to have offered an immense sum. Its amount I have forgotten, and have no immediate means of seeking authority. But the Portuguese disdained the lucre, unwilling to encourage such superstition. So the tooth was, I think, taken out to sea and sunk.

So of Mahommedan feeling—it is related (but I deem it scarcely respectful to bring such subjects into juxtaposition, having myself a little touch of superstition in such matters,) that the seamless vesture of The REDEEMER was believed to have been found in the reliquaries of *Constantinople*. The State of *Venice*, or some institution there, offered 10,000 ducats for it; but the “unbelievers,” as they were and are called, refused the offer. The Mahommedans are not, however, *unbelievers*, to the extent implied usually by that term.

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In the hope of the early conclusion of this *Second Head* or *Chapter* of our *Fragments*, I proceed to throw together a few somewhat miscellaneous passages, connected, however, more or less therewith.

I have touched on the delicate subject of nuns and nunneries: on that I have farther to observe that where polygamy is forbidden, and the clergy and monastic individuals numerous, nunneries, under some form or other, are almost a necessary consequence, of such unnatural celibacy. There is more than one woman for each connubial man, and nunneries are a safe, if not a happy, retreat for the superfluous unsought maidens. I am not disposed to credit the scandal which prurient tongues and pens fling on those seminaries. Whoever will abuse priests or secluded institutions, will never want an auditory. Clerical celibacy has been too sarcastically described as a vow to be contented with other men's wives. Mrs. HEMANS beautifully asks, "Is not the life of woman all bound up in her affections? What has *she* to do in this bleak world alone? It may be well for man, in his triumphal course, to move unencumbered by soft bonds—but she was born for love and grief." Let us hope not—but rather for love and happiness,—and that the feeling of this highly-gifted lady is too bitter—that it is more a poetical than a real picture of life. It is better to contemplate woman as a flower—if feeble not frail—stealing sun-shine and yielding sweets.

The ardent fanaticism of convents is of necessity often blended with unconscious sexuality, that would if recognised shock the virtuous aspirant. The still

innocent inmates, vainly striving to smother the impulsations of nature, find—as do indeed many in social life—that she is not to be put out of her course with impunity. They endeavour to stifle their emotions by the fervors of religion:—but instead of the feelings of devotion in the language of love, they breathe the ardors of love in the language of devotion. The VIRGIN, kind, loving, pure though maternal, is the chosen idol of their hearts; broken by a chain of causes little suspected to exist. These innocent creatures—

“ ——— twine Religion’s zeal

So close with Love’s—they know not which they feel.”

In connexion with what has been said of spiritualities in *Spain*, that church is said now to “rejoice in 58 archbishops, 684 bishops, 11,400 abbots, 936 chapters, 7,000 hospitals,<sup>1</sup> 23,000 fraternities, 46,000 monasteries, 135,000 convents, 312,000 secular priests, 200,000 inferior clergy, 400,000 monks and nuns.”—*Ed. Rev.* If this be true, or nearly, but it is scarcely credible, what is to be in reason expected of that once enterprising and potent region?

Another passage or two may afford an answer to the question.—“From a summary of facts it appears that the Spanish Church in the reign of FERDINAND the Sixth held 12,209,053 measures<sup>2</sup> of

<sup>1</sup> Not, I fear, to be taken in the sense of our English hospitals.

<sup>2</sup> This being taken from a periodical, I am unable to say what a *measure* may be—but as the sum of secular land is



land, yielding in revenues 161,392,700 *reals*—that the rental of houses, tithes, first-fruits, &c. amounted to 164,154,498 *reals*—that the return from cattle was 2,933,277—from manufacture and commerce 12,321,440—making a gross sum of 340,801,915 *reals*.”—LARDNER’S *Spain and Portugal*. Estimating the *real* at sixpence of our money, it gives about 8½ millions sterling, something under one-fifth of the gross revenues of the secular state.

This then is a sort of general answer to my query as to the destinies of a state so priest-ridden. A more particular response is given in the following extract :

“The church of the Escorial is one mass of marbles, gold, and precious stones, relieved by admirable pictures, and rendered holy by the presence of some four or five hundred vases containing relics of every impossible kind, of every possible saint or saintly object. Unhappily the rapacity of the French has sadly disturbed the identity of these holy treasures : for while those ‘ Free-masons ’ carried off too many of the golden vases, they scattered the unlabelled contents in unholy confusion on the ground. Thus, though the aggregate sanctity of the relics may remain the same, the individual virtue of each relic is rendered dubious even to the devotion of the most faithful. How long will men worship the offal of the charnel-house ?”—*Ed. Rev.* July, 1832, p. 450. A recent traveller in *Spain* gives it as his

given as 61,200,000, it gives about one-fifth of the lands as spiritualities.

opinion that *VOLTAIRE* is now more read in *Spain* and *Portugal* than in *England* and *France*.

Another authority, speaking of the almost incredible number of monks that existed in monkery's best day, asserts that in the 14th century a great plague, which spread almost over all *Europe*, and lasted more than three years, carried off upwards of 120,000 of *one* order only! the Franciscan.

A recent historian of *Spain* and *Portugal*, speaking of the friars as a body, says that "they have practised more knavery, and, by their example, have corrupted more morals, than all the world besides. Without principle or regularity of conduct, consisting of the dregs of society, assuming the habit merely to escape a life of drudgery, suffered to prowl wherever they please, using the mask of religion to extort money from the weak, to seduce the wives and daughters of such as offer them hospitality—they are, and ever have been, a curse to every nation which harbours them. Let us hope that these filthy gentry will soon be expelled from every Roman Catholic country."—LARDNER'S *Cab. Cyc.* In speaking of *Papacy*, I never give it—*i. e.* the Romish Church—the title of *Catholic*. I fancy I have good reasons for this; and intend to give them.

Of sanctuary, mentioned in p. 176, I have recently read a passage showing how, under our Norman race of kings, the royal residence was esteemed such, and its significant and mysterious extent—"Three miles, three furlongs, and three acres breadths; nine feet, nine palms, and three barley-corns, constituted the mystical radius of the verge, which was

reckoned from the mansion where the king held his court; and within this ambit the protection afforded by royalty was to remain unviolated.”—PALGRAVE’S *Commonwealth*.

The privilege of sanctuary is said to have been greatly extended since *Rome’s* ancient day. ROMULUS himself opened one asylum to fugitives of all nations. Even to the times of the Republic, no more such places have been noticed. Now, however, saith MIDDLETON, there are some hundreds in the same city:—and whereas the *one* was found to give so great encouragement to licentiousness, that free access to it was restricted, now the Popish sanctuaries stand perpetually open, not, as of old, to receive strangers, but to shelter villains. In the early days of Christianity, there were many limitations of the privilege—murder, adultery, theft, found no sanctuary. But now, saith the indignant bishop, they scruple not to afford the privilege to the most detestable crimes. Churches are ever open and at hand to secure offenders from punishment. It is, without doubt, owing to this policy of *holy Church* that murders are so common in *Italy* on slight provocations. His lordship had several offenders pointed out to him, “walking about at their ease, and in full security, within the bounds of the sanctuary.” V. 157.

What is hinted in pp. 58 and 170 preceding, of the Pagan MENACA having given a name to the Papal MONICA, and of NEPTUNE and S. ANTOON being nearly related, may have appeared extravagant. I am not disposed to deny it—but any one of

moderate reading or observation may adduce many acknowledged relationships of Pagan and Papal saints derived chiefly, if not entirely, from similarity of name. Of this some instances may be discerned in the earlier pages—95 to 100—and I will here adduce a few more, of similar relationships, and if not similar, of obscure and suspicious origin.

The temple in *Rome*, now sacred to the *MADONNA of the Sun*, is the same as was dedicated to *VESTA*, and described by *HORACE* as being near the *Tiber*. That of *FORTUNA virilis* is now devoted to *MARY of Egypt*. *S. ADRIAN* receives honors where *SATURN* did in earlier days. It was the public treasury of the Romans. The worthy brethren, whom in p. 146 I have termed “saints of strange repute,” *COSMUS* and *DAMIANUS*,<sup>1</sup> have succeeded to the shrine of *ROMULUS* and *REMUS* in the *Via Sacra*. The church of *S. LAURENCE* was a temple dedicated to *ANTONINE* the *godly*. A temple formerly sacred to the *BONA DEA* or good goddess of Paganism, is now happily changed to one to the *Holy Virgin*.

The spot on which the infant *ROMULUS* was exposed and saved was, when he came to his mature honors, of course, covered with a temple—and he was reasonably supposed to be favorable to infants. It is now the church of *S. THEODORUS*, because he too, in his infancy had, like *ROMULUS*, been exposed and found by chance; and mothers and nurses still

<sup>1</sup> A letter is extant from Cardinal *DAMIANO* to Pope *NICHOLAS II.*, written in 1060—giving a curious account of miraculous doings at *Vesuvius*, as the mouth of hell.



bring their sickly children to the altar, in the hope of the salutary interference of the saint, exactly as they did to the fane of his predecessor.

Similarity of name is found in the dedication of a temple of APOLLO, to the glory of S. APOLLINARIS, “that the profane name of that false deity might be converted into the glorious name of the martyr.” So where stood a temple of MARS, now stands one of S. MARTINA—the maiden martyr.

Our old legends place a temple of DIANA where S. PAUL’S now is—p. 98—preceding. So, on the site of *Westminster Abbey* they found, or fancied, one to the honor of APOLLO. Both legends are of a doubtful nature, and perhaps altogether unauthorized.

It was ADDISON who first suspected that S. ORASTE—Italians do not write Saint or St. as we do—is neither more or less than the mountain seen from *Rome*, mentioned by both HORACE and VIRGIL by the name of *Soracte*. S. ORASTE has a temple on the old hill, the name softened a little to suit the musical ear of modern Romans.

Heathen monumental stones have, with alteration, been made to suit modern saints and martyrs, and others of the Papal church. But of this I shall adduce no specimens—save this—that on an application from *Spain* in behalf of S. VIAR, his holiness URBAN the 8th required some proof of extra desert ere he granted extra honor. Accordingly, an antique stone was produced, with SVIAR plainly inscribed. How far this succeeded I know not—but an antiquary suspecting the proof, saw at once that

it was part of an ancient inscription to the memory of one who had been *PræfectuSVIARum*, or surveyor of the highways.

Our good bishop and martyr and saint, ALBAN, when executed, had a rough shaggy cloak, which ecclesiastics of his day were accustomed to wear. In some obscure legends of this saint, an equivocal term derived from the Greek is used, intended to describe the saint's cloak. The word is *amphibolus*. Bishop USHER has endeavoured to show that S. AMPHIBOLUS, the supposed disciple and fellow martyr with ALBAN, and, as our monkish historians describe him, bishop of the Isle of *Man*, owes his honors to this whimsical mistake.

Again—who is S. VERONICA?—the holy woman or saint to whom an altar and statue are erected in S. PETER'S at *Rome*. It is scarcely reverent to describe the fooleries connected with this lady's legends, respecting the handkerchiefs with which the REDEEMER wiped his face at the crucifixion. They indelibly retained the exact representation of his features—and are still, it is believed, seasonably exhibited to the credulous. But the whole of the legends, miracles, fine altar with its inscription, statue, and lady saint included, have been shown to be, like S. AMPHIBOLUS, a blunder. A handkerchief was found with a human face stamped on it, under which was written *vera icon*—or *true effigy* or *image*. This was enough with your legend-and-saint-manufacturer. Hence arose S. VERONICA, in connexion with AGBARUS, prince of *Edessa*, &c., to whom one of the kerchiefs was given by the SA-

VIOUR himself! It is not easy to disprove such alleged facts. If the reader be desirous of seeing a detail of these grossnesses, he may consult Bishop MIDDLETON'S *Misc. Works*, V. 125.

We have in our day heard of the political exhumation of unsaintly bones: a transatlantic experiment or speculation, not attended, I believe, with much success in *England*, where it was intended to work it. In *Rome* they manage these matters better. Some bones of a supposed saint, honored with an altar and adoration, were discovered, and proved to be the bones of a common thief. *Ib.* 155.

But we must here pause on this immediate subject of Papal imposition; recollecting that a volume is not now at our disposal. One, as noticed in p. 94, might easily be so filled. Not only do the modern and ancient Romans, heathen and papal, as said and shown by MIDDLETON, offer worship in the same temples, at the same altars, to the same images, and with the same ceremonies—but it may be said, and shown, so do the *Hindus*, as far as respects names, legends, and ceremonies—in coincidence so extensive, as to be very striking and convincing to reasonable believers. Instances of this will, probably, occur incidentally in our future pages.

Page 100 preceding—Of PETER. The uses to which the Church of *Rome* has turned this potent person, and his name, have induced its enemies to assert that the said Church is founded on a *pun*—a petrific pun.

“ Et ego autem tibi dico, Quia tu es Petrus, et super hac petra ædificabo meam ecclesiam: et portæ

inferi non prævalebunt ei. Et dabo tibi claves regni cœlorum : et quodcumque ligaveris super terram, erit ligatum in cœlis : et quodcumque solveris super terram, erit solutum in cœlis.”—Matt. xvi. 18, 19.

“ Tu es Simon, filius Iona : tu vocaberis Cephas : quod interpretatur Petrus.”—Joannis i. 42.

In our version, not so *paronomasiac*, thus :—“ And I say unto thee, That thou art PETER ; and upon this *rock* I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven ; and whatsoever thou shalt loose on earth shall be loosed in heaven.” Matt. xvi. 18, 19.

“ Blessed art thou, SIMON *bar* IONA.” Ib. 17.  
 “ Thou art Simon, the son of IONA : thou shalt be called CEPHAS ; which is, by interpretation, a stone.” John i. 42.

*Peter* and *Cephas*, or rather *Kephas* (Κηφᾶς), being severally a *stone* or *rock*, we see at once how Papacy makes so much of its patron saint. And we marvel not that the ambitious See of *Rome* should hence assume as an inheritance the boundless grasp of that spiritual sway, which bears, as it boasts, a sceptre that reaches up to heaven and down to hell. It takes PETER, by this pun, for its *rock*, or *foundation*, and exhibits him with the symbolic keys—not in this instance of the mystical kingdom of heaven, but of the treasures of earth.

“ It is,” as has been remarked in a periodical, *Ed. Rev. Ap.* 1832, p. 39, “ even a dogma of the canon



law, that, as in the time of NOAH, all those excluded from the ark were overwhelmed by the deluge; so, all those excluded from the bark of St. PETER are to be overwhelmed by the waters of eternal damnation.”—“ Here,” continues the reviewer, “ is a very comfortable doctrine, illustrated by an excellent simile. But what is the advantage to be gained by such undisguised arrogance? The original of the above eloquent and forcible simile, not in the eye of every one, may be edifying, — Quinimo velut tempore NOE omnes extra arcam positi, diluvii vastitate consumpti sunt; sic extra PETRI naviculam constituti, æternæ damnationis fluctibus obruentur.” LANCELOTTI *Instit. Jur. Canon.* l. I. tit. v. § ult.

A very comfortable doctrine, no doubt, to the spiritual crew of the goodly bark PETER. Other sects, though not perhaps other churches, are almost equally arrogant and exclusive. But I have made a distinction which sectarists do not allow. Looking the other day into a Baptist Meeting-house, workmen were putting up a mural tablet to the memory of its deceased pastor. “ ——— years minister of this Church.”—“ I thought,” said I, “ that you did not call your meetings Churches.” — “ No,” replied the mason, “ we do not call the brick and mortar a Church, but the congregation.” This was reasonable enough. Those not of that church call them, in disrespect, arising from their practice of adult baptism by submersion, *dippers*. The sect is extensive—and I believe extending, in *Suffolk*.

A satirist has indignantly alluded to those,

“ Who virtue and a church alike disown—  
Think *that* but words, and *this* but brick and stone.”

I would say a word on the *Exclusives*—not in fashion, but in divinity. The arrogance and self-sufficiency of those who limit the Infinite Mercy of the Deity to their few selves, and deal out his infinite, immitigable justice to the great mass of mankind, are not, let us hope, too uncharitable to require any unlooked-for exercise of the first-named benign attribute. The narrow pale is a relic of Papacy—a chip of PETER'S frail bark. It was the parasitic ivy that clung round and encumbered the sturdy oak of CALVIN'S rugged mind;— and as he could not untwine it, it still hugs too many of his followers in its illiberal, uncharitable, unchristian embrace.

“ Faith, Hope, Charity—these three—but the greatest of all is Charity.” And what is Charity? The Apostle tells us, that “ it puffeth not itself up, it hopeth all things, believeth all things, endureth all things.” And when the diseased were brought to the Saviour, “ He” did not inquire if they believed in the “ consubstantiality of the hypostases,”—but “ He healed them *all*.” Nor did the good man of *Samaria* catechize his fellow man who had fallen among thieves, whatever the *Levite* did. He poured oil into his wounds. Are not these things intended for our edification and example?

But the *Exclusives* are (in the main amiable) folk who see nothing, or nothing but the church or

conventicle—who read nothing but—(the Bible?)—the effusions of their own sect, and the Evangelical Magazine, where all who die in the odour of orthodoxy (their own doxy) are duly canonized—while those who differ (and in all theological disputations the excited rancour is in the inverse ratio of the importance of the disputed point) are thrown overboard. There is no room for them in the exclusive skiff of PETER. It is thus that the Exclusives, continually shaken by the hot and cold fit of a spiritual ague, exhibit to many who do not understand them, the strange compound of the flesh and the spirit—half vice, half repentance—half fear, half hypocrisy—half feeling, half cant—half enthusiasm, half superstition—and, in the eye of the inconsiderate and loquacious, too often the contradictory exhibition of half saint, half sinner.

And as touching the Hypostatic Union, our word *Person* is not perhaps the best our language would afford. It seems too familiar for the suitable expression of so important and mysterious a doctrine as that to which it refers. As a mere translation of *Persona* it may be unobjectionable; but it does not in either language signify merely or strictly a man, nor is it limited to humanity. A less familiar, even if, in its own language, a more ambiguous, word might haply have been profitably adopted from the Greek. Would not the original word, or one grounded immediately on it, have answered? If it convey, of itself, no distinct idea, it would not convey a wrong one. The Hindu *murti*, *form*, seems more

felicitous than *person—tri-murti, tri-form*. “*Three persons*” has proved a stumbling-block to many, from its ambiguity, or difference between its ordinary and theological senses. Perhaps what I here mean to say is, chiefly, that in such matters it is probably safer not to be understood, than to be misunderstood.

Again, discriminating Papists deny being idolaters. They say, “we *serve* GOD only,” (with *latria*),—“we allow *adoration*” (*hyperdulia*) “to the Virgin—and” (*dulia*) “to other saints, images, and relics.” If this be admitted, what signifies it? Is religion only for logicians and sophists? — for those who try to confound black with white? and not for those who humbly endeavour to distinguish one from the other? It is the part of sophistry to confound the distinctions between right and wrong—the knave disregards them.

But on all these psychological matters it is well to bear in mind that we should think better of our brethren than we commonly do, were we to reflect that it is as much the nature of virtue and piety to avoid observation, as it is of folly and wickedness to attract it. Still what is morally wrong cannot be religiously right, and ought never to be deemed socially or politically expedient.

A fair and powerful poet has substantially said—  
The green trees and the tender shrubs have herein  
the advantage over proud humanity — the flower  
wITHERS and the leaves fall, but the fertilizing fluid  
lingers in their veins and brings again a spring of



promise and a summer of beauty. But when our leaves and flowers fall, they perish. We put forth no new promise — we look for no return of beauty—we dream no new dreams.—L. E. L.

If sometimes amazed at what I cannot but deem the sectarian madness of mankind, I, humbly hoping it is in a Christian spirit, extend this benevolent wish to *all*, that

“ So may we live—until, like fruit, we drop  
 Into our mother earth—or be with ease  
 Gather'd, not harshly pluck'd—for death mature.”

What I have said in a former page (163) respecting the True Cross, was written and printed—for the preceding part of this volume, as far as p. 180, has been long printed—many months before I knew that Lord MAHON had composed a curious and copious article on that subject. I will here add a word on that of the two thieves. Of them, the co-victims of that atrocious act the Crucifixion, it has been recorded, but I know not on what authority, in a note on an old Christmas carol, that their names were TITUS and DUMACHUS;—that in the flight to *Egypt*, JOSEPH and MARY were stopped by those two footpads, and were about to be robbed, but TITUS prevented his comrade from effecting it. It is added, that the Infant then foretold that those two men should, after a lapse of thirty years, be crucified with him, and that TITUS should be saved. This savours very much of the style of *Koranic* legend and commentary.

The festival of the "Invention of the Cross," is still observed in our Kalendars, but I presume nowhere else by us. It may be thought rather an infelicitous translation of the grand *discovery* by HELENA. *Inventio Crucis* is very well in Latin. In Hindostani, Persian, and other eastern languages, the same word, *paëda* or *pyda*, means not only, like the Latin, *invention* and *discovery*, but *birth*, or *development*. I recollect a young student of Hindustani inquiring, as well as he could, of a native, where he was born, was much diverted at the answer—for, taking the verb in its first acceptation, he deemed it to be "I was *invented* at Surat."

Prior to closing this HEAD, it has occurred, that in the bearing of some passages, disrespect may be imputed to me in an unbecoming degree—that I have spoken of priests, and more especially of The Fathers, in a flippant and unseemly manner. But let me once for all declare, that for the priests of all religions I every where feel, and have ever felt and shown, every reasonable respect. While I assuredly do feel disgust at all craft tending to depress the intellect and debase the mind, and most of all perhaps at priestcraft, as the most potently possessing that tendency, I look upon an exemplary pious parish priest as one of the most useful and respectable characters on earth. The well-meant remonstrances of a friend ought to be clearly distinguished from the rancorous assault of an enemy. They differ as widely as the salutary probe of the surgeon from the dagger of an assassin. Again — while, as far as in

my ignorance I may, I appreciate the heroism, the eloquence, and piety of the eminent individuals forming the venerable body of writers denominated "The Fathers," I am, when reading their marvellous relations, astounded at their credulity.

It may, perhaps, savour of uncharitableness if one were to propound this query—Can men, who really believed in such relations, have been themselves sufficiently enlightened to warrant us in looking to them for enlightenment? And if they did not believe in them, are we warranted in looking to the relators for the developement of truth? This, I say, may be uncharitable—for, however difficult it may be now for us Protestants to think so, we ought perhaps to admit that the utter impossibilities gravely related by many, or most, of those eminent individuals, were actually believed by them. We know that in their day, and in centuries antecedent, miracles had ceased; but possibly they did not know it:—for not only in the eye of the vulgar, but in the conviction of some of high station, witchcraft, and various necromantics, existed long posterior to the day of the last of "The Fathers." It was so late as 1664 that that upright and intelligent judge, Sir MATTHEW HALE, condemned to death, at the Suffolk Assizes, some women accused of witchcraft!

If, therefore, I have spoken disparagingly of priests, it is, I repeat, (see p. 115.) intended to apply only to bad priests and priestcraft. If I have borne hard on the Fathers, it is on their easy faith, and their marvellous relations.

“Crede quia impossibile,” and the dogma laid down by TERTULLIAN, as given in p. 144, are what I cannot subscribe to.

Let us now proceed to FRAGMENTS—*Third*: though what that *Head* is to consist of, I as little know at this present writing as the reader.



## FRAGMENTS—THIRD.

NAMES OF PLACES, MOUNTAINS, RIVERS, &c.  
IN DISTANT COUNTRIES — APPARENTLY OF  
SANSKRIT ORIGIN :—AND, FIRST,

### CHIEFLY IN GREECE.

A CERTAIN class of lexicographers, or philologists, or etymologists, have taken up certain consonantal roots ; whence, as they endeavour to make it appear, have sprung extensive families of words of cognate sound and meaning. Thus the root C—P, the C being hard, is found to be the parent of many words conveying a sense of *covering*, such as *cap*, *cope*, *cape*.

I know not if the Rev. Mr. WHITER, the modern leader of this innocent and respectable class of writers, or any of his followers, have dilated on the root K—L, nor shall I inquire, until I have handled it after my own fashion. I avoid, where I conveniently can, using C hard, especially as an initial, preferring K instead.

K—L, as a primitive sound, may manifestly be filled up variously ; the results I maintain are, in an

extensive variety of instances, but offspring of the same parent, *Kal*, *Kol*, *Kul*, *Kil*; or slightly aspirated, *Khal*, *Khol*, &c. My notion is, that such root is in the idea of *Time*; in this sense are many derivatives, as I shall attempt to show. Next, that a large family of *sables* are thence sprung; some of whom are traceable in various ramifications and branches over distant countries, and people, and languages, surprisingly cognate, if not identical, from *Himalaya* to *Calabria*; though, of course, unequally distributed.

I shall proceed to endeavour to show that *India*, or some region far East, is the cradle of this race of words. And, finally, that the *Hindu* deity SIVA, in his dark character of *Kala*, or *Time*, is the ADAM of this black family.

Without any pretension to being classed among those distinguished by the long names at the beginning of this article, I purpose to skim the surface of a certain line of literature; or, rather, to give the result of such skimming. In this I may not be very methodical in the arrangement, nor logical in my deductions; but shall take my assumed proofs as they rise—miscellaneously and discursively.

Not very many of my readers may, I fear, be disposed to consider this branch of literature—conjectural etymology—very attractive. But, saving their presence, it is not without its importance. In tracing language to its early day you so trace man. The investigation of his most universal and distinguishing attribute of speech is, in fact, tracing him

through all his geographical, and all his social, progresses.

In the Sanskrit language, the vocalized expansion of K—L into *Kal*, or *Kala*, gives, as before hinted, the name of the changer of forms, SIVA, in his character of *Time*. The word means also, in several dialects derived both from Sanskrit and Arabic sources, *blackness*, as well as *time*. *Kal* is both yesterday and to-morrow, the past and the future. The *present* cannot be said to exist. Does the *past*? Does the *future*? “No,” say the metaphysicians, “not to man, and to the Deity the *present* only exists. To Him there can be no *past*, no *future*.” *Kala* or *Kolla* extensively means *black*; so extensively, I will here, prematurely, observe, that to *England* we shall endeavour to trace the root and sense in our words *coal*, *collier*, &c.

In another place I have essayed to show that in such speculations as these, reasonable allowance must be made for non-efficiency or impotency, or non-importance of vowels. Consonants are the vertebræ of language. Without going the length of admitting what has been pleasantly said on this topic, that vowels are to stand for nothing and consonants for very little, I may fairly claim close kindred for K and C, and pronounce them co-efficients. B and P and V are often interchanged; and, if wanted, are always interchangeable. Of this some striking instances will appear. Mutations in vowels are known to be so frequent in position and sound, as scarcely to stand in the way, in either rela-

tion, with etymological deductions, otherwise fairly allowable. Thus, for instance, if I have occasion, which I have not just now, to turn CLIO into Sanskrit, I shall take the liberty of writing it *KalIO* or *Kalia*; CLEOPATRA, perhaps, *Kaliyapatra*.

Without farther preface, or general introductory remarks, I shall proceed to show what I deem curious coincidences in the names of places, rivers, hills—of persons, historical and mythological—of legends, &c. connected with them, in *India*, and in various parts of the world—commencing with *Greece*—and having their root in the all-pervading K—L.

In the Sanskrit, *Kala* means *black*; *Kali*, as in Greek, fair, beautiful. Contrary meanings are often found in the same, or nearly the same, sound; a reason for which will perhaps appear. KALI is the name of SIVA'S consort PARVATI in her terrific character; in another she is white, fair, beautiful. He also alone, of all the Hindu male deities, is depicted white.

The first work that in my Common-place Book I find skimmed for Grecian *Kalicisms* is WALPOLE'S *Turkey*.

“ *Calamata* is a small but populous town, subject to the Pacha of the *Morea*. It stands on the banks of the rivulet that now bears its name. The rivulet has every character of a mountain torrent—an inconsiderable stream in summer, and violent in the winter months. It falls into the sea about a mile from *Calamata*, and the same devastation marks its course through the plain. *Calamæ*, the village



mentioned by PAUSANIAS, *lib. 4*, still retains its ancient name, and is situated two miles from *Calamata*." P. 36.

*Calamata*, I will here note, is at the foot of Mount *Parnassus*. Mountains or hills, more especially if conical, as then being more probably of volcanic origin, we shall by-and-by see are appurtenances of SIVA and PARVATI; of him, he being destructive, devastating fire; of her, as his consort, in all forms, but more especially under her name and character of PARVATI, which means *mountain-born*: for which name and parentage legends are not wanting.

The river *Calamata* reminds us that the *Nile*, and other rivers, have a like meaning of *blackness* or *blueness*. *Kali* is a river famed in Hindu epics. *Nila* means *blue*; so does KRISHNA, or *black*. The poetical river *Jumna*, as we call it, is, with Hindús, "YAMUNA, the blue daughter of the Ocean."

*Kallanuddy*, or more properly *Kalinadi*, is a Sanskrit compound name of more than one river in *India*; best translated by *Black-river*, or *Black-water*; and the name of more than one in *Britain*. A Sanskrit scholar would find farther *Kalic* coincidences in the final *mata* of the just-noticed Stygian river, but I cannot satisfactorily trace them. Something farther of *Black-water* will occur.

"Passing near the plain of *Callidia*, we descended by the steep precipices of *Delphi*. Our descent was difficult and dangerous; our horses, though accustomed to mountainous tracts, were unable, from

the rocky nature of the road, to keep their feet. They fell frequently. We arrived in three hours, much fatigued, at the Convent of *Delphi*." WALPOLE, p. 68.

PAUSANIAS, *lib.* 4. *c.* 31. notices "a temple of the Syrian goddess" in the vicinity of *Calamata*; and Mr. W. found ruins of ancient baths, &c. the remains of which are very considerable.—P. 37:

"A temple of the Syrian goddess" (i. e. of ASTARTE, or VENUS, or DIANA, or PARVATI, or KALI) "*Callidia* on Mount *Parnassus*"—a suitable abode for KALI or KALIDEVI—or DURGA, another of her names, meaning *difficult of access*, or of *ascent*, in reference to a mountain, as must be the "precipices of *Delphi*," just described. *Delphi* is a name so decidedly Greek, and having an immediate meaning in that language, that I shall not endeavour to connect the mountain of that name, by that name, with *India*: nor, in this place, the name of *Parnassus*. But I should expect to find such poetical regions strewn with remains of *Kala-ic* or *Durga-ic* allusions. *Paranasa*, in the Sanskrit, we may hereafter endeavour to connect with *Parnassus* in the Greek—and perhaps "the *Syri* an goddess," with "SRI, the goddess," of *India*. Of them, something occurs in pp. 54, 97, 98 of this volume.

"The ruins of *Delphi*, on a rising ground, are skreened by high cliffs to the north. The fountain of *Castalia*, excavated in a rock of marble, still exists, choked up with weeds and thorns. Behind it were the remains of an arched passage hollowed out in the rock. The cleft, on the east side of which

was the fountain, widened at its mouth, and rising to a considerable height, ended in two points." P. 37.

This head of my Fragments is professedly intended to collect *Kalicisms* from distant countries. Immediately connected with every thing *Kalic* is a series of mysticisms comprehending what I find it convenient to call **IONICS**, and to print it in this form. Oriental writers have generally spelled the word *Yoni*, which I shall prefer in this volume to write **IONI**. It is the immediate type and symbol of **PARVATI**, the consort of **SIVA**, in her character of **VENUS generatrix**—the goddess so properly invoked by **LUCRETIUS** in his fine, though reprehensible, poem on Nature. She is **NATURE passive**, although, by a seeming contradiction, the *active energy*, or *Sakti*, as **Hindús** call it, of **SIVA**. She is not only the *Sakti* of the *Reproducer SIVA*, usually called the *Destroying* deity of the **Hindús**; but, in another character, is herself the omnific power—the “father and mother both of men, and gods, and things.” *Androgynous* characters, that is bisexual, were common in *Egypt* and *India*, as well as in *Greece*. Such subjects are shown in Pl. **XXIV**. of the *Hin. Pan.*, and Greek and Egyptian gems also exhibit them. Of this something more, perhaps, hereafter.

As *the Goddess*, more emphatically than any other Hindu deity, of the **IONI**, all natural clefts, and fissures, and caves, and hollows, and concavities, and profundities—any thing, in fact, *containing*—are fancied typicals of her—as are wells, tanks, &c. Of such things this is the symbol, **O** or **IONI**. Pyramids, obelisks, cones—especially conical and furcated hills,

&c.—are SIVA-ic, and of such this is the character I. In *Androgynic* combination we have IO, or femininely, perhaps, IO*ni*, as more immediately her vocalized attribute—and *Linga* his. These subjects are illustrated by Pl. v., and it is intended to discuss them under a distinct head.

In the last quotation from WALPOLE may be seen several things that a mystical *Hindu* would contemplate as profundities. I was not prepared to look for so many, when I stated my expectation of finding Delphos and Parnassus strewed with *Kalicisms*. We have already had *Callidia*, and a fountain issuing from a cleft, furcated rock. A description that would answer very well for the actual first visible issue of the *Ganges*—poetically, from a cave's mouth, *Gaomuki*, otherwise called *Gangotri*, among the poetical mountains of *Himala*.

“Some *Caloyers*” were noticed by WALPOLE “in the islands of *Didascalo* and *Ambelia*, in the sea of *Corinth*.”—70.

*Caloyers*, priests; *Kaliya*, priests of *Kali*. The habit of English and other travellers giving their own plural to foreign names of persons and things, tends to perplexity. It is not easy to avoid it. We shall hear more of *Kaliya* presently. In *Didascalo* may be recognized, not more disguised than it would be in common Indian parlance, *Divadasakala*, which would be currently written and pronounced *Deodaskal*—meaning, in Sanskrit, as I believe, *devoted to KALA*. It might be pronounced *Diodaskaly*, very nearly the Greek compounded word. AMBA is a name of the ever-recurring PARVATI or



**KALI.** A beautiful cave, in which I have no doubt she is, or was, honored, is at *Amboly* on *Salsette*, near *Bombay*. On the islands of *Didaskalo* and *Ambelia* I should expect something unequivocally *Kalic*, or *Linga-ic*, or **IONIC**, either in their conical shape, or the form of some particular mount, or singular clefts or caverns.

“ In the Greek village of *Ipsara*, the girls, as a relief to their sun-burnt faces, had stained their eye-lids. These village coquettes had used no more costly paint than lamp-black. This, mixed with oil, was drawn through their eye-lids on a small iron roller.”

—77. Cited from **SONNINI**.

Those who have not witnessed it can scarcely imagine the effect which this seemingly unimportant charm lends to the soul-piercing keenness of a pair of black eyes—“black as the raven-tinted robe of night.” These coquettes of *Ipsara* remind us of the nymphs, their namesakes, called *Apsara*, in Hindu aqueous legends; who are among the most beautiful of the creations of poetic fancy. I must devote a page hereafter to these charming creatures, called, in the plural, *Apsarasa*—fit attendants on the **VENUS marina**, or *Aphrodite*, of western heathens. By the way, something has been already said of those water-nymphs—nereids or naiads—in an earlier page—54 to 58 of this volume.

Just noticing that our *Colly-ri-um* (*Kaliri*, the termination we throw overboard) or eye-wash may be traced to the *black*<sup>1</sup> pigment of Grecian and Indian

<sup>1</sup> A topic learnedly discussed by a lamented friend, **Dr. HENLEY**, in his notes to **BECKFORD'S VATHEK**.

*black eyes, black lids, and black lashes* — “quivers full of CUPID’S arrows”—we return to our accomplished traveller, who in p. 117 speaks of “CALLIPHÆ, one of the IOni-an nymphs.” The typographic appearance of the last-marked word is mine; otherwise, if the nymph’s name were written KALLIPHÆ, it would, as far as I see—or indeed written like the traveller—answer for a Hindu as well as for a Greek fable. I know but few of the names of the Hindu nereids, (see p. 57); and none other of the IOni-an nymphs of *Greece* but the above CALLIPHÆ—possibly she belongs to both: I will inquire something farther about them.

“The convent of the miraculous image of the Virgin, six miles from *Calavrita*.” p 221.

In one of her characters the polymorphic KALI is all that is immaculate, notwithstanding her maternity in others. *Kalavrita* I take to be as correct a Sanskrit compound as can be put together.

“*Calavrita* is supposed by some to be the ancient *Nonacris*.<sup>1</sup> A learned Danish traveller visited the *Styx* near this place, and found that it was called *Mavro-nero, black-water*.” *Ib*.

The *black Styx, or black-water*, may be expected in connexion with the Sanskrit and Greek word *Kalavrita*, as well as with the *Calamata* of a recent page. KRISNA had desperate adventures with a black serpent, KALANAGA or KALIYA, in a river sometimes said to be the *Yamuna*. But *India* has several Stygian rivers; the *Krisna* among them.

<sup>1</sup> A town in *Achaia* is called *Calavrita*.

Some translation or transposition may have produced the name of *Nonacris*, or *No na kris*. But I am not prepared to hint that, although some early Greeks sometimes wrote in what was called *boustrophedonic*, or backward-and-forward, *furrow-like*, style—*Dipuc*, or CUPID, for instance—I am not, I say, disposed to hint that in *Na-kris*, *Kris-na* may be found.

In the *Hin. Pan.* a good many pages are of necessity devoted to *Krishnaiana*—more than we can now spare lines for—and many plates. One short quotation from that poor work we will venture on here, showing how Greek and Hindu legends coalesce.

“The comparison between KRISHNA and APOLLO runs parallel in a great many instances”—(many are earlier given).—“The destruction of PYTHON by APOLLO, the commentators tell us, means the purification of the atmosphere by the sun from the mephitic exhalations consequent to the deluge; and KRISHNA’S victory over the noxious *Kaliya-naga* may, by those who, allegorizing all poetical extravagance, deprive poetry of half its beauties, be explained in the same manner. In honor of KRISHNA’S triumph, games and sports are annually held in *India*, as the *Pythic* games were at stated times exhibited in *Greece*. Like the Pythian serpent in the temples of APOLLO, *Kaliyanaga* enjoys also his apotheosis in those dedicated to the worship of KRISHNA. Nor are arguments wanted toward identifying *Serpentarius* on our sphere with his formidable foe; and the theatre of the warfare, the river *Yamuna*, with the *Via Lactea*. So, the variety of

demons sent to annoy KRISHNA are perhaps the allegorical monsters of the sky, attempting in vain to obstruct his apparent progress through the heavens; where other constellations are fabled as so many beautiful nymphs ready to receive him, and have given rise to allegories of his inconstancy. The well-known story of NAREDA'S visit to the numerous chambers of KRISHNA'S seraglio, and finding the ardent deity in them all, may refer to the universality of the sun's presence at the Equinoxes. APOLLO and KRISHNA are both inventors of the flute. One was disappointed by DAPHNE, who was turned into the *Laurus*; hence sacred to APOLLO: KRISHNA'S coy nymph was transformed into the *Tulasi*, alike sacred to him." HP. 201. Of the nymph TULASI mention is made in pp. 86, 7, 8, preceding.

To return to WALPOLE. "Six miles from *Chilantari* we came to the ruins of a castle called *Callitze*." 224. The Italianized pronunciation of the first name would be *Kilantari*—permute the first *i* to *a*, and we have *Kalian*, the name of an Indian as well as of a Grecian town. *Kalian*, sometimes written *Calian*, is a fort near *Bombay*. But I know of no *Kalitze* in that neighbourhood. *Kaliché* is, however, an Indian word. The termination *tari* of the first-named place is also Hindi. It means, in some dialects, a *stage* or *tier*. *Tintarí*, or *Teentalý*, is the name of a triple-tiered, or triple-staged series of caves at *Ellora*.

"The fountain called *Enneacrunos*, which THUCYDIDES identifies with *Calliroë*, a name which,



after the lapse of two thousand years, it still retains. STUART is the first who notices this very remarkable fact ; and he speaks of *Calliroë* as a copious and beautiful spring, flowing into the channel of the *Ilissus*." 479.

I have not, I believe, before remarked, that in geographical nomenclature it is mountains, rivers, fountains, that retain their original or early names the longest—cities and towns, and castles, next. Of this poetical fount, *Calliroë*, much occurs in the pages of travellers and historians.

The public fountain which formerly, when the springs were open, bore the name of *Calliroë*, was perfumed. And even now, in compliance with ancient custom, they think it necessary to make use of this water previous to connubial rites, and on other religious occasions.

"We were now,"—observes CHANDLER, III. 23,—“ on the side of the *Ilissus*—hence we descended to a copious and beautiful spring at present called *Calliroë*, flowing into the channel of the river.” WALPOLE, 310.

“The source of this stream”—the *Ilissus*—“ is probably the original *Calliroë*.” Ib. 515.

If ancient rites—connubial or religious—on the banks of these poetical rivers and springs could be now traced, we should probably find that the point of their junction, or union, was emphatically selected. Such junctions or unions are very mysterious and poetical among Hindús. They are called *sangam*—as indeed are other junctions or meetings, as well as of rivers. I have, in another work—HP.

p. 429.—said something of such junctions. That of *three* rivers is supereminently mysterious and poetical. I know of only two such—one in *India*, and one in *Ireland*; countries equally of mysticisms and poetry—and, what may appear rather extravagant to say, almost equally of *Kalic* or Sanskrit mysticism and poetry. In *India* the meeting of the three sacred rivers the *Ganges*, *Yamuna*, and *Sarasvati*, at *Allahabad*, is called *Triveni*, or the three-plaited locks. In *Ireland* the loving rivers are the *Barrow*, *Nore*, and *Suir*—the “three-plaited locks” of *Hibernia*, there called “The Three Sisters of *Ireland*,” who unite near “fair *Kilkenny*.” A volume would scarce suffice to recite the poetics of these *Triveni*—and here I can afford them only half a page. But I must contrive, hereafter, to devote at least one to them.

We must quit Mr. WALPOLE for a time, that I may add something from another source about the poetical *Calliroë*. “The fountain *Calliroë*, the only spring of pure water which the neighbourhood of the *Acropolis* supplied”—WILKINS’ *Athenesia*, p. 43—and therefore the more likely to be named after the pure protectress of *Athens*—MINERVA; the CALI of the Greeks, who, under her name of SATI, is a personification of purity.

The following *Kali-ruhic* legend partakes strongly of the savour of Hindu romance:—

“It was an ancient custom for the Trojan damsels, when on the brink of matrimony, to repair to the banks of the consecrated stream *Scamander*, and

invoke the patron god with the following unequivocal petition—

Λαβὲ μοῦ, Σκαμάνδρε, τὴν παρθένιαν.

“A betrothed damsel of surpassing beauty, named CALLIRHÖE, was ardently beloved by an Athenian *roué* named CIMON; who, in despair of success by any usual artifice, ingeniously thought of personating the river-god on the expected invitation of the blushing inamorata. Having provided himself with a suitable undress, his head crowned with reeds and appropriate decorations, he concealed himself in the luxuriant sedges; and, on hearing the verse inviting his prototype to anticipate the bridal rites, he stepped forth and literally complied with the prayer of the petition.” *Letters from Palestine*, p. 363.

In this extract we not only find a Puranic fable, but some Hindu names. *Skamander*—of no meaning in Greek,<sup>1</sup> and, although sufficiently poetical and legendary, having in that language no immediate derivation fabulous or historical—seems to be *Sakamandar*. And although these names of a Hindu deity and a mythological mountain, or, in combination, that name be not immediately applicable by me to the regent of the classical river, it is still no great stretch to fancy it of no difficult application.

<sup>1</sup> *Gushing* is so common to many rivers, especially to mountain-torrents like this, that a Greek word, something like the first syllable, may be forced on it as a *name*, while it in reality cannot in strictness be deemed more than an attribute.

*Saka-mandar*, or *Sakya-mandar*, and *Kali-ruhi*, pronounced the same as *Calliroë* and *CALLIRHÖE*, are directly Sanskrit. Of the raké *CIMON* it may be noted, that if written *Sehmund*, or *Seh-mo*—of nearly the same pronunciation—we have a six-headed, or six-faced, hero. *Greece* supplies none such, but *India* does. And it would not be difficult to find a Puranic legend, bearing directly on a riverside amour, where *KALI-RUHI*, or the *fair-faced*, and the six-faced *KARTIKYA*, act principal parts.—One of the names of the last-mentioned hero is *SKANDA*. If, as has been noted, the *Skamander* of the *Troad* has proved a topic redundantly poetical, so has the six-faced *SKANDA* of Hindu Puranics. He is intimately connected with the six (or seven?) *Pleiades*, and the seven stars in *Ursa Major*: they having been his wet nurses.

But the *Hin. Pan.* is a more fit place than this for the discussion of such endless poetical (and astronomical) legends; and thither the reader, desirous of such information, is referred. See *KARTIKYA* and *Kritika* in the Index to that book. I shall say nothing of *Sehmoni* and *CYMON*. Let us make an end of what we have to observe on the engaging subject of *Calirhoë*, by another quotation from the same “Letters,” connecting that sweet fount with its kindred stream of *Castaly*, and its poetical source *Parnassus*.

“If the founders of oracular imposture wished to select a spot whose wild and desolate seclusion would deter such an influx of visitors as might endanger a detection of its mechanism, they could not



have chosen a happier situation. *Parnassus* is for the most part a savage moss, with scarcely any vegetation to relieve the rugged surface. The fountain of *Castalia*, stripped of its fanciful embellishments, is a small spring issuing from the chasm which rends the cliff from its base to its summit." *Lett. from Pal.* 356.

Here are all the elements of a site of Hindu superstition. I will not say that superstition and imposture are synonymous—but both are prone to take refuge among the blindest of its votaries; to fly from the neighbourhood of rival superstitions; and still more from the scrutiny of civilization and inquiry. Thus, JOANNA-SOUTHCOTISM could not long exist in the philosophical neighbourhood of inquisitive, bustling *London*. It flies to the nervous, sedentary occupier of the monotonous loom; and takes refuge among the melancholy mechanics of *Manchester*.

A savage, rugged-surfaced moss; a conical mount like *Parnassus*; and above all, a stream issuing, *Ganges* like, from a cavernous chasm rending a cleft from base to summit, are, as is above said, the very elements of Hindu fable. Such a site will, in all its particulars, be soon allocated to appropriate deities, and suitably peopled by mythological inhabitants.

*Castalia*, or *Castaly*, may be traced to a Hindu source. *Cas* or *Kas* means pre-eminent—hence *Kasi*, the first of cities—*Benares*, or *Varanasi*. *Tali* we have noticed in a preceding page. In Indian dialects *tal* means also *head*, or *source*. The source of the *Kaveri*, the river which surrounds *Seringapa-*

*tam*, is named *Tal-kavery*, situated in the hills to the westward of *Mysore*.

*Kastaly* may therefore mean a *choice*, or *sacred* mount, or *stage*; or the most revered elevation, or perhaps, pinnacle of such a hill—and such is applicable to *Parnassus*. This name may be also traced to a Sanskrit source—*Paranasa*; the trifling alteration being merely to suit the common Greek termination.

*Paranasa*, like *Helikonda*, will in Sanskrit connect itself with solar holiness—as *Parnasian* and *Heliconian* legends do in Greek. *Parnassus*<sup>1</sup> is of course consecrated to the Sun, or APOLLO; and “to BACCHUS, because it produced excellent grapes—

—— Mons Phæbo, Bromioque sacer.”

LUCAN. *Phar.* v. 73.

The natural fountains of *Parnassus*, *Castaly*, *Helicon*, *Aganippe*, &c. furnish the Greek and Latin poets with endless fables—as do those of *Meru*, *Kailasa*, and others, to the poets of *India*.

The reader will please to bear in mind that clefts, fissures, caverns, chasms, wells, &c. (*fonds*) are especially dedicated to PARVATI—one of whose names, by the way, is PARA—so are hills and mounts. Another of her names is DURGA; meaning, according to Sir W. JONES, “difficult of access”—applicable to the “mountain-born” PARVATI, in her relation to inaccessible peaks of hills, &c.

We will now proceed to notice some more Hindu-

<sup>1</sup> Dr. CLARKE'S *Travels*, IV. 704.

isms ; connected, more or less, with *Parnassus* and its neighbourhood.

“ The little village of *Castri* stands partly on the site of *Delphi*. Along the path of the mountain from *Chryso* are the remains of sepulchres, hewn in and from the rock. A little above *Castri* is a cave, supposed the Pythian, of immense depth. On the other side of *Castri* stands a Greek monastery : some way above is the cleft in the rock, with a range of caverns of difficult ascent, and apparently leading to the *Corycian* cavern mentioned by PAUSANIAS. From this part descend the fountain and the ‘ dews of *Castalie*.’ ” Note 1 to Canto I. of CHILDE HAROLD.

The 60th and other stanzas, Lord B. tells us, “ were written in *Castri* (*Delphos*)—at the foot of *Parnassus*, now called *Λιακύρα*, *Liakura*.” *Ib.* note 13.

“ The *Curtian* lake, and the *Ruminal* fig-tree in the forum, having been touched by lightning, were held sacred ; and the memory of the accident was preserved by a *puteal*, or altar, resembling the mouth of a well, with a little chapel covering the cavity supposed to be made by the thunderbolt.” *Ib.* note 41 to Canto IV.

Mouths of wells we have shown to be mysterious, on account of their form. One made by a (real or supposititious) stroke of lightning or a thunderbolt, or a tree scathed (by *INDRA* they would say), would have been peculiarly venerated by *Hindús* in their best days—and perhaps now, for they are non-mutant.—Such mythi have been viewed and treated, at *Benares*, pretty much as they are described to

have been at the "Eternal City." The circular orifice or cavity of the thunder-born well, has been perhaps covered with the "little chapel" by the mystics of a more modern religion. It ought to be, and perhaps was, dedicated to "Our Lady of the O."<sup>1</sup> At *Benares*—the *Rome*, the "eternal city" of Hinduism—it would have been dedicated to her *Panathenaic* sister, PARVATI of the *IONI*. It is really surprising how, in hundreds of instances, the superstitions of ancient and modern *Rome* and of *Benares* go hand in hand—proving that man is indeed the same animal every where, merely modified by position and education—

"Cœlum, non animum, mutant qui trans mare currunt."

We will return to WALPOLE for a few more extracts:—

"Near the point of *Scyllæum*, where the *Saronic* gulf enters the *Ægean* sea, is a small island called *Calaurea*,<sup>2</sup> where DEMOSTHENES ended his life by poison." *Travels*, 552.

At such a point, such a *sangam*, or junction, which would naturally be sacred to the terrific or black god KALA, or to his consort KALI, and be probably called *Kalaurea*, a Hindu would commit "merito-

<sup>1</sup> On this, not very familiar, distinction of the Virgin, I have a little article, which I hope to find room for.

<sup>2</sup> "On classic ground, also, is the *Calaurea* of APOLL. RHOD." ELTON'S *Specimens*, 1. 327.

"*Libynthus* vanish'd distant to their right—  
Honied *Calynne* faded from their flight."

OVID'S ICARUS, *Ib.* II. 327.



rious suicide"—as, indeed, I have too frequently seen.

“A gently swelling hill, probably *Callicolone*,<sup>1</sup> seen from *Athens*.” *Ib.* 561.—“This stream is called in Dr. HUNT’S Journal, *Kamara Sou*.”—“The modern castle of *Koum Kale*.” 570.

Here are numerous *Kalicisms*. The reader will recollect the interchangeability of letters. *Callicolone* I should write *Kali-kaloni*—or if *Kali-kal-IONi*, it would be ultra-*Kalic*. KAMARA is a name of KALI—and so are KAMALA, KOMARI or KOU-MARI, and SUKALI—all referring to her beauty or virginity; and all of which are closely cognate in sound with the Greek names in the preceding extracts: which conclude what I purposed taking from WALPOLE’S Travels.

“It is well known,” says Lord BYRON—note 88 to Canto IV. of *C. H.*—“that the sacred images of the Capitol were not destroyed when injured by time or accident; but were put into certain underground depositories, called *favissæ*.”—I have scores of Hindu images that appear to have been long buried, and mutilated by time or accident. Several images have been given to me by Brahmans; but never, I think, a perfect one. Thus superstition works every where alike—from the true cross and reliquary trumpery of the Papists, to the ape and onion-arians of *Egypt* and *India*.

But Dr. CLARKE’S vast volumes, where they de-

<sup>1</sup> This name occurs, with the epithet *steep* prefixed, in ELTON’S translation of HOMER’S *Battle of the Gods*. *Sp.* i. 35.

scribe *Greece*, almost describe *India*, as far as relates to names, legends, and usages. I have run my eye rapidly over them; and, as briefly as may be, have interpolated, parenthetically as it were, observable coincidences.

In his preface, p. viii., the Hindu *trisula*  $\Psi$ , is ingeniously made to appear the origin of the **IONIC** volute; or to be intimately connected with it. N<sup>os</sup> 24, 25, 26 of Pl. 2. of the *Hin. Pan.* will show the Sanskrit identity of the symbol. See also line B. of Pl. v. of this little book, for the same symbol—on which, with the subjects of that Plate, it is intended to say something in a future page. Dr. CLARKE adduced it in proof of the frequent resemblances between ancient heathen superstitions and modern usages. His speculations hereon, although apparently without any acquaintance with the fact, argue strongly for their coincidences with Hindu fables and romances. In page ix., describing **MINERVA**, he describes a Hindu goddess; as she certainly is. Spitting into one's own bosom—I. 7.; “votive gifts, *dona votiva*, of human hair”—ceremonies attending sneezing—8.; as mentioned by **LUCIAN**, **PAUSANIAS**, and others, will find their parallels in the usages of *India*.

“Between *Marathon* and *Athens* is Mount *Pendeli*.” 11. *Pendeli* is Hinduish. “The mountain *Kalingi*.” 12, 38. This word is eminently so—reminding us of the *linga* of **KAL**. “An ancient paved way, now called *Shuli*.” 27. **SIVA**'s *suli*, or *trisula*, is often called *Shuli*. It is precisely the figure given above, as the **IONIC** volute. The *linga*,

*suli*, and **IONi** of **SIVA** and his consort, are all-pervading. It has just been called *trisula*—descriptive of its tridental form: being strictly as Neptunian as any thing in or about *Athens*.

“The ancient *Tricorynthus*, on the road from *Marathon* to *Rhamnus*.” *Ib.* *Tricor*, *Mara*, and *Rham*, are Hindu sounds—not so the Greek terminations. “Plain of *Tanagra*.” 39.—“Bridge of *Yakindi*”—“village of *Skemata*”—“village of *Nacra*.” 43. These are Hindi—terminations and all. “The Albanians, like the ancient Greeks, will neither eat a hare, nor touch it after it is killed, nor remain in the house with it.” 75, 358. This feeling is paralleled in *India*, but I am not sure if fully among Hindús. The hare is, however, with them, a mythological and poetical animal. See HP. 293, 294. I have a note on superstitions connected with the hare, raven, &c. which I hope to append.

“An eagle devouring a serpent is an invariable type of the medals of *Chalcis*”—“of *Bæotia*, a trident.” 87. These passages are strikingly redolent of Hindi allusion. Between the man-eagle **GARUDA**—the vehicle of **VISHNU**, the Indian **JOVE**—and the tribe of *naga*, or serpents, is a perpetual enmity and conflict. One of **GARUDA**’s names is *Devourer of Serpents*. *Chalcis* I am disposed to spell *Kalki*—rejecting, where practicable, *c* hard, and not much regarding local terminations. These words will recur. The trident (or *trisula* of the western and eastern **NEPTUNES**) is on the *Bæotian* medals. Why? *Bhu* is the *earth*, in Sanskrit. **NEPTUNE**, in his celebrated contest with **MINERVA** at *Athens*,

smote the *earth* with his trident. I cannot parallel the upspringing horse in Hindu fable ; but my ignorance is no proof of its non-existence.

Returning to Dr. C.—“ approaching Mount *Helicon*, the names *Panaja* and *Sagara* occur.” IV. 94. *Sagara* again in 109, “ or *Sakra*, whence the mountain (*Helicon*) receives its modern appellation”—“ The deep valley in which *Sagara* is situated—being entirely surrounded by high rocks and by the summits of *Helicon*.” *Ib.*

In Sanskrit, *Sagara* is the sea—HP. 337, 8.—as well as the name of an important mythological personage—and historical, perhaps ; but the legends connected with that name are outrageously extravagant. *Sakra*, *Sakra*, and *Sakra*, are also Sanskrit names and words. SAKRA is a name of INDRA, the Hindu JUPITER *pluvialis*. *Sakra*, among other things, means *crowned with*—or *bearing*—similar to *dhara*. CHANDRA-SEKRA, or moon-crowned, is a name of SIVA, and of some lunar mountains. GANGADHARA, Ganges-bearing, another—that river, or, personified, the goddess GANGA, being seen in, or flowing from, the folds of his hair—a fable dwelt upon in the pages and plates of the HP. : meaning (I may have said so before) the *Himalic* or snowy origin and wanderings of that “ blessing of Bengal,” before she issues from the cleft rock at the *Cow's-mouth*—*gaomuki*—in *Nepal*. SUKRA is a name of the Hindu VENUS—not of VENUS *marina*, as before observed, but rather of VENUS *Urania*. Generally VENUS is masculine in *India*, and was, and is, sometimes in *Europe*. When a morning star, she



was LUCIFER and PHOSPHORUS—names derived from her brilliancy. Hence, perhaps, the bearded VENUS of the Greeks. When “the star of eve,” she is VESPER.

Asiatics, Mahomedans as well as Hindus, call any very large piece of water the sea:—such as the *Ganges*, or *Indus*, or *Brahmaputra*, where widely spread—or a great lake. Now, the size of “the deep valley in which *Sagara* is situated—entirely surrounded by high rocks and by the summits of *Helicon*,” I am ignorant of: but it is exactly descriptive of some Indian valleys, which yield strong indications of having formerly been great waters. Such as that, now *Kashmir*,<sup>1</sup> “that garden in perpetual spring;” and that of *Nepal*, called, after the capital, the valley of *Khatmandu*. May not the “deep valley,” bounded by the “summits of *Helicon*,” have formerly been a lake, or sea, or *sagara*? It may be here noted that the *cavity*, or *cavern*, or *hollow* of the ocean, is called the sea—*sagara* or *sa-mudra*—by Hindu sacred writers, independently of its waters:—as appears to be the case likewise in our Scripture—“as the waters cover the sea.”

Such deep concavity is, of course, received by Hindu mystics as a mighty *argha*, or **IO***ni*—typical of PARVATI; with her sectaries the *medhra*,<sup>2</sup> or womb of nature. In her virgin character she cor-

<sup>1</sup> Or *Cashmeer*, as some write it. Our little English lakes are pretty extensively, I believe, called *meer*: in *Suffolk*, generally.

<sup>2</sup> Qu. Is *sa-mudra*, the sea, connected with *medhra*, the womb?

responds, as we have seen, with DIANA and MINERVA—and she is also consorted with the tridented deity of the waters.

In the next page, 111, of Dr. C., occurs “*Panaja*, or the all-holy virgin”—and “*Ascra*, believed to be the origin of *Sacra* or *Sagara*, the modern name of *Helicon*.” 114. *Ascra* is the supposed birth-place of HESIOD—suited for him who wrote the Theogony; amidst all the subjects of his fabulous poetry. “Here,” continues Dr. C., “we found the true hellebore.”<sup>1</sup> *Ib.* “It is now called

<sup>1</sup> This *black* vegetable, rather new to *England*, is extensively connected with the classical or poetical, as well as the medical, legends of *Greece* and *Italy*—I know not if also of *India*. Our present line of inquiry has reference mainly to the *black* or terrific deities of *India*—KAL and KALI—“the gods of tears and lamentations,” as they are there called. In the idle or busy visions of poets, they associate all sort of simulative objects. The name *hellebore* in Greek is derived from ἐλεῖν, to kill. It is associated with *mania* as well as with *mortality*. SIVA is sometimes a maniac. It abounds chiefly on mountains—*Helicon*, *Athos*, *Æta*, *Olympus*, *Parnassus*. It is among the most poisonous as well as the most beautiful of shrubs. The black deity KAL, or SIVA, is more especially connected with poison than any of the Hindu Pantheon. He swallowed poison. The roots of the *h. niger* partake of its *black* character. Some of its botanical characters would be profitably noticed by Hindu poets—“flowers, cup-shaped”—here is the *patra* or black-blood-receiving cup of KALI :—“anthers, *erect*”—therefore, like all erect, aspiring, obeliscal things, referrible to SIVA. It is trifoliate and triflorescent—(I hope this word is not of my coining)—and by one botanist has been called *triphyllus*. SIVA is three-eyed—and as such, one of his (Sanskrit) names is TRILOKAN; exactly equivalent to the name TRIOPHTHALMOS,

by the Turks *Zagara*, from the great quantity of hares found on it." *Ib.*—from WHEELER'S Journey into Greece in 1682.

An allowable transposition will give *Sacra* from *Ascra*—and in the changeableness of sound in languages, *Sagara* and *Zagara* may easily succeed.

"From the summit of *Helicon* is a view," says Dr. CLARKE, "which, in the grandeur of its objects, and in all the affecting circumstances of history thereby suggested, cannot be equalled in the whole world." 115.

This glorious mount ought to bear a solar name. In Sanskrit, *Heliconda* means *hill of the sun*. It is nearly the same in Greek—and is surrounded with places and things bearing Sanskrit names and allusions, as numerous, nearly, as if it were near *Benares* or *Oujein*.

Dr. CLARKE notes "*Kotumala*, near *Helicon*—most beautiful." 116. This is a Sanskrit compound—*mala* is a garland—but I cannot place it exactly on *Kotu*: on *Kuta* I can: of which something presently. "*Panori—omne video.*" 117. True—but it has also a very Hinduish sound. "*Parnassus*

given, for the like reason, according to PAUSANIAS, to an image of ZEUS. He has several other names indicative of his, and his *sakti*'s, *three-fold* nature: of which a note hereafter. Here I shall only farther remark, that the name of the black, beautiful, poisonous, fetid herb, might be—(forcibly?)—derived from *heli*, the sun—in Greek and Sanskrit—and *bhu*, the earth—it flourishing most in very elevated regions; between, as it were, both. Other coincidences might be pointed out—but I fear being set down as having (etymologically) "a head no hellebore can cure."

universally bears at present the name of *Lakura*." 138. In a preceding page, spelled by Lord BYRON *Liakura* (Λια). And by Dr. CLARKE, in another place—p. 211—*Lugari*. All are Sanskrit-sounding. In that page he writes the name of the poetical mountain *Parnassu*—approaching near to my ideal *Paranasa*. PARA is a name of PARVATI, the mountain-goddess—and some orientalists write the Sanskrit termination *su* as well as *sa*.

Near *Parnasus* or *Parnasu* we find the "mountain *Tricala*"—and "the village *Kallideu*." Dr. C., p. 203. In pages 242. 3. 5. preceding, this village and plain last named is written *Callidia*, on the authority of WALPOLE. The pronunciation will be the same. This I note to show that in Grecian names having the initial hard C, the K may be indifferently, I think profitably, substituted.

As to the "mount *Tricala*," it is pure Sanskrit—and a name or word of frequent recurrence. It is not only a name of SIVA, and with the feminine termination of PARVATI—but is given also to an inspired person. It then refers to *Time*—seeing, alike, the *past*, *present*, and *future*—a mystical chronic triad.<sup>1</sup>

PARVATI, like her double, JUNO (IONO) or DIANA, or the "triple HECATE," has many names derived from her triple energy. TRI-KUTA, trifurcated, three-peaked, I should expect, if it be my

<sup>1</sup> An illustrative note or two, on these *Tri-kal-ic* points, is intended.



good fortune to visit the poetical regions of *Parnassus*, to find it, or Olympus, the *tri*, rather than the “*bi*-forked hill.” It savours more of poetry and mysticism.

Another of the names of the “mountain-born PARVATI” is TRIKALIDEVIKUMARI—the triple-maid—or the *triform-maiden* KALI-DEVI. That of TRINETRI she shares with her Triophthalmic spouse.

“*Arracovia*,” 204—near *Parnassus*, may be fancied *Haracubya*. HARA is a name of SIVA—and *cubya* in Sanskrit means crooked—and may have other meanings more applicable. A striking instance of the exchangeability of *v* and *b* is on a Thessalonian coin or medal of THEODOSIUS, which bears *Orvis* for *Orbis*: of which I may have occasion to take farther note. *K* and *G* are also of frequent substitution.

Hereabout Dr. C. observed “the plant *Galacorta*.” 204. Admitting this word to be Greek, it may be added to the number coincident nearly in both languages—with the allowable alteration to *Kalacurta*. In p. 206, “*Helicon*, *Parnassus*, and *Tricala*,” occur—but not, perhaps (for I have not so noted it) in combined triplicity. I have no immediate access to Dr. CLARKE’S most instructive Travels.

“At the enormous elevation of *Parnassus* the shells *entrochi* are found; and all over the mountain.” 207. These mysterious remains are alone sufficient to mark and arrest admiration and wonderment. Their conchological legends and fables are

endless. A book the size of this would ill suffice to contain them. *Chank* is the generic Sanskrit name, hardened into *conch* by westerns. The species *entrochus* is deeply mystical. It has been a question whether such zoophitic remains were mineral, animal, or vegetable; a question which science may now answer—but it has been a question; and the *E. ramosus* has been called the “the rock-plant.” The *E. pyramidalis* is of very mystical form. Shells are more connected with *Vaishnava* than with *Sivaic* legends. A great hero of the first line, immediately connected with the fables of RAMA, had twenty arms; the *E. ramosus* has as many rays—its body is pentagonal, and has five rays; a mystic number—divaricated, the number of heads of the just-mentioned hero, and these half the number of his hands. This will seem trifling, but it is *Ramaically* mystical. *Entrochi* have also a stellar cavity, some a sacred one in the centre. This savours of the *salagrama*, of which slight mention is made in p. 88. preceding.

“Priests called *Caloyers*, a name,” says Dr. C., “probably known in *Greece* long before the introduction of Christianity.” p. 212. Very probable; and in *India* likewise. These Grecian priests still exhibit Hindu mummery, as described by the accomplished traveller, in p. 113. In p. 245 preceding these *Caloyer* are mentioned. I have called them KALIYA, priests of KALI; *Kalaya*, of KALA, would do as well. In p. 245 some mention is made of KALIYA, and the word demands no more at present.

“*Thiva* or *Thebes*, where the *Cachales* falls into the,” &c. — “The river *Cachales* is still

called *Cacha-rami*, and *Cachale*. *Cachi-rami* signifies *evil-torrent*, so named because it destroyed THIVA." p. 215. In the first name the indifferent use of *v* and *b* may be again noted, and its being a spot where two rivers join. Such junctions we have seen are especially mystic and *Sivaic*. THIVA is so like SIVA, particularly when we recollect how extensively *Th* is *shibboleth*, that a passing notice of it will suffice. The equivocal pronunciation of *c* and *ch*, as well as the usage, before mentioned, of travellers to give their own plurals to foreign names, is vague and embarrassing. I conjecture that the river *Cachales* or *Cachale* may be allowably written *Kakali*: it is conjecture; but, if allowed, the pronunciation is similar and unequivocal. It may then be taken either as of *Kalic* or *Ramaic* allusion. *Kaka*, in Sanskrit, is a *crow*. RAMA, from a fashion he had—not much unlike some less heroic folk of this day—of wearing his hair bunching or flying out over his ears—has an epithet or name meaning *Crow-wing-bearer*—KAKA-PAKSHA-DHARA. But I know not if this have any thing to do with the Greek. Names of *Comaic* origin are not absent from the local mythologies of both races. APOLLO is named CRINITUS, and his twin brother KRISHNA, KESAVA, from the beauty and fashion of their hair.

One word more on the river *Cachale*. If pronounced soft *Catch-alé*, we have a Sanskrit word and story corresponding. *Katch*, in Sanskrit, or *Katcha*, or *Katchwa*, is a tortoise, still appertaining to *Ramaic* and *Vaishnava* legends, as does the *Cacha-rami* of Dr. Clarke; write it, or pronounce it, how you

will. The legend of the destruction of THIVA by this last-named river, I have not met with. It sounds sufficiently Hinduish. But we must be detained no longer by this tortoise-like, slow-moving discussion.

“ ——— that eminence of the mountain which bore the appellation of *Callidromos*, probably from the astonishing beauty and grandeur of the prospect.” p. 230. That *Calli* has a meaning of *beautiful* in Greek is no bar to my speculations. It had the like, probably, long before in Sanskrit, as well as the more common reference to KALI and KALA.

“ *Heraclea* is now called *Platamonos*.” p. 301. “ The plain near it is called *Kallidea* or *Kallithea*, but to what circumstance of beauty it owes its appellation it is difficult to conjecture.” p. 306. Just so. This is the same plain as was, in an earlier page, written, as quoted, *Callidia*. *Kali* and *Calli* are of course the same; and *dia*, *dea*, *thea*, of the Greek, are equally godlike with the *deva*, *devi*, or *deo*, of the Sanskrit.

“ Hereabouts we crossed the *Malatri* river by a bridge.” *ib.* *Malatri*, or *Trimala*, would refer, in Sanskrit, to a triple necklace or garland, or something embracing, encircling, or convolving. A river very tortuous might be so named. Of *Heraclea*, which I conjecture to be HAKALA, or HERCULES, something occurs in another place.

“ Where are the remains of *Dium* situated, near to the *Haliacmon*?” — “ *Dium*, D’ANVILLE says, is now known by the name of *Stan-dia*, in which a



preposition of place precedes the proper name, according to the usage which, in later times, had become prevalent in this part of the Roman empire." p. 309.

Thus Dr. C. connects *Dium* and *Stan-dia*. I notice this to show an authorized stretch of etymological deduction, far exceeding, I think, any licence that I have occasion to ask indulgence for. *Stan* is an Eastern termination; rarely, if ever, a precedent in a place's name.<sup>1</sup> *Dium*, *dia*, *deo*, *deva*, are fair substitutions, one for another.

"A very elevated, snow-clad mountain, called *Malashivo*." *ib.* Or *Malasiva*, perhaps, in days of yore; which, in Sanskrit, would mean the garland or wreath of SIVA. This deity is, however, in *India* extensively called SHIVA. "A *Khan*, called *Kunarga*." p. 403. The *hill* of the *Argha*?

In p. 413 Dr. C. indulges in some speculation on the derivation of *Bucephalus*. May *Bucephala*, or as it would be better spelled, *Bhu-seh-phala*, be admitted? It means in Indian languages 'earth-of-six-flowers,' but I do not see how to apply it to the poetical horse. The modern name of *Sepoy*, now of a foot-soldier, has been seriously derived from *seh-pai*, six-footed; for it is said to have formerly been the designation of a mounted man. Until lately, indeed, foot-soldiery have been scarcely taken into the estimate of the strength of Eastern armies. Nor were they in *Europe* generally much thought of two or three centuries ago. But I confess I have

<sup>2</sup> STANU, or ST'HANU, is a name of SIVA.

deemed this rather a forced derivation. I may have occasion to say another word or two on it in a future page.

In p. 419 Dr. C. resumes his speculation on the word in question; and a town named *Cavallo*, which other writers have attempted to derive from *Bukephalus*, is said to have been also called *Chalastra*. *Kalastra* brings us again to words of Sanskrit sound and meaning. *As-wa*, a horse, I shall lay no stress on.

“The termination *bria*, so common in this country,” (between *Thessalonica* and *Constantinople*) “answered, in the Thracian language, to the Celtic *dunum*.” p. 476. In my ignorance of Sanskrit I know not if *bria* or *bri*, in that language, has a meaning connected with hills or mountains, as *dunum* or *dun* appears to have, extensively. The termination is confessedly of no value. Hence perhaps *Cala-bria*, *Caledonia*. But I will first finish what I have to extract from, and observe on, Dr. CLARKE, and then endeavour to show how extensively *dun*, in the name of places, is connected with *hill*—from the *Ganges* to the *Po*, the *Thames*, and the *Frith of Forth*.

“Denuded mountains, called *Karowlan*. The rivers *Kuru-tchi*, *Mycena*, *Kalis*, and *Aksee*. The villages *Kallia-Gedari*, *Achooria*; *Gallipoli*, the ancient *Callipolis*; *Malgara*, a village, thence five hours further to a place called *Devili* or *Develi*.” pp. 429. 30. 31. 39. 56. 62. Who would not suppose this to be taken from an itinerary of *India*?

“A fountain still held sacred by the Greeks, and

called *Balculi*, which marks the spot formerly occupied by the church of the Virgin MARY." p. 518. The Virgin, with probably her divine infant; who in Sanskrit would be, as the infant KRISHNA is, called *Bala*; or, in composition, *Bal. Balculi*, or *Bal-kuli*, is a very probable name for an Indian village; although I do not immediately recollect one so named combinedly: either word, separately, is not uncommon.

"We visited the site of *Chalcedon*, and the rock where the light-house is situated, called the tower of LEANDER. The Turks call it *Kez Kalasi*." p. 519. "A village called *Hericler*," near "*Kannara*, another village." p. 548. *Chalcedon* may be *Kal-se-dun* or *Kalkidun*, for the substitution of the hard C or K, for the C soft, is found to be very common in many regions. So is the interchange of the sounds produced by c, ch, sh, and k. On which a word, perhaps, hereafter. *Heri-cler* reminds us of *Hericala*, a combined name of VISHNU and SIVA. If *Harikala*, of PARVATI and SIVA. *Kannara*, is the name of several well-known mythological caverns, and of existing places in Western *India*: and *Kalasi* weaves easily into the same web of nomenclature. Near *Persepolis* is a cave called *Kanarah* by KER PORTER. I. 571.

In Dr. CLARKE's third volume; or in what he inconveniently calls Part second, Section second, some names occur, which invite remark: — "*Tricala*, an ancient town and temple of *Thessaly*." In a late page, 265, we have seen the classical name of *Trikala*

applied to a mountain near *Parnassus*. The remarks there offered may suffice at present on this, and cognate Sanskrit, and Greek names and legends.

“ Three leagues eastward of *Alexandria*, on the sea-shore, are the ruins of very superb and extensive buildings. It is imagined these formed part of the city of *Taposiris*. Here are also, cut out of the solid rock, a number of places which have the appearance of baths.” 304. *Taposiri*, or, as I should prefer writing it, *Tapusri*, is a Sanskrit compound, applicable to a sacred place, to which such baths or cells would be a probable, not to say a necessary, adjunct. *Tapusri*, or *Tapasri*, means, I think, a place of pilgrimage; the sacred pilgrimage, or rather, perhaps, of *penance* or *austerity*.

In p. 426 we are told of the “ town of *Syra*, built upon the summit of a lofty hill, so remarkable for its conical form that it may be compared to a vast sugar-loaf covered with houses.” Such a hill is never viewed by a *Saiva* unmoved by such a noble type of the object of his adoration. The hill itself would indeed be such, as a *Linga*; and *Sri*, or holy, would be the appellation which he would bestow on it. *Syra* is but a trifling alteration in sound or spelling. “ This town was anciently called *Syros*.” The Hindu goddess *SRI* is in one case called *SRIS*; hence *CERES*, *Tapo-siris*, *Syros*. Here (at *Syra* or *Syros*) grows, and here almost exclusively in Greece, the pre-eminently beautiful and aspiring *Dianthus Arboreus*, surnamed  $\Delta\text{ΙΟ}\Sigma$  *ANTHOS*. It is, however, found elsewhere. Where? In *Seriphos*. The special locality of a sacred or beautiful flower would



suffice for the affixture of a name by a Hindu. He would call such a place *Sri-phol*. This word is, to our ear, aseuphonic as *Sriphos*—to mine, hating sibilants, more so; and I should have thought likewise so to the fastidious organs of the ancient Greeks.

“The Eleusinian women practised a dance about a well which was called *Callichorus*, and their dance was accompanied by songs in honor of CERES. These *songs of the well* are still sung in other parts of Greece as well as in *Syra*.” p. 430.

It was my intention to incorporate with this Head of my *Fragments*, or to interpolate, an article on “*Cones, Clefts, Fissures, Wells, IO, &c. Hindu mythi*,” as well as the other before mentioned on *Dun*; and, perhaps, some others not altogether irrelevant or unconnected with the various *Kali-cisms* of this Head. But—waving them for the present—proceed we to a continuation of our remarks on Dr. CLARKE’S Travels.

“In the Saronic Gulf, among the islands, is that of *Calaurea*.” p. 454. Here are described remains of temples in which we may fancy KALA to have been propitiated. It is to him, or to his terrific consort KALI, that human sacrifices were offered, and to whom self-immolation was acceptable. A temple of NEPTUNE is known to have existed at *Calaurea*, for DEMOSTHENES, as mentioned in p. 257, fled thither and swallowed poison. SIVA, or KALA, is the Hindu tridented, but the Greeks did not bestow on their more modern NEPTUNE all the *Sivaian* attributes. Among them is poison. See p. 263.

*Calaurea* is a very ancient name. CHANDLER

found among the ruins of the city and temple an inscription—"To the god and to the *Calaureans*," *Travels in Greece*, p. 212. Oxford, 1776. If Hindús wrote that inscription, it would probably run—"To MAHADEVA and to the *Sairas*."

"The tortoise, or testudo, is a common mythological symbol. Among the ruins of *Ægina*, the most ancient of Grecian ruins, are still found rude medals marked with the tortoise. These are the earliest of known coins." CLARKE, p. 605.

The tortoise is a very common mythological animal, or symbol, among Hindús. The second of VISHNU'S *avatara*, or descents, was in that form; of which abundance may be found in the pages and plates of the *Hin. Pan.* See also p. 268 preceding.

"In Greece the *Arbutus Andrachne* is called *Komaros*—in some places *Cuckoomari*: at *Constantinople* it is called *Koomaria*." 613. These names seem to be the same with the *Kumari* of Sanskrit legend. It is a name of PARVATI in her virgin character, as has been already noticed.

The inhabitants of *Peloponnesus* still retain the tender aversion from killing serpents, like the Hindús. 628.

In p. 647 mention is made of those "offerings to all the gods which were made by the ancient Greeks upon the summits of high mountains." A spot still the most appropriate to similar offerings by the Brahmans—to *Viswadēva*, "all the gods."

In *India* all gigantic works whose origin is lost in antiquity, are usually ascribed to the *Pandava*, or the *Pandús*; as we usually, giving our own plural

termination, style the five brothers, sons of PANDU. In Greece such works are similarly ascribed to the Cyclops. This similarity is brought to mind by Dr. C.'s remarks in p. 649. He thinks the taste for that kind of architecture, called by the Greeks Cyclopean, was cradled in the caves of India. And he combines Stonehenge, Elephanta, Memphis, the Pyramids, Persepolis, &c. in our minds, while discussing this point.

The *propylæa* of *Mycenæ*, given as the vignette to ch. xvi. surmounted by a triangular aperture, is very similar to the trilithal doorways so often seen to temples in Western India. The lions or tigers denote the Grecian work to be of the Sira-ian class; as does the column, or *stelé*. A lion is appropriate to PARVATI or DEVI. In one of her characters she is seen, full armed, in vigorous assault of a demon, mounted on a lion or tiger. One name applies to both animals, in several languages of India. In this character she is called VYAGRA-SAHI, meaning tiger or lion mounted. Her consort, KALA, like his brother HERCULES, is often seen clothed in, or sitting on, a lion's or a tiger's skin. "Near the mountain containing the cave of the Nemæan lion in *Peloponnesus*, is a town called *Calaverti*." 764. It is in *Attica* and *Ionis* that I expect, more especially, to find relics of Hinduism.

Terra cotta vases and implements, dug up in the neighbourhood of *Argos*, are described by Dr. C. p. 661. "Fig. 1. of his plate is evidently a *patera*; but for what particular use this vessel was designed by the Greeks, is not so conspicuous. *Pateras* are some-

times represented in the hands of female *Bacchantes*." So likewise in *India*; there called *patra*.

"The blood of victims was received in such vessels; and it is highly probable that their form was originally derived from the top part of the human skull, used by the Celtic tribes in drinking the blood of their enemies, and as a drinking-vessel. A *bumper*<sup>1</sup> in *Norway* is still called a *skool*. Upon the subject of *pateras*, GALE in his *Court of the Gentiles* has the following observations: 'The *Levite* having killed the victime, received the blood in a vessel, which MOSES, *Exod.* xxiv. 6, calls *Aganath*,' 661. This is found to be the same which the Latins called *patera*, used in a similar ceremony." Now AGANATH, or classically expanded ARGHANATHA, is a name of SIVA, the Hindu deity especially connected with the ceremonies in which the sacrificial utensils *argha* and *patra* are used; and to whom indeed the name of ARGHANATHA, or 'lord of the boat-shaped vessel,' is especially applicable. Few points, it is believed, would be found more strikingly similar in the Hindu, Greek, Keltic, and Latin names, usages, legends, &c. than those which are traceable in relationship with the *patra* and *argha*. In p. 263 preceding, without any advertence to the coincidences of this, mention is made in the note of 'the *patra*, or black blood-receiving-cup of KALI.' In Pl. v. of this book, l. F. Nos. 17. 18. Hindu *patra* are represented, in common with divers mystical things, taken from Pl. 2, and 86. of the *Hin. Pan.*: and in p. 393.<sup>2</sup> of that book

<sup>1</sup> *Au bon père* ?

<sup>2</sup> And in pp. 387 to 390.



will be found, more appropriately than here, where such matters can be only glanced at, some speculations; sufficient, perhaps, on the 'boat-shaped' *pa-tra*, and on the 'Lord of the boat-shaped vessel'—*ARGHA-NATHA*—so similar in sound and legends to the heroes of the golden fleece.

“The *Lectisternum*, or the custom of giving a supper in a temple to the gods, may have originated in the funeral feasts at tombs.” 665. This was commonly monthly among the ancient Greeks; as the similar custom of *Sradha*, or observance of funereal obsequies, still is among the feeders of Brahmans. In the H.P. much is said on the copious subject of *Sradha*. Its ceremonies are highly important, in a priestly view—feasting being essential. For although the clergy, with whom we westerns associate in these intellectual days, care as little about the vulgar operations of eating and drinking as their neighbours; the creature-comforts were conspicuously prominent in the sacerdotal doings of early days, throughout the uncivilized world: and, indeed, are still too much so in a less restricted purview. An allusion to the Hindu ceremony of *Sradha* occurs in p. 179 preceding. This custom of feasting at funerals existed in the days of HOMER, and still exists in nations descended from the Kelts—including *Ireland, Scotland, England, &c.*; and, like the Hindu months'-minds, &c. are not out of usage. Dr. CLARKE decides the custom to be of much earlier date than any thing purely Grecian; and asks, “whence the custom originated?” May we not answer, from *India*—where it still exists in all its masticatory vigour; under, as far as I can com-

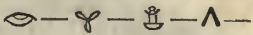

pare them, the same ceremonials which the learned traveller describes to have been in old times so extensively existing elsewhere.

“ PLUTARCH believed (THEMIST. 87) that the fabled contest between NEPTUNE and MINERVA for *Attica*, was an allusion to the efforts made by the ancient kings of the country to withdraw their subjects from a seafaring life towards agricultural occupations.” 765—“ the fables transmitted from one generation to another concerning the contests between NEPTUNE and JUNO for the *country*, as between NEPTUNE and MINERVA for the *name*, of *Attica*, may be regarded as so many records of those physical revolutions which gave birth to those fertile regions; when the waters of the sea slowly retired from the land; or, according to the language of poetry and fable, were said to have *reluctantly* abandoned the plains of *Greece*.”<sup>1</sup> 684.

“ Near *Eleusis* are two streams of salt water, called *Rheti* by PAUSANIAS.” 779. A Hindu poet would have called these *Rheti-khond*—bitter tears flowing from the faithful RHETI, mourning her severance from her KAMA. Several *Koonda* or pools in *India* have such origin, of which something may be said hereafter. Possibly something of the same sort might be traced in the fables of *Greece*; for


<sup>1</sup> These passages are extracted here, as being in regular continuation of what we have to take from Dr. CLARKE. It is intended, in a future page, to refer to them, and to offer parallel poetical legends, and geographical facts, in Hindu regions. This applies partly also to the next passage, and to several following pages.


there is a good deal of mysticism connected with the spot and its history, beyond its mere contiguity to that grand magazine, *Eleusis*. But it is curious that CUPID, the same with the Hindu KAMA, is not once mentioned by HOMER, though so many occasions invited it. Nor—and this is curious too—is his twin-brother KAMA mentioned in the older of the Hindu sacred or poetical authors. The popular CUPID and KAMA seem creations of a later day. Neither does HESIOD mention CUPID. A few remarks on these, and other important omissions, may occupy a future page.

In continuation of what I have to offer from Dr. CLARKE'S instructive volumes, and on such passages, we turn to the famed obelisk of ON at *Heliopolis*—"the only great work of antiquity now remaining in all the land of *Goshen*." On this pillar are seen many hieroglyphics; unknown, as regards Egyptian and Grecian research, but which are still in current repute and usage in *India*, where their meanings or allusions are pretended to be understood. Among such are these — and perhaps . These figures are given, to suit a future, as well as the present, purpose, in Pl. v. of this Vol.—wherein they are thus distinguished—Nos. 5. 6. 10. 14. of the marginal line F—1 of line G, and 12 of line A.<sup>1</sup>

<sup>1</sup> Please to observe, that, where not otherwise indicated, Pl. v. is to be understood as referred to in these pages, though, in avoidance of repetition, not expressed. Where the line A, or B, or C, &c. are not expressed, the line *last*

I will first touch, and afterwards descant more largely, on that last given and referred to A. 12. This, I must confess, I do not at this moment recognize so pointedly as a Hindu symbol, as, from its extensive prevalence among other ancient people, I had expected. Besides the above, the obelisk of ON bears other things, such as circles, crescents, serpents, a goose, &c Hinduisms that I shall not stop to notice farther.

The first of the above  F. 5, 6. is common in several forms and positions, on both Egyptian and Hindu monuments and subjects. Among the several scores of "Sectarial marks or symbols" given in the 2d Pl. of the *Hin. Pan.* is this, variously diversified—as it is also in 4 to 8 of line F of Pl. v. before us. It marks perhaps lunar phases, and other matters referring to the sol-lunar pair KALA and KALI, whose emblems or symbols cross our eye and path, turn them whithersoever we may.

Of triple hieroglyphics there is no end.  on the obelisk of ON, F 10, may in *Egypt* be supposed the triple leaf of the lotos; as it may also in *India*: for that lovely and triple-tinted<sup>1</sup> plant is equally the

expressed is to be understood. Reference to the *lines* A, B, C, &c. is in upright capitals—to *figures* A, B, C, &c. in sloping capitals.

<sup>1</sup> In *India*, loti are white, blue, and red; for which mystical variety many beautifully poetical legends exist; some of them, like the origin of the crimson rose of VENUS, not to be explained—

“Trickling from that delicious wound,  
Three crimson drops bedew'd the ground.”

JOH. SEC. *Bas;*



subject of poets and mythologians of either country. With both, one in three, and three in one, are alike

KAMA is fabled to have been first seen floating down the *Ganges*, on a lotos leaf. The *Kamalatu* is a delicious flower, by whose rosy blossoms the heaven of INDRA is perfumed. It is the *Ipomæa*. It means the “granter of desire”—“the consummator of wishes”—and is trivially called “Love’s-creeper.”

The fable of the white lotos of the N. of *India* having been dyed red (the red lotos is not seen in the S.) by a drop of SIVA’S blood, which fell from heaven when that ardent, angry deity was wounded by KAMA, is another of the Puranic legends alluded to. SIVA, by a scintillation from his central eye, reduced to ashes, or rather to an incorporeal *essence*, the mischievous archer: referring, as is said, to the progressive purification of the passion; from grossness to refinement. KAMA, a name implying *passion* or *desire*, is hence called ANANGA, the bodyless—or incorporeal. SHAKSPEARE could not have heard of these KAMA-ic fables; and yet we read of them in his incomparable extravaganza the *Midsummer-Night’s Dream* OBERON’S beautiful speech to PUCK—so complimentary to “the fair vestal throned by the west,” at whom the western KAMA took his aim,

“And loosed his *love-shaft* smartly from his bow,  
As it should pierce a hundred thousand hearts”—  
is too long to quote;

“Yet mark’d I where the bolt of CUPID fell:  
It fell upon a little western flower,  
Before milk-white, now purple with love’s wound.  
—Fetch me that flower—

—and be thou here again,

Ere the Leviathan can swim a league.

—But who comes here?—I am invisible.”

What a pretty little volume one might fill with *Kamaiana*! the sayings and doings, the aims and ends, of “Him of the flowery bow—who lovest RETI—who springs from the heart—of him, by whom BRAHMA, VISHNU, SIVA, INDRA, are filled

favorite mysticisms. In *India* it is moreover a mystical compound, of which  $\emptyset$  is the fount, or unity, and is the **IO**ni. See *fig. A*—not *line A*—of Pl. v. The triune type is in Sanskrit styled *trIO*ni—a mystical triunity—(read the *i* as in Italian)—of which, and its fount, and the *pedma*, or lotos, and the goddess **PEDMA**, legends and fables, and mysteries, so abound, that a volume like this might soon be filled therewith. **KAMALA** and **PEDMA** are goddesses named after the *gem* of beauty, the lotos; and in a hundred ways bear allusion to it. Possibly the “triple leaf” of the poetical *shamrock*, and other *trifolia* of *Britain*—(in Sanskrit *trifola*)—may be hither, or hence, traced. If I have space to allow of much dilatation, this topic must be resumed—here just noting that **St. PATRICK**, in his conversion of the Emeralders, illustrated his doctrine by exhibiting the one-stalked-triple-leafed shamrock. With that lively people such an illustration was more likely to make an impression, than more recondite logic.

Of the next, 14 of line F, from the **ON**-ian obelisk, I may almost say the same, as to Brahmanic copiousness—a volume might be filled with its details. It is a *Linga*  $\square$  in an *Argha*  $\cup$  surmounted by sol lunarian, or *Kalic*, or bisexual symbols  $\cup$  **O**—or  $\cup$ . To show its immediate Hinduism, its

with rapture”—as is at some length detailed in the conclusion of the *Hin. Pan.* It is in *India* that

“Every flower has some romantic tale  
Linked with its sweetness.”

next No., 15 of F, is a rude representation or type of the rudely shaped JAGANATH, taken from Vol. VIII. of *Asiatic Researches*, p. 62, 8vo ed. I have several plaster figures now before me of JAGANATH, made on the spot, at *Puri*, which in their outline exhibit at a little distance a form like 15 of F.

This  $\square$  obeliscal form is, equally with the pyramidal  $\Delta$ , SIVA or KALA. Every thing obeliscal or pyramidal, or spiracular, or erect, as I too often have occasion to repeat, are his emblems—or is HE, or NAT'H. NAT'HA in an *Argha*, or *boat-shaped* vessel, form a combination of vast profundity. As given above from the obelisk of ON, and in Pl. v. 14, 15 of F, the component parts, or elementals, are  $\cup \square \cup \bigcirc$ —deep, in their separate potencies—wonderful in their combination. Ill would one volume serve to develope and explain them. One hint here may suffice. In this ARGHANAT'HA, or “Lord of the boat-shaped vessel”—NAT'HA is a generic name for *lord* or *deity*—have been recognized the name and origin of all that has been said and sung of the *Argha-naut-ic* expedition to *Colchis*—(that is, say some, *Kalki*)—and all that thereon hinge, of mythology, chronology, history, fable, and fact. To these a page or two is devoted in the *Hin. Pan.* A simple type of the Hindu ARGANAT'HA may be thus given  $\downarrow$ —a *linga* in an *argha*—the one a boat; the *linga* the mast—inverted  $\uparrow$ —varied  $\Psi$  the *trisula* of KALA, the Hindu NEPTUNE—combined  $\Psi$  the *caduceus* of MERCURY or TAUT, whose symbol or initial is  $\mathbf{T}$ , little else than another form of  $\uparrow$ , the inverted *argha-linga*. The

eye cast over the low and high numbers of line A, and along line B, will discern into what a variety of compounds—each fertile in historical allusions—such elementals branch. Farther including, among others, several of lines E and F—if not, in fact, every subject of our copious Plate v.—so intermingled and comprehensive are mythological mysteria.

This beautiful monolithal obelisk of *ON*—or, as some may think, of *OM*—rears itself, about 65 feet, out of a vast sheet of water. “So stood the column which adorns the world” when Dr. CLARKE saw it. His plate—in Vol. v. p. 143, 8vo edit.—is the only one before me of this fine subject. NORDEN, and SHAW, have engraved it, but inaccurately. Now *SIVA*—obeliscal *SIVA*, being Fire, and *VISHNU* Water—here is another copious volume-filling source and series of allusion and profundity—here are the elementals of all that your Plutonists and Vulcanists have written or fancied. The sea—or any expanse of water, is an *argha*—and *NAT’HA* erect in it, is  $\perp$ . Or here is *pyr*-amidal fire  $\Delta$ —it always assumes that ascending form—and the descending aqueous element  $\nabla$ , or *VISHNU*—in combination, or union, or junction,  $\Sigma$ . Union, or junction, or *sangam*, are with Hindús most mysterious: of these *lingi*, profoundly so: and so widely, as to have reached, through *Egypt*, *Greece*, and *Rome*, to *England*; where this, among our sapient Freemasons,  $\star$  is “the Light shining in darkness—and the darkness comprehendeth it not.”

What I offer here is intended as introductory to my proposed explanations of Plate v. Meanwhile I



cannot help interpolating the remark, that if almost every one of the hundred, and upwards, of subjects therein crowded, would, in itself, furnish matter for half a volume of, not I think unprofitable, discussion, is it not (or is it?) to be regretted that such subjects should not be elucidated while yet they may, by examination and exact copies of what still remain of antiquity in *Egypt* and *India*? Such things must be historical. They carry us back to the time, not merely of the *Arghanat'h*-ic expedition, but to the times and places of the PHARAONS, the predecessors of SOLOMON—to the days of JOSEPH, of MOSES, and ABRAHAM—to the sayings and doings, and thoughts and feelings, of those who

“ — hob-a-nob'd with PHARAOH—glass to glass—  
Or dropp'd a half-penny in HOMER's hat—  
Or doff'd their own, to let Queen DIDO pass.”

Such “imperishable types of evanescence” should not be allowed any longer to “play dummy.” The necessity is ceasing, if it have not ceased.

If, happily, the munificent and really noble<sup>1</sup> Lord who has lately and laudably devoted so much time, talent, and wealth, to the illustration of Mexican antiquities, had directed them to the developement of those of *India* and *Egypt*, what a rich return might they have yielded!—Can the things of *Mexico* yield much? Whatever one may wish, one may allowably fear not. And it may also be feared that no other such laudable direction of the abundance of those “who stand high,” may be witnessed in our time.

<sup>1</sup> KINGSBOROUGH, it is understood—albeit his name is not given in his magnificent work.

If comparatively barren, *Mexico* hath yielded matter for some hundreds of plates and seven volumes "*Kraken folio*," what may be done with the truly fertile regions of *Egypt* and *India*? Certainly much beyond the reach of individuals to collect or produce. National efforts would be well directed to the conservation by the pencil, graver, and pen, of what yet remain. What masses have perished! If *France* and *England* would unite in such an amicable exploration of those inviting fields; or separately send the successors of their DENONS, CHAMPOLLIONS, YOUNGS, CLARKES, and other lost worthies; what rich harvests might yet be reaped! We have already discovered a key ♀, at least, to the hieroglyphics of *Egypt*—and therefore, if not to all, to much of "the learning of the Egyptians;" and possess still more of the means for the exhibition of all that *India* has in reserve.

To return, briefly, to the beautiful obelisk of *ON*, or *O'M*, or of the Sun—or of "that still greater LIGHT"—as its pious authors probably intended: It is said there were formerly three, and that two of them were removed to *Rome*. They stood before the vestibule of the grand temple, called in Scripture "*Bethshemesh*, that is in the land of *Egypt*," JER. xliii. 13; rendered by the LXXII 'ΗΛΙΟΥΠÓΛΕΩΣ, the city of the Sun, as is also the name of *ON*. "And PHARAOH gave JOSEPH to wife ASENATH, the daughter of POTIPHERAH, priest of *ON*." *Gen.* xli. 45. *Asi-nath* is Sanskrit as well as Hebrew. Of POTIPHERA,<sup>1</sup> or POTIPHAR, or PHRE, or ΦΟΡΕΙ,

<sup>1</sup> In Sanskrit *Pati-phaera* ?

slight mention is made in a recent page, 208. And, as touching *Beth-shemes*, it is rather the *house* or *temple*, than the *city* of the Sun—בֵּית שֶׁמֶשׁ in the original text—so in Arabic بيت الشمس or شمس. Some travellers write this solar termination *schemps* and *shemps*: but whether it be شمش or شمس *shemsh* or *shems*, there is no authority in either Hebrew or Arabic for the *p*; and with us the *c* is worse than useless.

———— Hereabout also was the famed well of *Matarea*, with which history and superstition have been closely connected. The latter relates, in the Hindu style, how, in the flight to *Egypt*, the Virgin here thirsted and rested; and out sprung the grateful fluid. The modern Egyptians call it, as of old, “the fountain of the Sun” — of “that greater LIGHT,” perhaps—*ain è shems* عين الشمس. They gather much, even now, from the resort hither of pious Christian pilgrims. The water of this healing fount is described as miraculously delicious as well as salubrious. “Faith—dear faith” will alter the operation even of the senses. Here is still shown a sycamore tree, which opened to receive and secrete the holy fugitives from the persecution of HEROD.

I have prepared an article — a *Fragment* — on *Holy Wells, Cleft Trees*, and similar superstitions, still extant, and of old existing, in *India* and *England*, and hope to find room for it; and that it will be somewhat curious. It could easily be expanded to a volume. But let us return to the *I-ON-I-an* obelisk.

This figure † we have seen is on it. A circle, in every mythological language, is a symbol of eternity—and hence of *The ETERNAL*—having equally no beginning nor end, &c profundities. And the cross, in various forms, was a mystical figure long anterior to Christianity, in many and distant parts of the world; of which some instances will be given: see, meanwhile, *fig. D* (not *line D*) of Pl. v. We may hence see why a monogram, comprehending both, should be venerated by many and distant mythologers and polytheists.

The speculations on the *crux ansata* connect themselves closely with this compound; whether in the form of † or of †, or †, or perhaps of † or †. Kind reader, please to open the doubled Plate v. and cast your eye along the upper line A. It contains a variety of those forms, deduced from their supposed elements in the early Nos. of that line. In an earlier page, 133, we have seen No. 8. †, the globe and cross of our Coronation ceremonies, in which the  $\Delta$  *Linga*, also—3 of G—has been recognized, though less pointedly.

ISIS has declared that she “is all that was, or is, or will be—and that her veil no mortal had been able to remove.” She is not so positively prophetic. The inquisitive ingenuity of our day threatens her with exposure. The farther light that may be thrown on her darkened mysteries by the (smoking, but scarcely) living torch of Hindu mythology, promises much. This conceit is dimly prefigured in our Frontispiece.

In Volume V. 8vo. ed. of that most accomplished



of travellers, Dr. CLARKE, are many ingenious speculations on the obelisk of ON—his own and compiled. A few of them, as bearing on what I have here and elsewhere to offer on some of its characters, I will now notice, as briefly as I may.

JAMBlichus thinks the *crux ansata* was the name of the Divine Being. <sup>1</sup> SOZOMEN, and other Christian writers, conceive the whole figure, or at least the cross, to be expressive of “the life to come—” deriving this opinion from the explanation given of it by heathen converts who understood the hieroglyphics. Sometimes it is represented by a cross fastened to a circle ♀ —sometimes with the letter T surmounted by a circle ♀. By the circle, says KIRCHER, is to be understood the Creator and Preserver of the world; as the wisdom derived from Him which directs and governs it, is signified by the +T, the monogram, as he farther considers, of MERCURY, THOTH, or ΦT, *Ptha*. “It is very extraordinary,” says SHAW, who has collected almost every information on this subject, “that this *crux ansata* should be so often seen in their symbolical writings, either alone or held in the hands, or suspended over the necks, of their deities. Beetles, and such other sacred animals and symbols, as were bored through, and intended for amulets, had this figure impressed on them.” SHAW farther considers it to be the same with the “Ineffable image of Eternity” mentioned by SUIDAS.

JABLONSKI deemed this figure, the *cr. an.* “nihil

<sup>1</sup> I do not refer to the passages—in avoidance of the apparent affectation of unpossessed erudition—an appearance not always avoidable.

aliud esse quam *phallum*," &c. The women of *Naples* wear an ear-pendant of an equivocal shape and name,<sup>1</sup> bearing allusion to a *key*. And the original of this much-discussed type is supposed to have been a *key* in the shape of a cross or T. But why should such equivocal allusions be attached to it? ATHENÆUS has an observation where the T is deemed *obscene*. A key of this shape, fastened, or appended conveniently, to a ring †—and such is found on ancient and modern subjects—might seem to form a reasonable origin. The more simple form might be still more convenient for a key; and it does appear oftenest in the hands of Egyptian statues, and among their hieroglyphics.

Dr. C. reasonably considers that every Egyptian monogram had its archetype in some animal, or instrument in common use,<sup>2</sup> and that the original of the *crux ansata* was a *key*. Hence, he thinks, the

<sup>1</sup> The shape may pass—the name *chi-avare* is a metaphorical verb in their language. The initial hard gives our *key*. The commonest name in *India* of a key is *chavé*, the initial sound soft.

<sup>2</sup> Thus the Bishop of CLOGHER:—"As to the *crux ansata*, which hath so puzzled the learned world, &c., it is no more than a *setting-stick* for planting roots and large seeds." *Or. of Hierogl.* And thus was I, while pondering on these matters, amused by seeing in the hands of the conservators of the city of *London*, vulgarly called *Turncocks*, an implement almost exactly resembling this classical concern of antiquity. It is the most convenient form that the tool can assume in the hand of that class of men, in their round of daily exercise, on the banks of the *Thames*, of their useful occupation. And so




allegorical allusions to a *key* in our Scriptures :—referring to a *future state of existence*.

But if a *key* be in itself a plain useful thing, as is hinted in the last note, it may, in its variety of forms, and in the vagueness and figurativeness of language, and in the proneness of unassisted man to find mysteries and admire them as profundities, easily become a mythos : and if it assume the form of a cross, such is almost a necessary sequence. It is well known that the supposed mystery of the Cross is not merely modern. Its frequent recurrence among the hieroglyphics of *Egypt* excited the early curiosity of Christians. Converted heathens explained, as has been hinted, that it signified “the Life to come.” In connexion with the **O** — itself a profundity among both heathens and Christians—(see p. 257. preceding)—we find it the *crux ansata*, ☩. This, as we have seen, KIRCHER says is a monogram of **ΦΤ**, ΠΤΗΑ, or MERCURY, “the conductor of souls” —referring immediately to “a state of existence after death,” or “the life to come.”

We have seen in an earlier page—229—what use a superstitious race can make of texts of Scripture, in

it was, probably, in the hand of an equally useful class, who had charge of the *Nilometers*, and other matters connected with the rise and distribution of the waters of *Egypt*. Our *turncocks* call their tool a *key*; and so, perhaps, did the *turncocks* of the banks of the *Nile*, &c. One of ours lost, and dug up finely incrustated, two hundred years hence, may sadly puzzle the *antiquarians* of the day of discovery.

the explication of a figurative *key*. That of ISAIAH, xxii. 22, "The key of the house of DAVID will I lay upon his shoulder," admits also of perversion. In *Rev.* xx. 1. an angel bears the "key of the bottomless pit," which the perverters of MATT. xvi. 19. give to their pontifical PETER. In the sublime prophecy of the second Advent of the MESSIAH "the keys of hell and death" are displayed, *Rev.* i. 18.

"From the time of RUFFIUS, of SOCRATES, and of SOZOMEN," Dr. C. continues, "this triple hieroglyphic, the *crux ansata*, has occasionally exercised the ingenuity of the most learned scholars. The jewel of the Royal Arch among Freemasons, is expressed in this manner  —a sign consisting of three *taus* joined by their feet at right angles, thus completing the monogram of THOTH, or TAAUT, the symbolical and mystical name of *hidden wisdom*, and of the Supreme Being, among the ancient Egyptians; the ΘΕΟΣ of the Greeks. 'Numen illud'—says JABLONSKI (*Pan. Ægypt.* iii. 170) 'erat ipse PHTHAS, VULCANUS Ægyptiorum, Spiritus Infinitus, *Rerum* OMNIUM CREATOR et CONSERVATOR, ipsorumque Deorum pater ac princeps.' "It is amusing," Dr. C. continues, "to trace the various modifications in which this type of *hidden wisdom* is expressed. Sometimes as the sun in the lower hemisphere (see JABL. i. 235.) it appears in hieroglyphics under this sign . At other times it was written thus : and hence we plainly<sup>1</sup> see

<sup>1</sup> It may be allowed to Dr. C., in his just confidence in his own powers, to write thus—in this passage and in that quoted



what is meant by an ancient *patera* with a knob in the bottom of it. The other principal varieties were  $\text{♀}$   $\text{T}$  +  $\text{⚡}$   $\text{⚡}$ . Upon Greek medals we find the last monogram written thus,  $\text{⚡}$ .”

As bearing on the subject of some preceding, and probably on some future, pages of this book, I must indulge here in another extract from Dr. CLARKE'S instructive *Travels*. In the Appendix to his 3rd Vol. 4to ed., remarking on the discovery by Colonel CAPPER of the existence of ancient pagan superstitions on *Mount Libanus*, he notices “the numerous instances of popular pagan superstitions retained in the Greek and Roman churches; and as in our reformed religion a part of the Liturgy of the Romish Church has been preserved, so it may be said that certain external forms, and even of the prayers in use among the heathen, are still retained.” 808. “A Roman Catholic prostrating himself before a wooden crucifix, or a member of the Greek Church making the sign of the cross, will not readily admit that the figure of a cross was used as a symbol of resurrection from the dead long before the sufferings of our SAVIOUR.” *Ib.* Dr. C. quotes and refers to authorities in respect to the vilifying comparison of the “death and resurrection of our SAVIOUR with the annual lamentations for the loss, and joy for the

in another page; but it would be unbecoming in me. In truth, although such cryptic matters may seem plain in the zeal of inquiry and investigation, cooler readers may be disposed to doubt of their plainness and clearness. Even after all the pains bestowed on their elucidation, I fear the meed of plainness may be still withheld.

supposed resuscitation, of ADONIS: which latter, although afterwards the foundation of detestable and degrading superstition, originally typified nothing more than the vicissitude of winter and summer—(MACROB. *Saturn.* lib. I. c. 21.)—the seeming *death* and *revival* of nature; whence a doubtful hope was occasionally excited of the soul's existence in a future state."

"This expectation so naturally results from the contemplation of such phenomena, that traces of it may be discovered among the most barbarous nations. Some glimmering therefore of a brighter Light, which was afterwards fully manifested by the GOSPEL, must naturally have occasioned indistinct traces of similitude between the heathen mythology and the Christian dispensation. It was owing to such coincidence that St. PAUL proclaimed to the Athenians, "That GOD, whom ye ignorantly worship, HIM declare I unto you." In viewing these occasional resemblances, whether or not we be permitted to investigate their causes, the fact of their existence is indisputable. No one duly considering the solemnities observed at *Easter* by the ancient Saxons prior to the introduction of Christianity, or viewing at this day the ceremony of the Greek Church, particularly that of *Moscow*, when the priests, as described in Vol. I. of the author's *Travels*, are occupied in searching for the body of the MESSIAH, previous to a declaration which ushers in the festivities of a whole empire, but must call to mind the circumstance related by GREGORY NAZIANZEN, of the manner in which pagan rites were made subservient to the

advancement of the Christian faith—(*Orat. de Vitâ GREG. THAUM. III. 574.*)—as well as the remarkable fact—(*vid. JUL. FIRMIC. de Err. Prof. Relig.*)—that on a certain night in the same season of the year the heathens similarly laid an image in their temples; and after numbering their lamentations according to the beads upon a string, thus ended the appointed days of privation and sorrow; that then light was brought in, and the high-priest delivered an expression, similar in its import, of resuscitation, and deliverance from grief. In tracing such resemblances, the celebrated MIDDLETON, writing from Rome, observes, “We see the people worshipping at this day, in the same temples, at the same altars—sometimes the same images, and always with the same ceremonies—as the old Romans.”<sup>1</sup> 810.

<sup>1</sup> In connexion with the preceding extract, it may be noted that our *Candlemas* has much puzzled western antiquaries. Our Church is, indeed, happily purified of such superstitions as have been just mentioned: tracing them back, we stumble on Popes blessing the candles with which the pious illumine certain ceremonies, adverting, they say, to “a Light to lighten the Gentiles:” we find certain similar lustrations, and other points in common with them and their predecessors, that may be compared without irreverence. Farther back we arrive at striking coincidences in the seekings of PROSERPINE for her lost daughter CERES, and in those mysteries may fancy the source of such modern observances. But we may go still farther—from *Greece*, as usual, to *Egypt* and *India*. Hindús have ceremonial lights, and losses and seekings, though I cannot describe them particularly, marking a community of legend. Lights were, indeed, and are, common to many ancient and existing ceremonies of people,

In page 97, 98 preceding, are a quotation and some remarks and references connected with ASTAROTH, ASTARTE, EOSTRE *Easter*, &c., with which the following is immediately connected, and from which it seems to have been disjoined.

“Nothing,” continues Dr. C., “tends more to elucidate and simplify heathen mythology than constantly bearing in recollection the identity of all those pagan idols which were distinguished by the several names of ASTARTE, ASTAROTH, ASHTAROTH, ASTHOREH, ASTARA, ÆSTAR. To which may be added other less familiar appellations of the same Phœnician goddess, viz. : ATERGATIS, JUNO, ISIS, HECATE, PROSERPINE, CERES, DIANA, EUROPA (CIC. de *Nat. Deor.* lib. iii.) VENUS, URANIA, DERCETIS (OVID, *Met.* lib. iv.) and LUNA. The Arabians call her ALILAT, and still preserve their *Aliluia*. Among the Chaldeans she was called MILITTA. It was from the Phœnicians and Canaanites that the Israelites learned this worship. “The children gathered wood, and the fathers kindled the fire, and the women their dough, to make cakes to the queen of heaven.” JEREMIAH,

whose religion was, or is, chiefly ceremonial. Such are still found in considerable variety in *India*. The Chinese burn holy tapers before, and on, several of their deities and altars; and one of their great festivals is that of Lanthorns.

BRAND (*Pop. Ant. pref.*) says that “Papal *Rome* has borrowed her rites, notions and ceremonies from ancient *Rome*—the greater number of the flaunting externals which *Infalibility* has adopted as feathers to adorn the triple cap, have been stolen out of the wings of the dying eagle.”



vii. 8. The Canaanites and Phœnicians called the moon ASHTEROTH, ASTARTE, BAALTIS. LUCIAN expressly says that ASTARTE, that is to say the VENUS of *Libanus*, or queen of heaven, was the Moon: and HERODOTUS, lib. v., calls ASTARTE, ASTROARKI, Ἀστροάρκη; as it is said by HERODIAN that the Carthaginians did; who affirmed her to be the same with the Moon. This deity was worshipped by the Philistines in the shape of a fish. LUCIAN (*Dea Syria*) saw the image in *Phœnicia*, the upper part resembling a woman, the lower a fish. And to this HORACE has been supposed to allude in the following line:—

“ Desinit in piscem mulier formosa superne.”

A comment on the preceding extract would lead us into the depths of Hindu mythology. PARVATI, under her various names and characters, might be traced throughout. But I will here add only one coincident observation—that as in a corresponding tripartite character we find the same many-named Grecian goddess, DIANA on earth, LUNA in heaven, and PROSERPINE in hell, so we find the same myrionomous goddess of *India*, in those several regions, appropriately named BHUDEVI, SWER-DEVI, and PATALA-DEVI—goddess of Earth, of Heaven, of Hell. HECATE or DIANA *triformis*, is own sister to a Hindu *trimurti*—of exactly the same triple, tergeminaic, meaning. EUSEBIUS makes HECATE speak thus:—“ I am called three-fold in my nature—my symbols are three—I bear three similitudes—Earth, Air, Fire.” A Brahman would make, and

many have made, DEVI speak exactly so — the mysterious trisyllabic vocable, *Bhur-bhuva-swer*, may be called identical with the similitudes of the triple HECATE of EUSEBIUS.

I shall here take occasion to notice that the reverential appellative of *deva*, in Southern *India* pronounced *deo*, in strictness meaning a deity or divine person, is not always so restricted. In another place (*Asiatic Researches*, VII. art. 14.) I have shown how that appellation is given to a living person. He, it is true, is called “the hereditary living deity;” and is considered such, as being an incarnation of GANESA. When I visited him in 1800, in company with my noble friends, Marshal Lord BERESFORD and Lord GEORGE BERESFORD, the incarnation was in the person of GABAJI *deva* (or *deo*, as the Mahrattas currently and vulgarly call him)—but all his sons bore also the final patronymic. So on Greek monuments the equivalent ΔΙΟΣ is given to mere mortals; and DIVVS on Roman.

How closely cognate therefore seem the Sanskrit, Greek, and Roman terms, in sound and sense—*Deva*, *Deo*, *Dea*, ΔΙΟΣ, ΘΕΟΣ, *Divus*, *Devi*, *Deus*, &c. I suspect that a scholar might discover mysteries in the form of Θ and θ, as well as in the Φ and Ψ and Ω, among the wildnesses of Hindu fable—of which something is intended to be offered explanatory of Pl. v. The θ is the junction of two cones, or *Lingi*: separately an emblem of SIVA, the deity of death; joined, the hieroglyphic of his dark consort (∩) the IOni. With the Greeks the θ is seen singly where a

sense of death is meant to be indicated: the initial of *θανων*.

If Dr. CLARKE<sup>1</sup> were to turn his well-stored mind to a consideration of Hindu literature, including, of course, their mythology—for in that cumbrous garb half their literature is disguised, and to which more than half their poetical allusions tend—including also the myths fancied to exist in the Sanskrit alphabet, and in numbers—comparing them with similar mysticisms that would occur to him among the Hebrews, ancient Greeks, and Christians, he would elicit many striking coincidences—curious and interesting to those who amuse themselves in such innocent, and not useless, recreations.

We may be assured that not one Egyptian or Hindu hieroglyphic, or sectarial mark or symbol—be it ever so complicated or monstrous—was without its meaning or allusion—historical, mythological, religious—or in some bearing or other. Not even a line or a dot—simple or compound—straight or wavy—was meaningless. The position was also of import. And if any important truths or matters be cut or written, in such wise, on such stones, metals, papyri—and, who would laboriously so cut subjects of no moment?—they surely deserve developement.

<sup>1</sup> This passage, and most of what precedes and follows on this immediate topic, was written soon after the appearance of the volumes of this amiable and accomplished traveller. It does not, alas! now apply—to *him*. I esteemed his loss to his University—and not, of course, so restricted—the greatest it has sustained within my knowlege and recollection.

The meanings, if dead in *Egypt*, live in *India*. May we not hence marvel at the indifference shown at the attempts to unravel the tangled clue of Hindu mythology?—the mythology, or religion modified, of half, or more, of the whole world.

I have a few—I hope but a few—lines to add on another subject, that will, I think, on investigation, prove common to Egyptian and Hindu hieroglyphics—the *Hieralpha*. It assumes this form  $\Delta$ :—and appears to be compounded of the mysterious Greek letters  $\Delta \Delta \Delta$ . This curious monogram PLUTARCH, KIRCHER, and others, think alludes to the initials of *Agatho-Dæmon*. (They do not include the  $\Delta$ ). An *Ibis*, in a particular attitude, is fancied to be represented by them. An *Ibis*-like bird is equally sacred with Hindús. As all things pyramidal are, with that symbolizing race, emblems of the phlegrean SIVA, those letters, probably before they became Greek on the shores of the *Mediterranean*, were so symbolical on the banks of the *Ganges* and the *Nile*—in the depths and deserts of *India* and *Egypt*.

The monogram in question is seen on Egyptian monuments—held by gods or men, demigods or kings. Considering it as *Sivaic* or *Lingaic*, a trifling elongation of one limb—be it accidental or mysterious—will produce it from the ordinary *Lingaic* form. Kind reader, open again the double Plate v, and cast your eye along lines D and E, and you will see the elements of this monogram, as well as the figure itself, in its elongation; and inverted: on which, as a *Lingaic* subject, I will here say no more.



But taking it out of that very comprehensive line, it may refer to another classification of Hindu legends. One of the three RAMAS holds a plow, shaped like the symbol in question. KIRCHER has been ridiculed by some antiquaries for suggesting that the subject seen in the hands of Egyptian idols, may have been intended for a plow; while they admit the first Greek letter to be in form like the Theban plow. It is not unreasonable to consider this useful implement an object of high respect by the earliest of cultivators. The introducers of it, in the simplicity of their ready devotions, may have been deemed gods or demigods; and to have had it dedicated to them, and placed in their hands as a suitable sceptre or attribute. We are told that the Emperor of *China* still holds the plow.

“Ye generous Britons! venerate the plow!”—

sings THOMSON;—but I fear me that, in this particular, your looms, and your keels, and your steamings, have materially abated such generosity and veneration.

One of the three RAMAS was, it seems, eminently agricultural—and the plow is his attribute or sceptre. In some cases he holds also a domestic implement, called *musal*. It is merely a large pestle for beating rice out of its husks. He is hence named MUSALI: and HALADHARA, or *plow-bearer*, and HALAYUDHA, *plow-armed*. This was BALA-RAMA. See Pl. 51. and p. 194 of HP. for many particulars of the three RAMAS. The important implement, *hala*, the plow, borne by the classical figure there repre-

sented and described, is given in miniature, 4 of D. I confess it does not much resemble its neighbour the Hieralpa. A *Linga*  $\Lambda$ , with a limb elongated, will assume this form  $\blacktriangle$ : and, slightly varied, these  $\blacktriangle$ —in connexion with some of the figures in lines D and E—and perhaps it may be thought, if not strikingly like, not much unlike, the *Ramaic* plow.

Orientalists are sufficiently aware of the mighty truths hidden in the extravaganzas of the mythological fictions called the *Avataras* of VISHNU. From the *Noeic*<sup>1</sup> deluge they regularly trace the progress of man to his social and moral re-establishment and destiny. Allusions to these *descents* of the *Preserver*, are in perpetual flow from every poetical pen and mouth. Their names are “household words.” Among the Mahrattas they are thus, vulgarly enough, pronounced—*Mutch—Kutch—Var—Narsing—Waman—Ram—Bùd—Kal*. To assist the memory, as it would appear, in the arrangement, succession, and character, of these ten *avatara*, they have been metrically strung together in this form—and the stanzas have been attributed to an Orientalist, the earliest and most eminent of his distinguished class:—

1. The *Fish* denotes the fatal day  
When earth beneath the waters lay.
2. The amphibious *Turtle* marks the time  
When it again the shores could climb.

<sup>1</sup> In the older printing of our Scriptures, NOAH is called NOE. The Hindús have NU, and MENU, in their arkite legends.

3. The *Boar*'s an emblem of the god  
Who raised again the mighty clod.
4. The *Lion-King* and savage trains  
Now roam the woods or graze the plains.
5. Next *Little Man* begins his reign  
O'er earth and sky and watery main.
6. RAM with the *axe*, then takes his stand—  
Fells the thick forest—clears the land ;—
7. RAM with the *bow*, 'gainst tyrants fights,  
And thus defends the people's rights ;—
8. RAM with the *plow*, turns up the soil,  
And teaches men for food to toil :
9. BUDHA for reformation came,  
And formed a sect, well known to fame.—
10. When KALKI mount his milk-white steed,  
Heaven, Earth, and All! will then recede.

— The beads of Papacy are also a remnant of ancient times. In p. 65 we have seen a Mahommedan “teller of beads” emphatically pointed at. Hindús, and other elders, also used, and use, rosaries in their devotions ; reminding us of the *Aves* and *droppings* of the modern Romans. See a very ancient rosary and cross—*fig. D* of Pl. v. A subject very similar is a Phœnician medal found at *Citium* in *Cyprus*, given as the vignette in the 4th vol. of Dr. CLARKE, 8vo edition. He mentions another of *Sidon*, whereon “a cross<sup>1</sup> is carried by MI-

<sup>1</sup> Immediately after having been torn from the witcheries of *Bahia*, of which mention has been made in an earlier page—121—we plunged through the great deep into far Southern latitudes. I had then read of the enthusiastic vision of the companions of VASCO DE GAMA, when he and they first saw the glorious constellation of the *Southern Cross*—the *Crux Australis*. I think I had also then read of it in

NERVA in a boat." This would be at once recognized by a learned Brahman as a specimen of *Argha-nath* ics.

the beautiful *Lusiad* of MICKLE. My recollections, and feelings recently excited, were still vivid—kept so by a rosary with an appended cross, given me by the damsel with the black eyes at the attractive grates of *Bahia*. This I idly wore next my heart for a long while—perhaps years—until laughed out of it as another piece of tom-foolery. I note this to gain an opportunity of saying, that on the first burst of that constellation I can recollect that I myself felt a portion of that enthusiasm; and was more affected than by any other astral spectacle, before or since. Several times in after years, gaining and losing sight of that “victorious sign”—as those years called me again and again round the *Cabo da Tormentados*, as the baffled navigators christened the bold promontory more felicitously re-named *de Bonne Espérance*—those earlier feelings were less and less vividly awakened. In those after years, having delighted in such superficial readings of astronomy as a soldier may indulge in; and, in the currency of long *voyages*, having become an amateur in the manipulations of nautical astronomy, one’s feelings were of course sobered down, and less childish than those of very early date. But I can assure you, kind reader, that altogether losing sight of the Great Bear and other boreal signs, whose risings and settings have for years been the objects of your nightly admiration, shining as they intertropically shine with a lustre unknown to those fixed far North—losing these, one by one, as you wend your Southern way, and nightly seeing other new; or half-forgotten, glorious constellations rise out of old Ocean, are sights almost worth wandering so far for. Then turning again round the vexed, weather-beaten *Cape*, northward, your old firmament friends returning to your ravished eye and mind—“re-visiting the glimpses of *your* moon”—excite deeply enviable, and I think profitable, feelings and reflections.



———— I here most respectfully take my leave of Dr. CLARKE's instructive volumes. But one lingers in *Greece*—ancient *Greece*, I mean—and I cannot yet tear myself from a farther protracted glance over the *Hindi-Hellenics* of that interesting land. I proceed to skim my notes on HOBHOUSE's Journey through *Albania*, &c. as farther confirmatory of the prevalence of Sanskritisms in those classical regions.

I find so much *matériel* for the article, "Sanskrit Names of Places" in *Greece, Africa, Ireland, &c.* and indeed almost all the world over—including what I, for want of better, term *Kalicisms, Lingaics, Ionics, Sivaics, &c.* that I scarcely know how to arrange them. Do what I can, I fear my article or articles, or *Heads* of my *Fragments*, on those topics, will not be found very methodical, either in arrangement or mode of handling. But the poetical nature of the extracts from the classical travellers before us will, in some measure, I trust, relieve apprehended deficiency on my part. Proceed we, then, without farther preface, to HOBHOUSE:—

"*Malacasi—Tricala.*"—p. 62. The first name is a Sanskrit compound—*mala*, a garland, *casi*, pure, prime, pre-eminent; a name of *Benares*. Of *Tricala*, something is said in a former page. "*IOaNIa—Lingon*—ancient names of mountains, now called *Sagori*; the name also of the city."—160. 161. Here are indeed *IONI-c* and *Linga-ic* sounds. "*Paramithi*, a district," in which are places named *Aidoni, Sulli, Artu, Loru, Fanari*, and "*Laka*, on the top of a conical mountain."—*Sulli* is also called *Mega* and

*Kako Sulli*. “Below *Sulli* is *Tripa*, the cavity.” *Suli* or *Sula*, a tooth or spike, is a name of SIVA—and TRISULA, from his character of the tridentated NEPTUNE. Cavities are sacred to his consort TRISULI—types of her as goddess of the IO*ni*. “*Klysaura*.”—171. Qu. *Kalisura*?—a fair Sanskrit compound. “There are other villages,” says HOBHOUSE; “all of them on the top of formidable mountains.”—172. It is in such regions that *Siva-ian* names abound, all the world over. Almost all the names given above—and almost all, with little or no alteration—are of that description—i. e. *Siva-ic*, *Linga-ic* or IO*ni-c*. To continue—“*Makala*, a village on a hill.”—199. This, strictly *Mahakala*, is one of the names of SIVA—*maha* meaning the *Great*. “The mountains of *Tricala*.” ib. “*Gouria*, a village near a fruitful region, formerly called *Paracheloites*.” 201. GOURI and PARA are names of the mountain-loving goddess of the IO*ni*. “Connected with which is a mythological allegory of its having been torn from the *Achelous* by HERCULES, and presented by him as a nuptial gift to the daughter of OËNEUS.” 202 — savouring of the poetical extravaganza of a region farther East. “At the mouth of the *Aspro* is port *Petala*. Port *Candeli* is in a deep bay to the South of the Gulf of *Arta*.”—206. A deep bay would, in its form, be deemed a vast *Argha*;—a mystical union of the *Linga* and IO*ni*. The other names I shall not comment on. They are *Indianic*. “The extremities of the mountains of *Chalcis*—near these was the village of *Lycirna*, from which to *Calydon* is,” &c. “Next to the hills of *Chalcis*

were those called *Tappiasus*. One of these presents a very singular appearance. It is a large red rock, and is rent from top to bottom with a huge chasm into the bowels of the mountain.”—210. Reading such passages, one is almost disposed to fancy that Mr. HOBHOUSE was traversing the mountains of *Nepal*, rather than among those of *Albania*. The country and chasm just described, “a large red rock”—a *Linga*—type of the only Hindu deity with red hair—“rent from top to bottom with a huge chasm into the bowels of the mountain”—a *IONi*—type of his consort—are combinations, or unions, precisely adapted for Hindu contemplation and enthusiasm. On such a red rock, so rent, would such a character perform *tapas*, or austere devotion; and be called—not perhaps *Tappiasus*, as above, but—*Tapaswi*: such penance there would be highly efficacious. Of *Chalcis* and *Calydon*, or *Kalidun*, something occurs in an earlier, and something farther must be offered in a future, page.

“*Maina. Mountains of Maina.*”—232. “The Mainotes continued the worship of pagan divinities 500 years after the rest of the Roman Empire had embraced Christianity. They were a very savage, robbing race. BUONAPARTE is surmised to be a descendant of a family of that race, named, like him, *Kalomeros*, that early emigrated from *Maina* to *Corsica.*”—231. 233. In *India*, *MENA* or *MAHINA* is a goddess particularly connected with mountainous regions. She is, indeed, the mortal mother of *PARVATI*, “the mountain-born.”

The beautiful view given by Mr. (now Sir J. C.)

HOBHOUSE, at p. 246. of “the village of *Castri*, and the *Castalian* summits of Parnassus,” would inflame a *Saiva* of taste and feeling. It is composed of elevated cones; exactly in keeping with his enthusiastic rage for types. Chasms and rents, too, abound—cones and caverns—*Linga* and **I**Oni. *Parnassus*, as it is, I believe, before hinted, may be traced to *Paranasi*—and *Castalia*, to *Castali* or *Casitali*—*tal*, the head or source—like *Talkaveri*, the source of the Mysorean river *Kaveri*. *Kasi* denotes pre-eminence—and is thence the name of *Benares*, “first of cities.” “The vast range of hills named *Parnassus*—for it is not confined to one mountain—is dedicated to **BACCHUS**”—251—the *Siva* of *Greece*: one of **SIVA**’s names is **BAGISA**.

About *Thebes*, and in other parts of *Bœotia*, the following names occur. But I will first note that in p. 267. preceding, it is shown that “*Thebes* or *Thiva*” occurs—and how easily *Thiva* may be from **SIVA**—and may not *Bo-I*Otia—forcibly, I admit—be traceable to *Bhu*, pronounced exactly like *Bo*, the *earth*—and the oft-recurring vowellic diphthong? If so, here is again a conjunction of *Linga-ics* and **I**Oni-*cs*. *Bhu-tiya*, or *Bhūtiya*, sounds very Sanskritish; and is likely to be a terrene compound. These are some of the names of places about *Thebes*. “*Tanagra*”—*Tana*, means a town in Southern *India*; sometimes the garrison or soldiery of a town, or a garrisoned town. *Graha* are the (nine) planetary spheres. One sees no reason for such a name—but here are Sanskrit or *Indian* words of meaning. Has the name of the town a meaning in any other language?



It "is situated under a hill called *Cerysius*."—277. *Cery* is nearly the same as *Sri*—holy, revered; as has been before said. "*Aganippe*,"<sup>1</sup> if written *Argha-napi*, would furnish scope for ingenious conjecture, which I am not able to pursue. "*Haliartus*," I should judge to be of the same parentage as *Helicon*, before mentioned, meaning hill of the sun. "Mount *Tilphosium*—" *Til* and *tal* with final vowels, are common in Indian names. "*Kamari* on a hill."—282. KAUMARI OR KOMARI is a Hindu goddess; immediately of SIVA'S mountain-ranging family—the wife of his son KARTIKYA. KAUMARI, like JUNO, rides a peacock.

"*Tridouni*." Hearing that name, or *Triduni*, in *India*, I should expect of course to find a triforked, or three-peaked, hill. Is the Hellenic *Tridouni* so? "*Carababa*—*Talandios*—*Kanavari*—*Seripoo*"—these names occur of places in the mythological region of *Bæotia*, p. 283, and remind one of Indian names of similar sound; and are significant; but I shall pass them by. *Sri-poo* is strictly Indianic.

At *Athens* we read of a custom still prevalent with both Turks and Christians, that reminds us strongly of Hindu prejudice and practice. "Towards the *Areopagus*," says HOBHOUSE, "is a smooth descent, which has been worn even and slippery by the effect of a singular persuasion among the females of *Athens* of both religions. The married women conceive that by sliding uncovered down this stone they

<sup>1</sup> I am not sure if this name be correctly placed here, as from HOBHOUSE—and I have no ready means of examining.

increase the chance of bringing forth male children. I myself saw one of them at this exercise, which appeared to me not only disagreeable, but rather perilous.”—315. This is the same feeling and hope, and nearly, though not exactly, the same practice, that dictates, and is seen in, the Hindu ceremony of *pradakshna*—the circumambulation of a conical stone—*Linga*—or of a tree of a peculiar species and character, or of an image, &c.; and of the transit through a cleft rock, on which I purpose an article hereafter, of, as I think, and as indeed I have said, a curious nature.

Again—A custom still <sup>1</sup> exists among the Athenian maidens, desirous to learn their hymeneal fate, that reminds us of one similar in *India*; but I am not sure if from the same desire. On the eve of the new moon, Athenian and Hindu girls expose on a plate—or *patera* in *Athens*, *patra* in *India*—some honey, salt, and a cake. The cake, in the shape nearly of a ball, is called *pinda* in *India*—what in *Greece* I know not. It is on a particular spot on the banks of the *Ili-sus*, near the stadium, that this ceremony is most efficacious. Query—Is it at a *junction* or *sangam*, or union? The Greek girls are said to mutter some ancient jargon. I should like to know the exact words or sounds. They may possibly be like the jargonics on the uplifted Eleusinian veil of the Frontispiece to this volume. Fate or destiny is thus propitiated, and a good husband may

<sup>1</sup> I have neglected to mark whence I have taken this Athenian custom.

result. On that very spot, or the banks of the *ILI-sus*, it is ascertained there once stood a statue of *VENUS*. Thus has a religious observance been continued from antiquity, until, as in many other instances, it has degenerated into a superstition :— in this case, perhaps, harmlessly.

I have in the preceding par. marked the initial of the poetical river. *ILI* is the name of a Hindu goddess, with whom are connected various observances and superstitions referring to maidenhood. In another page I shall endeavour to trace several such to *ILI-ac* sources.

“ This spring still preserves its ancient name of *Callirhoë*.”—323. I shall here offer nothing farther on this poetical fount, in addition to what has been before said. On the above passage in *HOBHOUSE’S Travels*, I find the following note :—“ The frontispiece to this interesting work — described, though not referred to, in its 331st page — representing Grecian subjects — would answer nearly as well for *SIVA* and *PARVATI*, and their attributes. We see a serpent, balls, and pyramidal cakes. These a Brahman would at once call *naga-linga-pinda* : of which several may be seen in plates 83-4-5-6. of the *HP*. The *pateræ* in the hands of the figures are also in character, both in *India* and *Greece*, under the same name, *putera* or *patra*.”

“ The *Erechtheum* was sacred in the eyes of the ancient Athenians, and may be still regarded with veneration by the modern traveller, as being the spot where *MINERVA* contended with *NEPTUNE* ; and the triple building must appear, even to us, in some degree

sanctified by the superstition which believed that each portion of the Temple retained some undoubted evidence of that memorable event. The heaven-descended statue of the protectress of the city was religiously preserved in her own fane; the mark of the trident, and the salt fountain from the cleft whence the horse issued from the earth, and where the murmur of the sea was often to be heard, were long pointed out near the altar of NEPTUNE."—HOB. 347.

I have fancied that of the current mythological fables of *Greece*, there are few in which so little Indian relationship is found as in that of the Neptunian terraqueous horse. The tridental stroke, and the salt-fount-producing-cleft, are sufficiently in unison with *Linga* and *IOni*-isms. I do not recollect any equestrian legend connected with VARUNA, the Hindu NEPTUNE; nor with SIVA, who, in some other points as well as the tridental, corresponds with the Grecian ruler of the waters. A horse is never, I think, an attribute of either. A horse's bust is, indeed, a common "figure head" on boats. The ferry-boat at *Poona* and at *Panderpoor* are so suited; and a horse's head is sometimes seen peeping over the crowns of the ten-headed tyrant RAVENA, of *Ceylon*. Why, I do not know.

The contest for the Protectorate of *Athens* may be variously explained. The wise Athenians are said to have determined that the gift or introduction of the olive—not only so useful but also an emblem of peace—was preferable to that of the warlike horse. For neither in those days, nor in these, was or is that



noble animal made very *useful* in Eastern regions. Neither in *Greece*, nor in *India* is he yet applied to the purposes of agriculture, and rarely to draught of any sort.

A swamp skilfully drained—any aqueous difficulty overcome—may have been the prosaic origin of these mythological contests. The erection of *Strasburg* Cathedral, in earlier times, might well have been so poetically commemorated. It is built in water, and its foundations and crypts are still submerged. The same may be nearly said of *Westminster* Abbey. Its site was formerly a swamp. But the days of Neptunism, as well as of chivalry, are past. To return to HOBHOUSE:—

In p. 356, we read of *Kervishia*, the ancient *Cephisa*, at the foot of Mount *Pentelicus*, and *Calandri*, in the same quarter near *Athens*. The first two are Sanskrit-sounding. *Pendelé*, as the famed marble-producing mount is otherways called, is a Sanskrit name; so is *Kalandri*. *Sepolia* and *Patisia*, in the next page, are thither traceable—*Se-pala* and *Patisa*, or *Vatisa*.

The port of *Munichia*—the *Munychian* promontory—the villages of *Menithi* and *Keratea*, are named in p. 364. Deep bays and bold promontories are profundities in *India*—concavities and projections are *Argha* and *Linga*. Thither pious *Muni* resort, as favorable to contemplation; and such places would probably be called *Munika* or *Muniki*. The other names I shall not notice farther.

“Two or three brackish rivulets, oozing through the sand, which WHEELER and CHANDLER call

the *Rheti*, or salt streams, consecrated to CERES and PROSERPINE, are supposed by PAUSANIAS to find a subterraneous passage through *Bœotia* and *Attica*, as far as from the *Euripus* of *Chalcis*." In this passage great scope is afforded for Hindu comparisons. "CERES and PROSERPINE," or SRI and PARASAPANA. *Bœotia*, from *Bhu*, as before hinted, or from *Bhuti*, or *Bhutiya*—*Chalcis*, or *Kalki*. Many names beginning with EU, I hypothetically, when I have a choice, write IO, of similar sound—the initial of IO*ni*—on which I have much, perhaps too much, to say hereafter. *Attica* has often occurred, and I have made no remark on it. *Ti*, or *tee*, and *tik*, and *tika*, and *antika*, are Sanskrit words of many meanings—and A is privative, as in Greek. *Atika*, a scholar would make much of.

But, passing these, it is the consecrated salt streams of *Rheti* that a Hindu enthusiast would revel in. Two of these joining, is a dear union, or *sangam*—and these, with a third subterraneously, is the mythos of *mythi*! Ablution here is triply purifying—suicide is ecstatic and meritorious. Hither resorts the youthful widowed *Sati*, or *Pure*; rejoicing in her approaching liberation from the trammels of the flesh—and the aged to sigh their last, in the way of nature, or by hastening their arrival in the world of spirits. The Hindu poets call such tripotamic union *Triveni*, or the three plaited locks. The geographical fact of the divine GANGA and YAMUNA joining visibly near the site of the modern city of *Allahabad* in *Bengal*—modern as to name—and, as they assert, subterraneously with their holy

sister SARASWATI—(the meandering consorts respectively of SIVA, VISHNU, and BRAHMA)—is metamorphosed by the most poetical and amorous sect, and admired and sung by all, into KRISHNA, braiding the musky tresses of his delightful RHADA. The Greek stream is called *Rheti*. The rapt Hindu would say that it flowed from the tears of RHETI; the PSYCHE of the Hindu Pantheon—the goddess of pleasure, consort of its CUPID, KAMA. Her tears, when widowed by a flash of fire from SIVA's central eye, which, reducing to ashes KAMA's mortality, rendered him an incorporeal essence (a pretty origin of the divine ΕΡΟΣ of the Greeks) in punishment for his audacity in wounding SIVA by one of his impassioned flower-tipped arrows—her tears on that sad occasion flowed most copiously; and her tender lamentations fill a book in a delightful poem by KALIDAS, called *Kumara Sambhava*, or the Birth of KUMARA. We must not here indulge too much in these tempting topics of mythological fiction; but be content with observing that RHADA's lamentations, when severed temporarily from KRISHNA, were also very lachrymose. Her weepings, as well as those of the bereft SITA, spouse of RAMA, gave origin and names to lakes and pools. Such are named RHADA-Khoond, or SITA-Khoond, or RETI-Khoond, according to the personality of the fables.

The saltness of the streams, like those of the *Rheti* of Greece, would not be lost on the Hindu fabulist. The musings and “oozings” of that class of writers are not always repeatable.

“The sacred way leading from the *Thriasian* gate across the *Rheti*, and the *Thriasian* plain to *Eleusis*.”—HOB. 374. *Triasi* is *Hindui*. I have used the word a thousand times as the number 83. It is not unusual in *India* so to name places. *Chourasi* is a district about *Surat*, meaning 84—from having, or having had, as it is said, that number of villages or towns. *Salsette*, as we call the fine island close to *Bombay*, the natives called *Se-ashter*—86—because, they say, it has or had so many villages. I know not if this line of naming obtained in *Greece*—or if the names of places there are at all so traceable.

“Not only *Athens* but *Attica*,” says HOBHOUSE, after HEGESIAS, “was the handy-work of the gods and ancient heroes.”—359. So are *Kashi* and *Varanasi*—*Benares*, city and province: the *Athens* and *Attica* of *India*—which, like *Naples* (and *Calabria*?) are said to be “a piece of earth which tumbled from heaven.”—*Athens* and *Attica* seem to abound in Hindu names almost as much as the city and district of *Benares* or *Kashi*.

“A path branches off from the main road by the sacred way to *Athens*, a little nearer to *Eleusis* than the *Rheti*; or salt streams, and leads to *Kaliva*, a village; and to *Casha*, through the opening of the hills.”—375.

*Kaliva*, *Kasha*, as well as *Rheti*, I should rather have expected about *Benares* than *Athens*.

“The mountains of *Kerata*” occur in the same page—and *Megarisi*, *Corydallus*, *Salamis*, *Pharmacusæ*, *Megala*, and *Micrakira*—names of more East-



ern sound, and significance. Some of them are also significant on the spot. "Mount *Pentelicus* is now called *Pendele*, and sometimes *Mendeli*."—391. These sound more like the ancient and Eastern name, than the softened and probably more modern *Pentelicus*. This mount and that of *Hymettus*, Ἑμιστός, (—*haima*, snowy—) are the sites of endless mythological legends. "The latter had on its summit an image of JUPITER; and has now fifty chapels, or consecrated caves."—*Ib.* This is strongly Oriental—SIVA, the Indian JUPITER, reigns paramount in *Haima-laya*—so is the account of the cave of VENUS, *Colias*. One could fancy it on *Salsette*—that island of cavernous mountains—bating the Greek inscriptions. Nor is the Nympholeptic foolery unmatched in *India*. "The credulity of the religionist, adorned by the fancy of the poet"—is sufficiently conspicuous in both regions.

"*Kalivia Kouvara*, a small village."—409. "*Vrisaki*, *Thascalio*, *Kake*, *Thalasa*, small fishing harbours between ports *Therico* and *Raphti*."—423. The last is the ancient port of *Prasiæ*—"one of the *PandIONIs*; well known as the place whence the mysteries of the hyperborean APOLLO were annually carried by the Athenians to *Delos*."—424. These names, some of them slightly altered, are mostly pure mythological Hinduisms, combinable with the Oriental, as well as with the hyperborean, APOLLO. On some of them earlier remarks have occurred. *Kaliva*, *Kuvera*, *Vrisaki*, *Daskala*, *Kaka*, *Talasa*, *Parasi*, *Pandu*—would be the method of writing the names of such places or persons in *India*,

according to the excellent system laid down—based on Italian pronunciation—by Sir W. JONES, in the *As. Res.*, and generally followed by me in the *HP.* in which most of the above names occur, as Indian.

By *Rhamnus*, in a valley, is “the village of *Vraona*, celebrated for the worship of *DIANA*.”—429. Query, *VARUNA*?—for in the next page it is connected with water, as are the rites of the Indian *DIANA*, in her characters of *DURGA* and others—“An island formed by the torrent which flows from the valley of *Vraona*.”—430. *VARUNA* is the Hindu regent of water. “Here,” continues *HOBHOUSE*, “is a square marble, looking like a pedestal; and in a pool of water in the same island, is the headless statue of a female, sedent, of fine white marble, and exquisitely wrought.”—*Ib.*

“Near *Stamati* is the village of *Cervishia*.” 437—and near it is *Charootika*.” 440.—“the mountain anciently called *Brilesus*, in the region of *Diacria*, to the north of the high mountain of *Parnes*—to *Casha*—to *Calamus*—an hour to the S. of *Oropo*—the powerful city of *Tanagra*.”—442. “The village of *Scimitari*, near a spot called *Gremetha*; answering tolerably to the site of *Tanagra*; and the hill above may be that once called *Cerysius*.”—460. “A spot named *Castri*—on a height above, we saw *Mavromati*—through that part of *Bæotia* called *Parasopia*.”—461.

Of the preceding names *much* of *Greco-Hindi* connexion might be traced by a competent writer. I pass them; though I could trace some.

“There is among the ranges of *Mezzovo* or *Pin-*

*dus*, at no great distance from a *han* called *Kokouliotiko*, the supposed site of *Gomphi*, a high rock with nine summits, called *Meteora*. It lies in the road leading from **IOaNI**na to *Tricala* and *Larisa*." 465. From this page we are referred to p. 62. where we find the road leads over a river that flows to *Arta*, then over a mountain to *Malucasi*, a village; then crosses a stream that falls into the *Salembria*, or river *Peneus*." We then read again of *Tricala* or *Tricca*, of *CassIOpe*, the hills of *Sagori*, Mount *Tomarus*: the districts of *Paramitkia*, *Parga*, and *Sulli*."—62.

An Orientalist may conceive with what reverence a Hindu would approach a hill with nine peaks, containing, or environed by, places distinguished by the names just quoted. The most poetical of Hindu mythological mountains, *Meru*, has usually three peaks—I cannot speak to the fact of nine or its absence—and has places on or near it, distinguished by some of the above names. Such a hill as the Greek *Meteora*, would in *India* be the resort of pilgrims and ascetics—*Saniasi* and *Tapaswi*—as well as of divinities. See Pl. 31. of HP. for exactly such a hill so peopled. And approaching it, most persons, with any poetry in their composition, would feel some Parnassian emotions. Let us see what **HOBHOUSE** says and saw hereon.

He first chides his predecessor **POUQUEVILLE**, for being too poetical on a similar occasion.—“ But though the license granted to the fancy of his nation may suffer him to wander through the Elysian fields, and sport with the Grecian muses on their favorite

hill, still he cannot be permitted to profane with conjecture the venerable shades of *Dodona*. At a village four leagues to the N.E. of *IOanNina* begin the hills of *Sagori* and the forests of *Dodona*. But these groves are not to be distinguished from a thousand woody recesses that shade the mountains of *Albania*: and the prose of the traveller is less sober than the poetry of his harmonious countryman:—

“ Ce sont passés ces temps des rêves poétiques  
 Où l’homme interrogeoit des forêts prophétiques,  
 Où la fable, créant des faits prodigieux,  
 Peuploit d’êtres vivants des bois religieux.  
*Dodone* inconsultée a perdu ses oracles,  
 Les vergers sont sans dieux, les forêts sans miracles.”

DELISLE—*Tr. Reg. de la Nat.*

HOBHOUSE tells us, p. 465 — “ That on each of the nine summits of *Meteora*, which are in a cluster together, is a monastery. The monks of these aerial habitations have contrived to secure themselves from all surprizes or unwelcome visitants, by cutting down those ridges of the rocks by which they first ascended them; and all the monasteries are now inaccessible, otherways than by baskets let down from the summits of the mountains to the highest landing-place, perhaps a hundred feet below. The monks thus leave and return to their habitations for the occasional purchase of provisions,” &c.

“ One,” continues Sir J. H., “ may surely be at a loss to guess what charms life can have for a *Caloyer* of *Meteora*<sup>1</sup>—a prisoner on the ridge of a bare rock.

<sup>1</sup> In *India*, “ a *Kaliya* of *Miti-ora*” may be expected to be heard or read of. Of *Kaliya* something occurs in pp. 245, 7, 8.



Security is not acceptable on such conditions. Yet from amongst the varieties of human conduct we may collect other instances of voluntary privations, equally unanswerable, and produced, independent of habit or control, by original eccentricity of mind. A monk confessed to me, that he had never in his life felt an inclination to change his place; and, having from his childhood belonged to his monastery, had seldom wandered beyond its precincts. For four years he had not passed beyond the grotto in the grove, and might not, perhaps, in the next four. 'Some of us,' he said, 'prefer travelling. HADJI,<sup>1</sup> there, has been to *Jerusalem*. For myself, I do not wish to remove from this spot.' One of these monks passed his whole time with the oxen of the monastery, and would suffer none else to look after them. He never spoke to any one."<sup>2</sup>—446.

<sup>1</sup> "HADJI"—somewhat strange to see such a name so applied. Had the wanderer been to *Mecca*, he would, in Mahomedan countries and company, have been of course so distinguished and addressed. But I should not have expected it in a Christian monastery, in Christendom.

<sup>2</sup> The masterly author of the book of *Ecclesiasticus* had probably such a man in the eye of his deep-searching mind, when he penned these passages:

"How can he get wisdom that holdeth the plow, and that glorieth in the goad—that driveth oxen, and is occupied in their labours, and whose talk is of bullocks? He giveth his mind to make furrows, and is diligent to give his kine fodder."

The above was happily applied at the period of high debate on Lord JOHN RUSSELL'S motion for Reform—referring to an apprehended undue preponderancy of the agricultural interest—not much flattered by the son of SIRACH.

The reflections of Sir J. H. on the follies and mad-nesses of men, especially of men associated on principles contrary to common sense, and regulated according to a system in strict opposition to the general habits and nature of mankind, apply as well to the *Boskoi*, or grazing saints, of *Mesopotamia*, as to the ascetic Brahmans, and others of the Hindús; and not better.

I may note, as connected with this subject, that in a retired, shady vale, on that beautiful part of the beautiful island of *Bombay*, called by the English *Malabar Hill*—I know not by what name by natives—is a fine tank, surrounded by temples and terraces, and trees and buildings, constituting a vil-lage: if I ever knew its name, I have forgotten it. There resided, in my earlier day, Brahmans and contemplative Hindús, many of whom had never in their lives been in the city or fort of *Bombay*, though only three or four miles distant. And many more of the English living there, had never, I dare say, visited or heard of this cool, quiet, happy “Brahman village”—its usual designation when spoken of. It was a favorite resort of mine; and I became tolerably well known to some of its sober philosophers—and I have sometimes, when tired of the heat and turmoil, and vexations and excesses of business and society, been more than half disposed to envy the peaceful inhabitants of “that shady blest retreat,” the life they there led, and seemed to love.

Since the time of which I speak, this village, then unapproachable except on foot, is probably no longer secluded, or inhabited by the same description

of people. The *Hill* has become studded with villas—the *Point*, a bold sea-chafed promontory, where the fine temple once stood, from the blasted and ruined foundations of which I dug out and brought to *England*, the ponderous triune bust represented in the cubic pedestal of my mystical *Frontispiece*—that *Point* has become the marine residence of the Governor—roads for horses and carriages intersect the *Hill*—and ere as many more years elapse as have passed into the ocean of eternity since I first wandered, and chased the hooded snake, over it, steam coaches may, for aught I know, traverse it on iron roads. — But to return to *Greece*:—

In *Attica* we find the village of *Cockli*. In *India* it would be called *Cokli*; or, as I should write it, *Kokli*, or *Kukli*. I think I recollect a village of that name in *India*. In *Greece* “it is near the plain of the *Calivia* of *Kaundouri*.”—468. *Attica* itself, as well as the other names in this par. would, with little or no alteration, come into the list of Sanskrit sounds and names.

“A spring is shown in this valley of *Eleusis*:—this is the flowery well where CERES reposed; and the valley is the *Rharian* plain—the path to *Athens* then strikes off over the *Thriasian* plain.”—486. *ILI* and *ILA* are names of a Hindu goddess—but not *Eleu*, nor *Eleusi*. Of CERES and *SRI* and *Triasi*, something has been said in a recent page. On the foregoing passage I have therefore only to add, that *Rhari*, or *Raree*, is the name of places in Western *India*.

“The country inhabited by the Southern *Valachi* comprehends *Edessa*, *Kastoria*, and *Larissa*.”—491. These words are *Indian*; and the people inhabiting those places in *Greece* are avowedly “of remote, obscure, and ambiguous origin.”

“The ceremonies of the Athenian Greeks at childbirth, where the attendant is always a woman,<sup>1</sup> are very mystical. A lamp burns before the picture of the *VIRGIN*<sup>2</sup> during labour, and the candle<sup>3</sup> is adorned with embroidered handkerchiefs, jewels, and coins, as presents to the four fairies who preside over the infant. When born, it is immediately laid in the cradle, and loaded with amulets. A small bit of soft mud, well steeped in a jar of water, properly prepared by previous charms, is stuck upon its forehead, to obviate the effects of the evil eye: a noxious fascination, proceeding from the aspect of a personified, though invisible, demon, and consequent upon

<sup>1</sup> A *man*-midwife is a thing unheard of in *India*—in *Asia* probably. Such a thing cannot enter into the imagination of a Hindu. And as to a Mahommedan!—let such of my readers as are acquainted with Mahommedan gentlemen fancy, if they can, the effect of such a proposition. A Hindu would receive it probably with mingled astonishment and meekness. The feelings of the Mussulman I can scarcely analyze. I should not volunteer the suggestion of such an attendant in any case, however urgent, within reach of his scimitar.—(Qu. *Smiter*?)

<sup>2</sup> A relique of the reverence to *DIANA*, under her name of *LUCINA*—the protectress of suffering females in this interesting predicament. Her double, *PARVATI*, assumes the like character in *India*.

<sup>3</sup> A consecrated *bougie*, most likely.



the admission of an incautious spectator. The evil eye is feared at all times, and supposed to affect people of all ages, who, by their prosperity, may be objects of envy. Not only a Greek, but a Turkish woman, on seeing a stranger look eagerly at her child, will spit in its face; and sometimes, if at herself, in her own bosom. But the use of garlic, or even the word which signifies that herb, *σκόροδον*, is considered a sovereign preventive. New-built houses, and the ornamented sterns of Greek vessels, have long branches of it depending from them, to intercept the fatal envy of every ill-disposed beholder. The ships of the Turks have the same appendages. In fact, there is a great uniformity of practice between the two nations.”—507.

Had I read the preceding—a few words altered—as descriptive of births in *India*, I should have made no remark. The evil eye is equally feared in *India*, by Mahommedans, Hindús, and Christians. It does not occur to me that I ever made any memoranda on that subject; and I shall not trust my memory now to record any particulars—farther than to note the recollected prevalence of the fear. A nurse of my own—an aged papist—used to be very angry at encomia on my children; and I think I have a recollection of her spitting, in cases of apprehended emergency.

In HOBHOUSE’S map of the western part of Hellespontine *Phrygia*, we see “the ruins and river of *Callifatli*, probably of *Ilium*”—“*Karantik*”—“*Mavromati*”—which is said to mean “black eyes.” Most of these names are applicable to KALA.

One of his names is KALANTIKA, or Time-destroying. *Ili-um* might, by a stretch of etymological conjecture, be traced to the same sounding ILI O'M — and *Mahavromati* sounds more like Sanskrit than Greek.

The mountain of *Parné*, or *Parnes*, has been before mentioned as a name of *Pindus*; and PANDU has been hung upon it. The Greek town of *Keratea* is near it. The mountain contains excavations and profundities, natural and artificial, that would delight a mystical Hindu. There are clefts and holes in rocks that a IONIJAH would delight in. If this mountain were examined by one reasonably read in the mythology of *India*, it would, I am disposed to think, yield testimony to the identity of the mythi of both regions. I expect that *Linga-ic* and IONI-ic vestiges would, without any stretch of imagination or credulity, be discovered in some abundance.

The mountains of *Kerata* and of *Keratea* have also been mentioned. In the HP. p. 448. it is related how PARVATI, the mountain goddess, having parted in anger from her spouse—they had quarrelled at gambling—assumed the alluring semblance of a *Cirati*, a daughter of a mountaineer, to win back the lost affection of her wrathful consort. I know not the correct initial sound of the last-marked word—probably soft: but soft and hard C's and K's are for ever interchanging. *Cirati* I take to be feminine—and that *Cirata*, or, as the reader may discern my drift, *Kirata*, or *Kerata*, seem alike in sound, and all connected with mountains.

The *Marathon* — *Mycale* — *Salamis* — of *Greece*, sound Hinduish.

A Sanskrit scholar—a distinction to which I have no pretension whatever—should such peruse my humble lucubrations, may fancy me tripping in some of the Greek words, or names, or sounds, which I select, as being, or like, Sanskrit. But it does not follow that the Greeks, though they borrowed so much of the more ancient and more Eastern language, borrowed from the most classical sources. Like me, they had, perhaps, access only to the vulgar tongues. If such Sanskrit scholar were to wend southward from the *Ganges* to the *Krishna*—say from *Benares* to *Mysore*—his classical ear would be invaded by, what he would call, vulgarisms. He would hear, and perhaps read, of MAHDEO—*Deodar*—GUNGADER, &c.—instead of what his fastidious organs have been Gangetically gratified by—MAHADEVA—*Devadara*—GANGADHARA, &c.

By the way, Sir W. JONES, in his pretty, lively little poem, “The Enchanted Fruit, or the Hindu Wife,” partly sanctions the use of the colloquial *deo*. This is, however, merely a metrical conveniency:—

“ And there—no sight, young maids, for you—  
A temple rose to MAHADEO.”

But he—in his chaste mind, and all the pure young maidens of his acquaintance—might have visited, as I have, five hundred such temples, and have seen nothing to sully the purity of their minds or thoughts. In fact, nothing objectionable meets the eye. The inquisitive may draw forth explanations which will require the veil of charity—such as is kindly flung over them by the same amiable writer in this passage—extracted from the HP. p. 155.

In the character of BHAVANI, Sir W. J. supposes the wife of MAHADEVA to be, as well the JUNO *Cinxia* or LUCINA of the Romans (called also by them DIANA *Solvizona*, and by the Greeks ILI-THYIA) as VENUS herself:—not the Italian queen of laughter and jollity, who, with her Nymphs and Graces, was the beautiful child of poetical imagination, and answers to the Indian RHEMBA, with her train of *Apsaras*, or damsels of *Paradise*; but VENUS *Urania*, so luxuriously painted by LUCRETIVS, and so properly invoked by him at the opening of a poem on Nature:—“VENUS presiding over generation, and on that account exhibited sometimes of both sexes (an union very common in the Indian sculptures) as in her bearded statue at *Rome*; and, perhaps, in the images called *Hermathena*, and in those figures of her which had a conical form—‘for the reason of which figure we are left,’ says TACITUS, ‘in the dark.’”—“The reason,” continues Sir W. “appears too clearly in the temples and paintings of *Hindustan*, where it never seems to have entered the heads of the legislators or the people, that any thing natural could be offensively obscene: a singularity which pervades all their writings and conversation, but is no proof of depravity in their morals.”—*As. Res.* I. 254.

I cannot but wish that the last member of the above passage had been somewhat qualified. The word *all* is, I presume to think, too comprehensive.

Mountains and rivers, I have before observed, retain their original or ancient names the longest of any objects. In them we may best hope to discover



the remains of ancient nomenclature and language. They are the stable and ever current vertebræ and arteries of the earth. In this view it is much to be lamented that discoverers of regions and their early and late followers, have not noted, and do not carefully note, where practicable, such names from the mouths of natives. The philosophy of language might hence derive important aids. In the vast spread of *Australia*, for instance, we might expect to find, as in *Java* have been unexpectedly found, traces and remains of Sanskrit, and temples and images, and various Hinduisms—evincing, indeed, the existence there, at no very distant period, of a magnificent Hindu empire. And I expect results something similar in the currency of exploration among the vast and numerous islands farther North and East—such as *Borneo*, *Luconia*, *Papua*, &c. &c.

While the names of mountains and rivers are transmitted unchanged, or but little changed, from generation to generation, those of towns are easily altered by the caprices of conquerors or rulers. Natives, of themselves, rarely, perhaps never, change the name of their towns. Mahommedans bestow Arabic names whithersoever they go paramountly. In the Spanish peninsula—including *Portugal*—their remains may still be traced. *Alhambra*, *Alguazil*, *Alcaid*, *Guadalquiver*, *Trafalgar*, perhaps, and many others easily recognizable.

In *America* what fine names might probably have been found and left of the vast lakes and streams, and hills, which ennoble, beautify, and enrich those extended regions. How poor and uninformative are

the *Hudson*, the *St. Lawrence*, in comparison with *Niagara*—pure Sanskrit I suspect—*Powtownmack*—*Mississippi* (this name is, I confess, too sibilant and mimini-pimini for my liking)—the *Alleghany* chain—*Lake Michigan*—the great river *Kanhawa*—the *Athabasca* lake—the snowy mountains of *Orizaba*—*Canada*—but I shall have to bestow a few pages on American Hinduisms hereafter—and shall here only ask the reader to compare the foregoing names—quite refreshing to geographical students—to *Cape Dods*—*Cape Mobbs*—*Pittville*, &c.

Perhaps if our early voyagers to *Australia*—(what is the native name or names for that fine fifth portion of our earth?)—perhaps if they had noted from the natives the names of their noble mountains and rivers, we might now be tracing them to the *Heliconia*, and *Meru*, and *Nila*, and *Ganga*, of more poetic regions. Is it still too late? Or must we be content to read of the mighty masses and magnificent waters of the novel-named world, by the unpoetical appellation of the *Lachlan*, the *Macquarie*,<sup>1</sup> the *Blue Mountains*—(is it too late to learn their native name? *Kal*, something, perhaps, or *Nilgheri*)—the *Hawkesbury*, the *Swan*, *Botany Bay*, &c. instead of possibly **IONIC**, or *Lingaic*, or *Solar*, or *Lunar*—*Heliconian* or *Parnasian*, derivations?—such as *Paramata*, *Morambidji*, or *Morumbaji*, the fine name of a fine Australian river. The accidental retention of a

<sup>1</sup> Fine names too — and of a very old and much esteemed and lamented friend.

few, makes us the more regret the probably studied absence of so many.

Let us hope that the fine series of mythological baptism found among the glorious range of *Himala*, will never yield to the personalities of English adulation. *Himalaya*, the snow-crowned — apt appellation—crowned by the snows of ten thousand winters ! *Dwalagiri*, the loftiest pinnacle of our great globe ; *Gahumuki*, its most sacred cavity, “ whence famed *Ganga* springs”—how fine ! compared with *Mount SMITH*, or *THOMPSON'S Peak*, or such temporal trumpery.

No disrespect can, of course, be intended toward any of the worthy individuals who may bear such names as these ; and with them wear the local honors of the day. But one has scarcely patience to see them supplant the useful, godlike, appellations of antiquity—appropriately bestowed.

It may be of less moment in botanical, than in geographical, science. But even there I am disposed to prefer the fine significant native names of Indian plants : *Camalata*, *Jatamansi*, *Sitaphala*, *Tulasi*, *Champaka*, &c. all perhaps derived from mythological legends, like *DAPHNE* and *LAURUS*, and other Ovidian elegancies. How preferable even to the deserved immortality of *Jonesia*, *Banksia*, *Rafflesia*, &c. of English substitution.

I may, perhaps, remark here, as well as any where else, that if the *Sanskritisms*, or *Kalicisms*, noted in this Head and others, be deemed striking or curious, they may, with due inquiry, be extended

to almost any length. The whole world almost is overspread with them. I have not sought them for the purpose of upholding any hypothesis; nor have I, in fact, sought them at all. I am not aware that I have ever read a book or a page in such search. They forced themselves on my notice in the course of a desultory and confined range of reading and observance. Any one qualified, and so disposed, may multiply *Kalic*, *IONIC*, *Lingaic*, coincidences; lingual, synchronic, geographiic, to a very unexpected extent.

We must linger a little longer, somewhat more miscellaneously, in *Greece*, for the purpose of noticing some more of the coincidences mentioned in the preceding paragraph. I have accidentally run my eye over DOUGLAS'S "Essay on the Modern Greeks," whence I have culled a few flowerets that invite transplantation into my *Kalic* parterre.

On "*Tricalla*, a village," p. 12. something has been said already, and we pass on to "the remarkable village of *Ambelachia*," 13: "Holy fountains, or wells, were called by the Greeks, *agiasmata*; *agiasma* in the singular—*ἅγισμα*. To these fountains multitudes will flock to invoke the saint, the *genius loci*. The sick are brought to drink the waters; which, destitute of all medicinal qualities, owe their influence entirely to the patronage of some superior being: and it would be thought great impiety and ingratitude in those who receive, or fancy they receive, his help, to neglect affixing a lock of hair, or a strip of linen, as the *votiva tabella*, at once to record the power of the saint and the piety of his



votary." 61. References are made to many such usages of antiquity. Intending a short article on Holy Wells and Fountains, I make here no farther allusion to them.

"Three girls, otherwise of the most bewitching forms, but with the feet and legs of goats, are believed to circle, in an eternal dance, the point which towers above the village of *Scardamula*." 83. The fiction related of this poetical peak, probably furcated or conical, is very Hinduish, as well as the name of the village.

In a neat little book, entitled "*Naples and the Campagna Felice*,"<sup>1</sup> we read (as we may in a hundred other pretty books) of "*VENUS Kallipygia*," 15. by others written *Kallipyia*—of "*old Vesuvius*, detached from its parent, the mountain of *Somma*, or rather, rising from out of its bosom"—17. "the hot vapour baths of *Tritoli*," 40. "the romantic convent of *Camalauli*," 75. "*CALPHURNIUS*, founder of the temple of *JUPITER*, now the cathedral of *Puzzuoli*." 88.

Here we have Hinduisms in abundance. The *Kalic* appellative of *VENUS* we will pass. Mountains seem less liable to be nick-named than even rivers. "Mountains of the Moon," "*Montes Parvedi*," as such a range is named in ancient geogra-

<sup>1</sup> "*Campagna Felice!*"—Is it true that with thy most sublime mount, and beautiful bay, and gay city, and innumerable fascinations, thou art indeed, as thy natives call thee, "that piece of earth which tumbled down from heaven?"—But art thou, indeed, what others call thee,—"*Un Paradiso, habitato per Diavoli?*"

phy, and by the Arabians, “الكمبار *Alkomari*,” are but literal translations of the *Chandragiri* of the Sanskrit: a mere change of name; not, indeed, all applied to the same range. PARVATI is the best mode of writing the name of the Hindu “mountain-loving DIANA.” It is otherways written PRAVADI, PERVEDY, PERVETI, by Western geographers. A lofty conical hill near *Poona*, with a fine temple of the goddess on its summit, is there usually corrupted into PARBUTTY. In the operations of the Russian army in their last approach to the capital of *Turkey*, one of the *ghats*, or passes of the *Balkan*, was called *Pravadi* in the papers. In such a range of mountains I should expect many other Kalicisms; and where I find Kalicisms, I expect to find them connected with hilly regions.

*Chandragiri*, in Sanskrit, means a lunar hill. PARVATI, in one of her characters, is CHANDRI, in the feminine; her spouse is CHANDRA. Poetical interchange of sexes enliven this line of Hindu mythology, which is more fittingly touched on in the *Hin. Pan.* p. 289. A male moon is not very uncommon, *Ib.* p. 292.; nor, among other seeming incongruities, a bearded VENUS, even in *Europe*! That beautiful planet is in *India* personified in a male—SUKRA.

We have just read of “Mount *Somma*, the parent of *Vesuvius*.” SOMA is another Sanskrit name, masculine of the moon. An etymologist might make something out of these names, but not out of Latin or Italian. What is *Vesu*, or *Vesuvi*, or *Vesuva*? The unmeaning local suffix we may leave. Write it

*Vasu*, and you have a collection of Hindu deified personages, of whom AGNI, the *Ign-eous* deity, is the fiery chief, and a suitable person to give a name to, and preside over, such a Plutonian region. “Mount *Somma*” is, therefore, but another name for *Chandragiri*, and may be well applied to one of Earth’s most wonderful and stupendous spectacles.

We are still in the *Campagna Felice*; quitting *Soma*, and his offspring *Vesu-vius*, we may observe, in our last quotation, “the hot vapour baths of *Tritoli*.” Such surprising natural phenomena are justly viewed with wonderment by reflecting Hindús; and pilgrimages are commonly made by them to very distant founts of hot water or of flame. The latter are happily burnt out in our own fortunate island; but who can look unmoved on the wonderful smoking spring of *Bath*—yielding as it has yielded for thousands of years, such a copious issue of heated water, of the same temperature summer and winter? *Tritoli*, if written *-tali*, would come under the remarks made on *Tintali*, in p. 249.: *tuli* is also a Sanskrit word. “*Camala uli*” is the name of a romantic convent. KAMALA, as I write it (some write it CAMALA), is a name of the Hindu goddess LAKSHMI, in one of her Venereal characters. *Camaldoli*, the fine hill near or in *Naples*, may, or may not, be the same with *Camalauli*. Of *Camalodunum*, something occurs in another place. *Kamaldoli* would in *India* mean the vehicle, the *palky*, or perhaps the *rest*, of KAMALA.

The temple of JUPITER, now converted into a papal cathedral, may have been, in still older times,

converted from a temple of the Hindu JUPITER, SIVA, or KALA. Its founder's name, CALPHURNIUS, comes as near as may be to KALIPURNA; associating him with both Grecian and Hindu legend. KALI-PURNA, and ANA-PURNA of *India*, and ANNE-PERENNA of the West, have attributes and fables in common. See *Hin. Pan.* p. 158.

About temples of JUPITER, and MINERVA, and VENUS, I expect to find more or less of *Kalic*, *Lingaic*, or IONIC matter; and do usually there find, of such, more or less. If what is now known of Eleusian and Bacchic mysteries, as left us by ancient writers, were closely examined with the commentaries and explanations of moderns, and compared with the images and superstitions still existing among Hindús, under a striking similarity of names, we could scarcely withhold belief in their identity. Such examination I am altogether unable to make with any competency of skill. A few particulars, found floating on the surface of that line of literature, I may endeavour to throw together in a future page. In this I shall give one or two instances.

PROCLUS says, in *Theol. PLAT.*, "That according to the theologists who have delivered the accounts of the most holy mysteries of *Eleusis*, PROSERPINE abides on high, in those dwellings of her mother which she prepared for her in inaccessible places, exempt from the sensible world. But she likewise dwelt beneath with PLUTO, administering terrestrial concerns, governing the recesses of the earth, supplying life to the extremities of the universe, and



imparting souls to beings of themselves inanimate or dead." p. 371.

The above is a description also, as far as it goes, of the Hindu PROSERPINE; who, I think, but I cannot at this moment refer to my authority, is named PRASARPANA; she abides in high places, and is then named DURGA (in common language *Droog*, in which word many hill forts in Western *India* terminate) meaning "difficult of access." She also dwells beneath with her consort YAMA, the Hindu PLUTO; she is then called PATALA-DEVI, or Queen of Hell, as before mentioned, and is employed pretty much as her double is above described to be by PROCLUS.

May not the mysterious *Cala-thus*, mentioned by CLEM. ALEX. and others, as used in the sacrificial ceremonies of *Eleusis*, be connected with CALA or KALI? The *Calathus* and *Cista*, vessels of capacity, were very profoundly mystical. The former, according to TAYLOR, was a vessel of a *conical* shape; and the *cistæ*, small cups or bowls, sacred to BACCHUS. We have said in a former, and intend to explain farther in a future, page, how every thing conical is, with the Hindús, symbolical of SIVA or KALA. I know of no engraved representation of the Eleusinian *cista*—small sacrificial cups are used in Hindu ceremonials. I have two now before me, that have been so used, of silver. One may just glance at the seemingly indecorous stories related by ancient authors of BAUBO, and note that they may be exactly paralleled by those still current of DEVI or KALI, among Hindu mythæ.

ARNÓBIUS relates those stories in pretty plain terms, at which CLEM. ALEXAN. is much scandalized; and justly, if the fable be taken literally. But JAMBlichus (*de Myst.*) shows that they must not be so taken; and offers strong reasons in favor of their purity and propriety:—which are, indeed, adopted with some complacency by Warburton. As to TAYLOR—“PAUSANIAS TAYLOR,” as he is sometimes designated—he says, that “the doctrine,” as laid down by JAMBlichus, “is indeed so rational that it can never be objected to by any but quacks in philosophy and religion.” *Pamphleteer*, xvi. 468. A position of the learned gentleman more savouring of dogmatism than decency.

To CALA or KALI, many, if not all, of these fables may, I venture to think, be traced. Her poet, CALLI-MACHUS, in his Hymn to CERES (SRI or SRIS, names of KALI) describes the contents of her *Cála-thus*.

This mythological poet, CALLIMACHUS, bears a name which may be suspected of being of *Kalic* derivation. It was he who wrote the original poem on the ravished locks of his patroness BERENICE, consecrated by her in the temple of VENUS. The poem is unfortunately also lost, but it still serves to immortalize the pious dame; the astronomers, consoling and flattering her still more, having placed her votive hair among the constellations: another instance of the mythological and poetical use made of that beautiful and interesting appendage.

In the name of CALLIMACHUS may be fancied

the Sanskrit compound *Kalimuki*, fair-faced ; *black-faced*, too, it must be confessed. But are beauty and a black skin incompatible? I say, No.

“ No Athenian,” says the Hon. F. S. N. DOUGLAS, in his book before quoted, “ quits the *Piræus* without presenting a taper to S. SPIRIDION; on the very spot where DIANA *Munychia* received her offerings ; indeed no voyage is begun, no business undertaken, without some offering at the favorite shrine. Even the *papas* sacrifice on the altar a lock of their hair.”

DIANA'S name of *Munychia*, is traceable, no doubt, to a Greek origin ; but such origin may have been a sequence. I should be disposed to go farther back to the Hindu DIANA, the consort, under another form, of the *Muni SIVA*—p.58. 314. I must stop to dilate a little on the *Piræus*. It was a harbour with a *pharos*, and was named from *fire* ; which assuming necessarily a *pyr*-amidal form, is a symbol of the same pair. As before observed, SIVA is also the tridented NEPTUNE of *India*, to whom departing sailors would, probably, make votive offerings, as the Greeks did, and perhaps still do, at their *Piræus*.

It would be too much to couple poor S, *S-pir-id-Ion*, with deities of fable, merely on account of his name. But if we designate him, as is usual among his own sectarists, or church, as they term themselves, SPIRIDION ; and fancy the initial S to have been mistaken for a sanctifying prefix, papists, glad of a new saint—they might then possibly have

wanted one to make up 365—may not have scrupled to admit him into their kalendar<sup>1</sup> on the strength of their faith in such prefixture. Extravagant as this may seem, it is matched by the asserted and received fact of S. ORACTE being an accidental sanctification arising out of a mistake touching *Soracte*, as mentioned in p. 226.

I am equally ignorant of the history of both these sanctified personages, and so possibly may be my reader, but I will endeavour to learn something of them. If of dubious, or extremely obscure origin, as to odour, &c. I shall deem my suspicion of their far Eastern nativity as somewhat strengthened. Meanwhile I call my friend *PiridION*, or *Pir-id-IONI*; and connect him with *SIVA* and *PARVATI*, in their characters of Fire, and goddess of the *IONI*; with *pir-æus*, *pyr-a-mid* ( $\Delta$ ) a *Lingaic* symbol as well as is everything in the form of flame, and erect or 'spir-ing; not forgetting the saint's erect, votive, flaming, farthing candle.

Equally unpardonable with the preceding extravaganza, if the reader will have it so, it may be to give here, avowedly no wise connected with our subject, a piece of aristocratic wit, which happening now to occur to me I will relate; in relief, as I hope, of the apprehended dryness of my subject.<sup>2</sup>

<sup>1</sup> *Kal* (endar) as connected with *Time*.

<sup>2</sup> Soon after the murderous catastrophe at *Benares*, in which our Political Resident, Mr. CHERRY, and others were killed by *VIZIER ALI*, Mr. DAVIS, one of the survivors — I believe the only surviving Englishman — dined at the R. S. Club. He obligingly yielded to a special request, and



“Nor,” observes Mr. DOUGLAS, on another occasion, “are flowers the only offerings placed by the simple piety of the Greek women upon the tomb. Cakes made of honey, flour, and oil; or the *Colyva*, a pudding formed of boiled wheat, honey, and almonds, still unmeaningly occupy the room of the “*mellitum far;*” the propitiatory repast of *Cerburia*; or the cake *πελανος*, used by the ancients on the same occasion.”

The offering of flowers thus made by the simple piety of Greek damsels, reminds us, of course, of the equally simple piety and offerings of Hindu females, who are among the most innocent and interesting of Heaven’s creatures. They also present cakes, called *pinda*, made of honey, flour, and oil. The *Colyva*, Mr. DOUGLAS calls the Greek cake offered to CERBURIA.<sup>1</sup> Of the “*Colyva*” I know nothing. Such

related the extraordinary particulars of that appalling and interesting event; and in doing so described, of course, his own most surprising and almost miraculous escape. In the early alarm he seized a hog-spear, as he described, and ran up a narrow spiral staircase. There he most manfully defended himself, and successfully, until relief came, a fearful length of time, against a host of sanguinary and infuriated assailants. In his animated relation of these strange events, he had, of necessity, occasion to repeat *very* often the name of his weapon, the *spear*, as well as the *spiral* stair. “Aye, aye,” said Lord MULGRAVE emphatically to the gentleman next him, “*dum spir-o sper-o.*”

<sup>1</sup> I have so copied the name, but I am in some doubt if correctly, and have no immediate means of seeking. It is of little moment. CERBURUS may be the more usual mode, and would answer my purpose nearly as well. Few will cavil at the rejection occasionally of the termination *s* or *us* in Greek words.

offerings might on some occasions be called in *India* *Kaliva* or *Kaliya*, and especially if offered to *SERBURA*, the Hindu hell-dog. Like his own brother, or himself rather, of *Greece*, he has three heads, and is hence called *TRISIRAS*. Mythology as well as poetry—they are nearly identical—delights in triads. *ISIS*, *OSIRIS*, *HORUS*, the prime deities of *Egypt*—*JUPITER*, *NEPTUNE*, and *PLUTO*, the three brethren of the Greeks—*SIVA*, *VISHNU*, and *BRADMA*, the trio of the Hindús—the *Furies*, the *Graces*, the thrice three *Muses*, the three *Judges of Hell*, and a thousand other instances that I have collected, but spare the reader here, dance in eternal triads before the inquiring eye; as well as the triple head of this infernal dog.

We have noticed the name of *Calphurnius*, as the founder or builder of a temple of *JUPITER*. We may, in the same line of allusion, notice the grand temple of *MINERVA*, the *Parthenon*, on the *Acropolis*. Though *ICTINUS* has usually the glory of having constructed this edifice, some authorities make *CALLICRATES* a sharer in such glory. *WILKINS*, *Athenensia*, p. 94., refers on this point to *PLUT. in PERIC.* From the remoteness of these times the connexion of the Hindu *Kalic* deities may now be but obscurely applicable to the *Kalic* buildings, and places and fables of *Greece*. Thus, in lapse of time the sharer in the glory of the temple is supposed to have been the architect, and not the half-forgotten deity to whom the temple was dedicated. Or the founder of such a temple in honor of *KALI*,

may well have been prone to assume a name like hers.

Hard by, was another glorious edifice to JUPITER *Olympus*. "The foundation of this structure having outlived all record at the time PAUSANIAS visited it, vulgar opinion regarded it as a production of the age of DEUCALION."—Ib. 156. That is of *Deo-KALI*, or *Dev KĀLI*, or *KALDEVA*.

The same author, WILKINS, tells us, that the "Female BACCHUS of *Athens* is called by a learned and accomplished traveller, Dr. CLARKE, 'the *Indian BACCHUS*,' under the impression that he could discover part of the beard lying in the bosom, the head having perished."—*Athen*. 181. Combinations of male and female moieties are common in *India*: as I have had occasion to state and show in another place. — See HP. pl. 24. When half man, half woman—half SIVA, half PARVATI—they are called *Ardha-nari*. See pp. 244. 329. preceding.

"The Romans, on one occasion, set up the image of VENUS-*Barbata*, with a comb in her hand, and the masculine appurtenance to the countenance."—*Letters from Palestine*, 159. A female BACCHUS; and a *bearded* VENUS, are *de mauvais goût*. But the last, as is noticed in another place, is matched by the male Hindu VENUS, SUKRA, and their male Moon, CHANDRA. But the Moon is sometimes—every other fortnight indeed—LUNA, or CHANDRI. These transformations of CHANDRA and CHANDRI are poetically and astronomically accounted for in Hindu poetics. Western heathens have also *Deus*

LUNUS, and *Dea LUNA*. Some of these legendary fables are duly noticed in HP. p. 290. &c.

But to proceed in *Greece*. *Mataranga* is a village in the neighbourhood of the ruins of the ancient city *Cierium*, in *Thessaly*; in which city NEPTUNE was the deity held in the greatest veneration.—Art. IX. of the 1st Report of the R. S. of Lit., by M. W. LEAKE, Esq. NEPTUNE, he says, was worshipped there under the name of CUARIUS, from that of the river, which flows by the site of *Arne*, as *Cierium* was also called.

RANGA is a name of SIVA, as the god of tears and lamentations—and *mata* has a meaning terrifically applicable to that tremendous deity. He is the trident-bearer of *India*—Sri RAM also bears a trident. May the very ancient city of *Cierium* have been hence named; and its neighbouring village of *Mataranga*? Sri RANGA is also named GAURI—his consort at least is, and that is nearly the same. NEPTUNE we have just seen called *Cuarius*, after the river of that name. In *India Gao*, GAURI, GOVINDA, have relation to kine. I believe the river *Cauveri* in *Mysore* is thence named: not very unlike *Cuarius*.

Rivers and kine bear legendary relationship in *Greece* and in *India*. GOVINDA, the pastoral deity, gives his name to the *Krishna*.

The classical *Clitumnus* is famed for white oxen; and is triply Sivaic. In its name may be recognized the *Kali*, the *Tum* or *Toom*, and the *Yamuna*; as if their names and elemental sounds had been used in



combination to form that of *Cli-tum-nus*. This poetical river turned white the kine which laved in its sacred wave. Such were peculiarly dedicated to JUPITER *Clitumnus*. 2nd *Geor.* vs. 146. So they are to SIVA—who rides a white bull:—but I do not know—others may—any Indian river having a similar power of *blancherie*. The temple of JUPITER *Clitumnus*—(or of *Kalitumna*?)—was on a conical hill, near *Spoletto*. It was equally famed for beauty of architecture and of site. PLINY the younger gives a rapturous description of it. B. 8. *Ep.* 8.

The Grecian city *Callirete* is, perhaps, the same as Sir W. GELL and others call *Calavrita*. Both are Sanskrit compounds. Of *Reti*, something occurs in another page. SIVA is called *Vritrahan*, from having slain a bull.

“CALLIPHAE, one of the IONIAN nymphs.” WALPOLE. On which a word hereafter. “*Kalivia* is the name of a hamlet, or summer residence, of a tribe of Greeks called *Tza-cunliOte*.” *Ib.* This is rather a barbarous name for a Greek tribe—the name of their residence, in *Turkey*, the euphonic *Kalivia*, they probably brought with them.

Dr. CLARKE mentions the villages of *Ambelakia*; and *Caldurita*, in the *Morea*, and *Heraclea*—the last has before been supposed to be *Hara-Kala*. All are of Sanskrit sound.

A tribe of *Turkoman* are described by POCOCKE, called *Begdelee*; as wanderers, levying contributions. Tribes, or parties of half a dozen or more, so far

similar as being wanderers and levying contributions in various ways, are seen all over *India*. They are sometimes wrestlers—and I have heard them call themselves *pelhivan*, implying *heroic*, prize-fighter, &c. May not the *Begdelee* of *Turkey*, be *Bâgdili*, or *Baghdili* (the three are pronounced nearly alike) mean, in Turkish and several other eastern tongues, *lion-hearted*, *heroic*, &c.—in farther similitude with their brotherhood of *India*? The gypsies ('*gypts*?) are similarly seen all over *India* as all over *England*—and nearly all over all the intervening regions.

It was, I believe, to gain an opportunity of offering a note on our gypsies, that I introduced the preceding and the following passages.

“We could not help remarking,” says Dr. CLARKE, “a very great resemblance between the Albanian women of *Zeitun*, and those of *India*, whom we had seen with our army in *Egypt*. They resemble that Indo-European tribe called *Gypsies* in *England*, whose characteristic physiognomy no change of climate seems to affect.” IV. 253.

Various have been the speculations on this extraordinary race of man. Their home, or aboriginal region, is still a problem—real *home* they seem not to know any where. *England* designates them after their supposed Nilic cradle. *France* calls them *Bohemians*. Neither nation, when christening them, seems to have tracked them any farther. The Russians call them *Tzengani*; Germans, *Zigeuner*; Italians, *Zingari*. These names, which may have

been corrupted by transcription, seem of the same origin. M. DE RIENZI, as I have seen in a periodical, supposes them the posterity of the ancient nomadic tribe of the *Tzengaris*, or *Van-garis*; a branch of the Mahratta pariahs who supplied the Mahratta forces in former times with provisions."

It is not easy to know exactly what a writer may mean by "former times." A tribe called by Mahrattas and others *Vanjari*, or *Banjari*—sometimes *Banjara*; but never with a hard *g*—are, and probably were, "in former times," the suppliers of the Mahratta and other forces with provisions—grain chiefly. But I should not reckon the *Vanjari* a very low class or *caste*—not so low as that called in *Europe*, and perhaps in *India*, *pariah*; but I do not recollect that I ever heard the word *pariah* out of the mouth of a native, untaught by us foreigners. In *Bombay* natives will, after us, talk of *pariah*, or *piar* dog, &c. but beyond our tuition, would not, I think, apply the term to a man of a base tribe.

I should not reckon the *Vanjara* so low a tribe as the Mahratta, but I speak vaguely. They are a race of stout brave men, and of hardy virtuous women. If M. DE R. grounds his similarity of tribe on any supposed similarity of name, I think he is in error. Nor can any two races of men be much more unlike, bating itinerancy, than the *Vanjari* and the wandering *Zingari* of *India*. The latter word, as *Zingar*, means a saddler. All leather-workers in *India* are base. In the Mahratta countries

saddle and bridle menders must, with such an equestrian erratic people, have been much employed, and of necessity also wanderers. I have forgotten the appellations by which these wanderers are called in different parts of *India*. Wherever I have been, I have, I think, seen gangs of them, four or five or more in number, of males—women and children to correspond—and have ever been reminded by them of the gypsies of *England*. Here they are mostly tinkers; in *India*, cobblers.

As curiosity seems never to be altogether dormant in *England* touching this singular race of our fellow subjects, it might be acceptable if some one would collect the various names by which the corresponding, if not identical, race are called in *India*:—say, from *Point de Galle* to *Lahore*, and from *Sind* to *Assam*; which might be easily done. Among them would be *chumar*, cobbler, or leather-worker; from *chumari*, a skin. They are rather *menders* than *makers*; although *zingari* may imply the latter. *Dehr* would be another name—but this applies to an extensive sect, of which the one in question is probably a subdivision. Of *bhungi*, or night-man, the same may be said. Mahomedans call the last named tribe *halalkhor*, base-feeder, eater of forbidden food. The two latter names are applicable to a lower tribe than the *zingari*, or *chumar*. By Brahmans either would perhaps be called *chandala* or *dehr*; but a Brahman would not give either of those appellations to a *vanjari*; nor perhaps to a *zingari*. The *dehr* or *chandala*, or outcast, he, in his semi-divinity, would deem doomed to such baseness by



sins in a former existence—and altogether unworthy of spiritual comfort. A Brahman, under ordinary circumstances, would rather die than touch one. It has been said that the shadow of one passing over the person of a Brahman, would be an offence to be lawfully expiable by the life of the too near approaching outcast. But I have never heard of such an expiation. I have, on the contrary, been associated with Brahmans and Dehrs in such deep distress as to have witnessed their hands dipped at the same moment into the same puddle, impatient to raise a portion of liquid to their parched lips.

It has been supposed that the persecutions of the Hindús by TIMUR, about the year 1400, caused the voluntary exile of many. But such persecutions would have exiled, if any, various tribes—that is, individuals of many;—and it cannot be supposed that all would, even in the lapse of three or four centuries, have become so homogeneous, in regard to personals and principles, as the widely spread race under our notice. There was then, and is still, plenty of room in *India* for emigrants from the seat of war—even of TIMUR'S wars. I should judge the wanderers to be of much older date—although they may not have reached *Western Europe*, or have been noticed on record, earlier than the dates assigned. These seem to be in *Bohemia, Hungary*, and the German states, in 1417; in *Swisserland and France*, in the following year: and in *England* the time of HEN. 8. is that given for their first appearance.

Their gross number has been—(I should, without professing to possess any good data for it, guess

greatly over-) estimated at five millions. Of this, one million have been reckoned in *Europe*; a half in *Africa*; one and a half in *India*; and two millions throughout the rest of *Asia*. *Spain* is supposed to have sixty thousand of them.

GRELMAN has shown a great affinity between the Gipsy language and Hindustani. My late worthy friend, MATTHEW RAPER—a V.P. of the R.S.—abridged and translated GRELMAN'S large work. It has become scarce. A new edition, in 8vo., with notes adapted to the present day, would, I think, be well received. Many years have elapsed since I saw RAPER'S 4to., and I have forgotten all the lingual affinities. Some years ago, I recollect, among other things, asking a black-eyed, black-haired, dark-skinned, white-toothed, handsome gipsy woman, what she called *this*? showing her a knife. “*Chury*,” she said: exactly as half the inhabitants of the great Indian range above indicated would have answered—from *Indus* to the *Brahmaputra*. I have forgotten the rest of our colloquy.<sup>1</sup>

I may have occasion in another page to say something on piscine worship and mysteries, so extensively observable. I find a reference to BUCKINGHAM'S *Mesopotamia*<sup>2</sup> on that subject, having

<sup>1</sup> I received the same answer to the same question, from a like person within a week of my writing this note—May 1833.

<sup>2</sup> Of the same meaning as *Doab* in *India*—between-rivers. *Mesopotamia* is the ancient *Chaldea*; or, as I contend, *Kaldeva*.

connexion with what I have to say, in conclusion, on the attractive subject of CALIRHOE—or KALIRUHI. In that country it was that VENUS, flying from the wrath of TYPHON, was metamorphosed into a fish. *Dag*, in the language of that country, is a fish; and DAGON, in the mythology of the Chaldeans, was the *fish-formed* VENUS. To this day there are sacred fish kept in the pool of *Abraham* at *Ur*, or *Orfa*.

*Dag*, in some oriental languages, means *dew*; as it means, also, in the current dialect of *Suffolk* and *Norfolk* at this day. (See *Suffolk Words*.) VENUS was formed from the sea-foam—(or dew?). OM is one of her many names. UMA is a name of a corresponding goddess in *India*. *Om* and *On* have been deemed the same.<sup>1</sup> *Ur*, PLINY says, is *Callirhoen*—an easy dialectic transition from *Callirhöe*, or *Kaliruhi*. *Ur* appears to have been a seat of the true religion in days of old; and of mythic superstition in later times.

Of CALLIOPE—or, as it would suit me to write her name—KALIOPE—the *coryphee* of the Muses, presiding over eloquence and heroic poetry, I will interpolate the remark that she seems to correspond most with SARASWATI—“sweet grace of BRAHMA’S bed”—the goddess of eloquence, writing, music, and the creative arts—whose “sighs are music, and each tear a pearl.” CALLIOPE, if written *Kaliapa*, or *Kaliyapa*, would farther connect

<sup>1</sup> Speculations on O’M and ON—leading to *o’m-nya* in the East, *omnia*, &c. in the West—might be profitably pursued.

her with Sanskrit sound and significancy. The etymology of CALLIOPE is probably the same as I have surmised of KALIRUHI—*Καλλος*, *beauty*, and *οψ*, *countenance* or *face*.

There are, as may be supposed, many celebrated females named CALIRHOE. One was daughter of NIOBE. Legends connected with both the Greek and Sanskrit *Kaliruhi*, run parallel:—a fatal necklace; fatal to, among others, HERMIONE, who received it from EUROPA, she from IUPITER—denial of connubial rites—proceedings of a very tragic and ensanguined nature, denote some striking analogies in their respective histories.

A name of KALI or PARVATI, is SATI; meaning transcendent purity. It is the word so often in English mouths and types, as *Suttee*. In one of her adventures, in rage and revenge at not having been invited to a wedding or a funeral—I may have forgotten which, but it was a feast—(every event with Brahmans, as much as among Englishmen, is begun and ended with a feast; it is, as it were, the necessary alpha and omega of all ceremonies)—in rage and revenge, she flung herself into the fire and was consumed. She became SATI or *Pure*:—for, as MENU says, “Fire is the great *Purifier*.”<sup>1</sup> This is the origin of the name and practice of *Suttee*. She was *consumed*, not destroyed; *changed*, not annihilated. Being immortal she was merely regenerated. A poet would perhaps say she was

<sup>1</sup> Whether it were a wedding or a funeral, the presence of fire is essential. There is a mysterious triad of fires—the nuptial, the funeral, and the sacrificial.



embraced by AGNI—the igne-ous god. I have a picture of SITA in the flames, sustained by the two-faced, three-legged, six-armed, red-skinned AGNI. —All these attributes are extensively and profoundly significant—of which see HP.

So the interesting young female, of exquisite beauty, distractedly beloved by a Bacchic high-priest of *Calydon*—(mark *Kalidun*, or Mount *Kali*, and hence, as hinted in another place, *Caledonia*)—named CALIROE, or KALIRUI, as I say, became a *Suttee*, or *Sati*. Her igneous immolation was decreed by an oracle, in consequence, or in punishment, of her frigidity. But even the inquisitor of that day, relenting at the sight of her beauty—her *Kaliroë*, or *Fair-face*—and, smitten with remorse at such contemplated enormity, destroyed, not her, but himself. And KALIRUHI—as I choose to call her, followed his example. She became *Sati*—but whether by solitary suicide, or by concremation, is not stated. Hindu females still commit the sad act both ways. *With* the body of the husband it is called *Sahamarana*. *Without*, when he have died at a distance, it is *Anumarana*, or post-cremation. The latter I have never witnessed. Concremation I have, too often—and, having taken notes at the time, and collected some materials thereon, could, I think, concoct an interesting Fragment on the suicidal subject of *Sati*.

In former pages, 245, 7, 8. we have seen *Kaliya*, a Greek word, in supposed connexion with a like Sanskrit name. So *Calliope* and *Kaliyapa*, may be fancied similar. The last word in Sanskrit means

*silent meditation* on KALI: a species of worship, or propitiation, much pressed in Hindu precepts. *Yap* is thus, and otherwise, used on several occasions. Ask a Hindu astronomer the name of the constellation which we call *Cassiopeia*, and he will immediately tell you KASYAPA; and give you the legend of the exaltation to astral honors of the important historical personage, who bore that name on earth.

“ — So the Muses, aye

In-dwellers of the Olympian mansion, used

To sing :—the chiefest of them all *Calliope*.

For she alone with Kings majestic

Walks.”—ELTON'S HESIOD. *Theog.*

—Connected with *Kal*, in the relationship of fire, heat, blackness, darkness, &c. we may notice קלה, *caleo*, to grow hot. Here we have the root, in immediate combination with the ever-recurring sound, IO. Our *coal*, has also the root, and sense. It used to be written *col* and *coll*. JUNIUS, *Etym. ANG.*, writes it *cole*. In the *Mid. N. Dream* we read, “like lightning in the *collied* night.” And in OTHELLO, “And passion having my best judgment *collied*.” II. 3. So in a comedy called the *Family of Love*, 1608—“Carry thy link t’other way—thou *colliest* me and my ruffle.” “The word, I am assured,” says STEEVENS, “is still used in the midland counties. In the northern counties fine black clay or ochre is commonly known by the name of *callow* or *killow*”—(mark the immateriality of the initial, and the interchangeability of the vowels). “It is said to have its name from *kollow*”—(*KalIO* ?)—“which in the N. means the smut or grime on the

back of chimnies. *Colly*, however," he concludes, "is from *coal*, or *collier*."

In *Suffolk* we have a little black troublesome louse which infests the top of growing beans, which we call *collier*; and when the plants are so disfigured and injured, we say "the beans have got the *collier*."

To show the farther extension of this root, in sound and sense, I will venture on an extract from my C. P. B.—wherein I find this entry: "*Colchicum*—what is this plant?—whence its *Kal-ic* name? Is it black, or conical, or triform? or has it any attributes that may be twisted into *Kali-cisms*?"—And I find the following appended, by way of answer: "This plant has been so named from its abounding in *Colchis*, in *EUBæa*. It is otherwise named *IUnci* and *IONcacei*—why?—Here we have not only the root *K—L*, but its intimate *IO*, *EU*, or *IU*—for in sound they differ immaterially—and *bhu (bo)*." "*Ess. char.*—*calyx*, a spathe—*cor.* six-cleft—*tube*, springing immediately from the root"—perhaps in this form  $\int$  which is but a combination, a junction, a union of *IO*—"cap. three, connected"—(triune)—"*root*, bulbous, abounding in milky juice," like the most mysterious and sacred *somalata*, or moon-plant, of the Brahmans—the acid *asclepius*."

The preceding may appear trifling—so may what follows, on *Colchis*, and its *Kalicisms*. But let us recollect that it is the very cradle of fable and mystery:—all connected with it, its golden fleece, its *Argo*, and *Arghanat-ics*, and a hundred others, savour of mystery, in connexion with dates older than

JASON, and with countries, perhaps, still more remote.

The characteristics or attributes of the *Colchicum*, above enumerated, would mark it as a mystical plant, in the eye and mind of a Hindu classifier. The nearest cognate eastern Kalic sound that occurs to me is *Kalki*. *Kalki-kama* is a Sanskrit compound, but not, that I know, applicable in this instance; unless *Colchicum* be of aphrodisiac tendency. Its poisonous quality farther denotes it Kalic. SIVA, as has been before noticed, p. 263 is a poison-swallower.<sup>1</sup> It stuck in his throat, and gave it an external blue tint; as is seen in pictures of him. He is hence named NILAKANTA, or the *blue-throated*: and his ardent followers stain their throats with sanctified ashes and indigo. Ashes, as being the result of fire, are a very mystical substance, the immediate product of that great agent—that great changer of forms—or SIVA. I have known individuals named after this azure fable; usually called NEELKANT—spelled differently perhaps. A Hindu poet, complimenting a beauty, whether a goddess or a mortal I have forgotten, avers that it was “in despair of obtaining such peerless charms that the disappointed consort of PARVATI drank the poison which dyed his neck azure.”

Hindu poetry, and, indeed, all their writings, so abound in mythological allusions, that an acquaintance with that species of their *learning*, as they

<sup>1</sup> In chemical hieroglyphics ♂ is arsenic.



call it, is necessary to the comprehension of any author.—

One of the attributes of the black, terrific goddess is a *cup*, wherein to receive the blood of her victims. This containing vessel is called, among other names, *argha*, and *patra*. With us a cup is variously called *cal-ix*, *cal-ice*, and *chal-ice*—but he might be deemed an incurable or outrageous etymologist who would endeavour thence to trace relationship; or the dolorous initials of such words as *cala-mīty*, *chol-era*, &c.<sup>1</sup> to a like source. KALI, and IRA, and ISI, would, in combination—when one of two medial vowels is mute—produce like sounds: but, although these are severally names of the goddess, I cannot say that connectedly—*Kalira*, *Kalisi*—they are then so. She is, however, the deity propitiated in times of pestilence, to avert her anger.

I have somewhere recently read of “SMASIN KALI, as the consort of KALA, in her character of goddess of cemeteries. Images of her under this name and form”—(the *form* I have not seen or heard of)—“have been made and set up and invoked in various places about *Calcutta*, and other towns in *India*, in the hope of checking the cholera, which has of late years so extensively afflicted those fair regions. The ceremonies are said to commence at the new moon.”

<sup>1</sup> What a number of English words of dark, dolorous, chronic, fiery (all Kalic) meanings, might be collected of this initial sound; among them, calcine, calculate, caldron, calefy, calid, caligation, caloric, calx, kalender, kali, kiln, &c.

The above I appear to have taken from some periodical ; and appended to it, is a note of inquiry. “*Smasin? Sema—Sami?*”—which is thus answered. SAMI is a name of KALI, connected with *ceme-*teries, in as far as under that name she is invoked as the goddess of the *Sami* tree—the *Adenantha aculeata*—of the pure wood of which, by the mysterious friction of two cones, of occult *Linga-ic* and *IOni-c* forms, Brahmans are, under particular circumstances, required to kindle an unearthly fire—for the due performance of the tripartite ceremonies of their nuptials, the *sradha* or sacrificial duties in honor of departed ancestors, and for their own funerals.

Another of the names of this goddess of *ceme-*teries is RAMI ; and another SAMI-RAMI. Under the latter she has been found to correspond, in legend, as well as in name, to the SEMIRAMIS of the Greeks. The *IONO* of that race was named SAMIA, from *Samos*, her reputed birth-place, under the shade of an *agnus-castus*, or *chaste-tree* ; common on that island. The Hindu SAMI is annually recalled to life by ceremonies performed under the pure shade of the *Sami* tree ; a spot peculiarly sacred to her. Some of the leaves of that holy tree, and some of the earth of that consecrated spot, are carried away and kept till the festival of the ensuing year. *Samos* also produced a peculiar kind of earth called *Samia terra* ; but I know not how much superstition may be attached to it. JUNO is declared by mythologists to be the same as *IONA*—and as *SE-*LENE, from an arkite relationship. Her image at

*Samos* stood in a lunette, crescent-crowned. In *Laconia*, a statue was styled VENUS-JUNONIA. BRYANT. "The name of the dove was IONA; often expressed AD-IONA. DIONE is VENUS *Aphrodite*." *Ib.*

Trees, as being among the most beautiful productions of Nature—and, I was going to say, among the most wonderful, but that all her productions seem when duly examined almost equally so—have become all the world over the immediate objects of poetry, fable, enthusiasm, and superstition. Some instance will appear casually in this volume, and the subject might be greatly extended.

Whence *cemetery*?—from *κοιμωω*, as some have said, meaning *put to sleep; oblivion, forgetfulness?* Is not this almost as far-fetched as *Sma, Sema, Sami?* And why may we not be allowed the endeavour to trace cholera, colera, to KALIRA—as the consort of the choleric god (and she herself, as we have recently seen, is IUNO-like in her anger) may be well called, by the mere union of two of her names, as has just been shown. Such is the case in SAMI-RAMI. I do not say that she is named KALIRA, nor know that she is not.

Let us say something farther on the poetical country of the *Colchicum*. *Colchis* or *Cholcos*, had a noted city named *Cyta*. SITA, we have seen in another page, is an interesting personage in Hindu epics—the faithful wife of RAMA, "of cerulean hue;" like KRISHNA, who is sometimes *black*, as well as blue. All the rivers of *Colchis* run into the *EUxine* sea. Here is the usual mysterious junction

*Kal IO*—which would be hieroglyphically expressed  $\text{⋈}$  or  $\text{→}$  or perhaps  $\text{→}$  : as is intended to be shown when we come to explain the upper line A of Pl. v. Nos. 5. 14. HERODOTUS says that the Colchians were originally Egyptians, and were black: SESOSTRIS having left part of the army with which he invaded *Scythia* in *Colchis*, to people it. They had, he says, woolly hair, and were of a dark complexion. This description applies to many of the Abyssinians—*Habshi*, as they call themselves—natives of *Habesh*. BRYANT supposes the Colchians to have been one of the most ancient colonies of the Cuthites—one of their principal cities, he says, was *Cuta*: the Caucasian range of mountains ran through their country; named, after their ancestor *Chus*. FABER, in his *Cabiri*—i. 266—says that “the snaky locks of *Gorgon*, and the Colchian dragon, equally relate to the solar superstition.” I should expect to find in *Colchis*—if any archaic thing remain—the site or ruins of a temple or temples heretofore relating to the more eastern KALI, and mountains from their forms, and rivers, bearing Kalic names. I infer that the name and colour of the abode and race of the Kalki-ans—another mode of writing it, but pronounced sufficiently like Colchians—have reference to the black goddess of *India*; in like manner as in *India*, *Habshi* or *hubshee* is applied to black things—grapes for instance—from their colour, more than from supposing them natives of *Habesh*: who, as we have recently seen, are so called.

From a passage in the preceding par. we might be reasonably led to expect Hinduisms in that fine



range, the *Caucasus*. After noticing that the *Arghanathic* expedition has intimate connexion with *Colchis*, and that the Colchians have been just mentioned in connexion with *Caucasus*, let us run a rapid eye over those mountains, and see if they retain any vestiges of Hinduism. If *Caucasus* were written *Kakasu*—and how valueless the final sibilant is in many languages no one will deny—meanings may be found for that compound in Sanskrit, which abhors such finals. *Su*, means beautiful; and *Kaka* (*cauca* would do nearly as well) is a *crow*; but not perhaps so restricted. The eagle would be a more befitting associate for the scenery of that glorious range.

. Its highest summit is called *Kasi-beck*. K. PORTER'S *Travels*. *Kasi*, in Sanskrit, denotes pre-eminency; and is a classical name of the Hindu "eternal city," *Benares*, as hath, I think, been before noticed. "*Titridshkali*," according to the barbarous redundancy of consonants in the Russ, is the name of a mountain torrent of that region, flowing from *Kasi-beck*, in a style described by PORTER—i. 86—as likely to arouse the feelings of a mystic Hindu. It would remind him of his own *Ganga*, and the scenery of *Nipal*. "*Kristawaja*, or mountain of the cross," looks and sounds more like Sanskrit than Russ or any other language: so does "the mountain god, *GARA*." i. 90. The description of these mountains and *cleft* passes by PORTER, would suit almost equally well for the similar scenery of the *Himalaya*.

Approaching the sacred and poetical regions of

*Ararat*, a town named *Goomri*, a river *Akhour*, and a monastery *Kotchivan*, occur. i: 170, 1. The last is good Mahratta Sanskrit, meaning the *vehicle* or *support* of the tortoise :—on which mythological, terraqueous, animal, VISHNU and other arkite deities are seen. I know not if *Ararat* can be tortured into Sanskrit, or if it require any such torturing. The final *rāt*, or *rat'h*, is a vehicle, or support, or rest, in some of its dialects. “*Anni*” is a place in that neighbourhood—172. “We crossed the *Akhour* near a spot where a boiling spring issues from the ground; accompanied by volumes of steam.” 177. The city of “*Nagchivan*”—179—compounded of *nag*, the great mythological serpent, and *van*, its vehicle or rest. VISHNU is often seen reposing on that “thousand-headed”—“*Ophiucus* huge;” and otherwise connected with it. *Nag* is the king of the serpent race — an endless source of Hindu fabulous legend. “*Talish*,” 181—“*Karakala*,” 198—“*Makoo*,”—(q. *Mahakoo* ?)—“*Sheroor—Sevan*,” 202—remind us strongly of Hindu names of places. Again—“*Devaloo, Oujary*,” 210—“*Kalagan*,” 214—and others, which the curious reader will find described by PORTER in the neighbourhood of *Ararat*, would induce a belief that the Sanskrit tongue and Hindu superstition once had sway in that region. In i. 571, he mentions “*Kanarah*,” near *Persepolis*.

More such names might be found in the neighbourhood of *Ararat*. But, few as these are, it may be doubted if so many so closely allied to a Hindu language can be found in all *France* or *England*. In *Ireland*, *Scotland* and her isles, they abound; as

we hope to show soon. We must now take leave of Sir KER PORTER, with whom I had the pleasure of a slight acquaintance, lamenting the loss of so accomplished a gentleman.

We have slid, as it were, out of *Greece* for a while; not quitted it abruptly—and must now return thither to notice a few miscellaneous gatherings, before we finally quit that seducing country.

Considering the ultra-poeticalities of *Olympus*, I am disappointed at the unyielding Greekness of its name. The “biforked hill,” if this be it, promised something Hinduish; identifying or connecting it with the *Kailasa*, the terrestrial paradise of SIVA; or with *Meru*, the *Olympia*, in every thing but name, of Hindu poetics. I can make nothing of it under the name of *Olympus*. What other names has it?

Its immediate neighbourhood yields a little. *Olympia* city is at the foot of mount SATURN, washed by the river *Cladeus*, which soon intermingles with the IONI-an sea. This city was among the most celebrated of antiquity for sacred groves, trees, &c. mysteries. We may here trace some Kalacisms.—KAL, like SATURN, is *Time*—in *Cladeus*, we may fancy *Kaladeo*, or *deva*. But leave we *Olympus* and

“ — the Olympian maids—

The daughters they of ægis-bearing JOVE—  
Whom, to the embrace of JOVE, MNEMOSYNE

— bare of old in the Pierian mount—

Thrice three nights did JOVE embrace her.

She, some distant space from where

*Olympus* highest rears its snow-capt head,

Brought forth the thrice three maids—whose minds

Are knit in harmony.”—ELTON'S HESIOD, *Theog.*

Of CASSANDRA, I can make but little. *Kasi* and *INDRA* offer some speculation in sound: but I am unable to connect them by any common legend. The many daughters of *PRIAM* and of the Puranic *DAKSHA*; and *SATURN* and the *Apsarasa* mermaids, might perhaps be brought into relationship by an initiated hand. But I neither know their names; nor where to find them, or their histories——

“ Then embracing earth,  
 He fashion'd the great *THAUMAS*,  
 And blooming *CETO*—  
 From *NEREUS*, and the long-hair'd *DORIS*, nymph  
 Of Ocean's perfect stream, there sprang to light  
 A lovely band of children, goddesses,  
 Dwelling within the uncultivable main—  
 They from the blameless *NEREUS* sprang to light:  
 His fifty daughters—versed in virtuous tasks.”—*Ib.*

The name of *CALYPSO* is also prominent—but here again I am in ignorance. If *Kalapsara* were admissible, something might be said connecting the poetical personages of the preceding par. and quotation: — “ goddesses, dwelling within the uncultivable main.”

We read of the “ gulf of *Bhagena*, or *Colokythia*, near the channel of *Cerigo* ”—the southern point of the *Morea*: a promontory, probably. Such are in *India* symbolic of *SIVA*. *BHAGA* and *BHAGI* are names of him and his consort. In *Colo* we have the root of *Kal*; in *Cerigo*, *Srigao*. *Cerigo* I have noted as in connexion, if not identical, with *Cerigotto*, but have omitted my authority. *Srigao* may



in Sanskrit mean holy kine; and *Srigat*, a holy gate, or pass.

*Candia*, the modern name of *Crete*, is said by an anonymous writer to be derived from *Khunda*, the Arabic name of the capital. Capitals rarely give names to countries—and I should be rather disposed to say, from the Sanskrit *Kunda*, a hill, or *Kund*, a pool or lake. Is there any noted hill or lake near the city, likely to have afforded a name to it, or to the island?

“*Macronisi*, or the isle of HELEN,” noted in history or fable for amatory scenics, reminds us of KAMA’S piscatory symbol *Makara*; or of one of his names thence derived, MAKARI. ISI, it may be recollected, is a name of PARVATI; but I am not aware of its having any direct reference to the freaks of the Hindu CUPID, one of whose names is KANDARPA. As may be supposed, his names and attributes and legends are perpetually alluded to by all Sanskrit writers; whether poetic or didactic. When KRISHNA in the *Gita*, is likening, or rather identifying himself with the first of every thing, he says, “Among fishes I am the *Makar*—I am the prolific KANDARPA, the god of love.” And in explanatory reference to a passage in p. 355. I may add “I am, amongst worships, the *yap*.”

## IN AFRICA.

THOSE of my Readers who may be classed as Orientalists; who have watched the progressive developement of the cognascence of the Sanskrit and Greek mythology and languages; may not, perhaps, be much surprised at what precedes—touching chiefly geographical nomenclature connected with such mythology. No one must expect to dip into Greek or Sanskrit literature without ever-recurring allusions to that all-pervading subject. “There gods meet gods, and jostle in the dark.” But what is to be expected in the Cimmerian regions of Central *Africa*? Who looks thither for poetry or polish? And who may not feel some surprise at finding the rivers, mountains, towns — things which usually receive appellations least liable to change—bearing Sanskrit (and Greek?) names; almost as commonly as the rivers, mountains, towns, of *India* or *Greece*?

The following few pages contain some of such instances as have occurred in the currency of my very limited reading. I do not recollect that I ever read a volume, or a page, expressly in search of such things; in reference to *Greece*, *Africa*, or any other region. They are of incidental occurrence and notice. Those referring to *Greece*, and most of those referring to *Africa*, were noted many years ago.

Some of the latter were published in the Asiatic Journal of 1817. Wishing to throw together the Greek and African coincidences, I will here note the latter, substantially in the form in which they were communicated to that Journal—although at the risk of some repetition.

The similarity in the usages, customs, &c. of distant regions and remote ages, have amusingly and profitably attracted the notice, and employed the pen of many writers. The same may be said, in perhaps a greater degree, of affinities in the languages of people geographically and chronologically remote. Such similarities and affinities are sometimes very striking and unaccountable; and have given rise to various speculations—curious, learned, profound, extravagant. But I do not recollect any writer attempting to amuse or instruct the reading public in a branch of coincidence—so to speak—that appears to me as curious and striking as any of those above mentioned; nearly, indeed, related to them—and which as naturally gives rise to speculations that, if pursued, might ramify into all the descriptions just enumerated. I mean in the *Names of Places*—such as cities, towns, hills, mountains, rivers—which may be generically classed under the Head of “Geographical Nomenclature.”

I have little pretension to the ability of *instructing* the public: but perhaps some readers may condescend to excuse this attempt to contribute to their amusement, by pointing out sundry coincidences in *India, Greece, Africa, America, Britain*, and other

parts of the world; between which it may not be easy to discover any ready channels of lingual inter-communication.

I will now show that many of the towns, hills, rivers, &c. of *Africa*—even deep in her interior—have Sanskrit names — or names sounding very like that language. What their signification may be in the dialects of *Africa*, if any, I have no means of ascertaining. Some may sound like corrupt Arabic—but perhaps have no local meaning in modern language.

Let me here observe, that although in all parts of the world all names of places (and of persons also) may reasonably be supposed to have been originally significant in the local tongue, yet in the lapse of time the sounds have altered; and the sense has been forgotten, in so many instances, that etymological research has been often put to the test, and not seldom whimsically extended, in the attempt to trace such varied sounds and meanings up the tortuous stream of ages back. <sup>1</sup>

<sup>1</sup> A stranger to the languages of *Europe*, or even an uneducated Englishman, would not easily recognize the names of Our SAVIOUR in the mouths, or from the pens, of nations half a dozen leagues or hours to our eastward. The French pronunciation cannot, perhaps, be better expressed by our letters than thus—ZSHASOO KREE. This may serve to show the difficulties of etymologists, in this line—and what licences may be taken and allowed, when ages and oceans have rolled between the regions thus attempted to be lingually re-united. And let it be farther observed, that when I write of Hindu-



In hilly and poetical countries — most hilly countries are, or have been, poetical—mythology, the religion of the day, has lent its extensive aid to geographical nomenclators. This applies strongly to *India*, where the Pantheon of the Hindús is found to have been the grand magazine whence such persons have derived and applied their varied appellations : a very great proportion of which is thus easily traceable by any one moderately skilled in the dialects of *India*. And as the sacred language of the Hindús and their mythology are little or nothing altered in the lapse of many centuries, in *India* we may run and read in the features of nature, and in the early works of man, the origin not only of local nomenclature, but the names of places very ancient, and distant from this supposed source. Through what channels, lingual and geographical, the current of connexion may have run, is not evident ; and has been the subject of the speculations above described.

With these premises I invite the Reader to remark the following names of places which occurred to me in a recent perusal of Park's last mission, as coming within their purview :—

*Jonkakonda — Tendiconda — Kootakunda — Tatti-*

*isms in Greece, Africa, &c.* I do not mean to be restricted within precise geographical, or even historical boundaries. "In or about,"—"in such neighbourhood;" or under such influences, now, or at some earlier period, may rather be understood.

*konda* — *Barraconda* — *Seesekund* — *Tambakunda* — *Mariancounda* — *Tandacunda* — *Fatteconda* — *Mauracunda*.<sup>1</sup>

On this class of names what I have before said, touching *Kunda*, a hill, and *Kund*, a pool or lake, applies here and may suffice. Such terminations are common in *India*, and are almost always, I believe, found attached to hills or pools, or to their immediate vicinity. Some instances I will note: — *Golconda*; or, as I conjecture, *Kalkunda* — *Gurrukunda* — *Ganeskunda* — *Kailkunda* — *Inacunda* — *Miconda*; (perhaps *Mahékunda*) — *Nargoond* — *Noulgoond* — *Penekunda* — *Curacunda*. Many others might be added. Whether these terminations be spelled like PARK'S *konda*, *conda*, *kunda*, *caunda*; or like those of *India*, which are as varied as PARK'S, with the farther difference of *gound*, *kendy*, *ken*, *gondy*, &c., I am disposed to refer them all to the Sanskrit *kund* or *kunda*. The same sound in *India* is found initial in *Condapilly* — *Cond* — *Conjeveram* — *Condatchy* — *Cundapoor* — *Cundwah*, &c. Whether these be all, or chiefly, names of hills, I have no present means of ascertaining; but suspect so. PARK has omitted to mention the description of places bearing the name of *Konda* in *Africa*: but I suspect them also to be hills, or connected with them.

<sup>1</sup> I had here, and in the names, &c. hereafter given, referred to the pages of the several authors whence I have taken them — as I have generally done, precedingly, in respect to Sanskritisms in *Greece*: but considering the little probable utility of such minute references, I have now, to save room, mostly omitted them.

Let me here (again) observe that in names of oriental places, persons, or things, vowels must not be supposed to stand for much. A substantial reason will be—or has been?—given for this in another place. Consonants are the bones and sinews of isolate words. A substitution of these important vertebræ of vocables may be allowed to a certain extent. I shall, however, require these indulgencies in a very limited degree: not exceeding, perhaps, the allowable interchange of a *b* and *v*—or a *y* and a *j*—or a *k* and *g*.

With a little of this licence where wanted, and it may be, and is, allowed to others, as well as to distressed etymologers, let us try to turn PARK's African names into *Hindi*. *Jonkakonda* may be *Janekakunda*, or the hill of JANEKA. I know not, it is true, of any such hill in *India* — but JANEKA and his daughter JANEKI, commonly called JANKEY, are important mythological or historical persons well known in *India*;<sup>1</sup> and may well have given their names to a hill or river there, as well as in *Africa*.

*Tendiconda* and *Tandacunda*, of PARK, are, I imagine, the same place, or the same name. And although here again I have no knowledge of any such compound name in *India*, yet *tanda* is a Hindu word, and the name of a town in *Bengal*; where, indeed, there are few or no hills to fix it on — that country being chiefly alluvial and flat. I should, therefore, expect to find there few or no *Kunda* as

<sup>1</sup> And, of course, noticed, with some of the fables connected with them, in the HP.

names of places—and the hilly country of the *dekkan* to abound in them. A town in the *Carnatic* is named *Tondi*. In some dialects of *India*, *tanda*, or *tunda*, or *tund* (vowels are of no moment, the root is *tnd*) means *cold*. And although we may not, at first view, expect a reason for its *positive* application in the interior of *Africa* or in *Bengal*, yet comparative degrees of cold exist every where — and perhaps in very elevated spots positive too.<sup>1</sup> The “Hill of Cold” may not unreasonably be looked for and found within the tropics, though not so obviously, as within the polar regions. Mountains covered with the snows of a thousand winters are in sight from *Bengal*.

The *Kootakunda* of *Africa* may be also traced to *India*. In modern dialects — though I do not say that such dialects are derived immediately from the Sanskrit, the prime radix perhaps of all language — *Koota* means a *dog*: and it farther means *short*, or *low* of stature. It is found initial, final, and sole, in

<sup>1</sup> Nor need we ascend or move extra-tropically for positive cold. I have known it so cold in *Bombay* that the troops could not parade at the usual time, day-break. It was put off till the sun was high. Travelling once to *Poona*—accompanied as is mentioned in p. 148.—we pitched our tents the first night—it was Christmas Eve—at *Panwell*, near the tank. It was a bitterly cold night. We moved at day-break next morning—and my gallant, and noble, and shivering friend pointed my attention to the thermometer hanging on his tent-rope. I write from recollection, but I am within bounds when I say it was under 40°: and that on coming to our new ground, the same thermometer in the same position, in the shade, stood upwards of 100°.



the names of many places in *India*. The name occurs in like manner in *Africa*. I should judge *kuta* to be Sanskrit, and to mean a *town*, from finding it applied to places spread all over *India*. Perhaps *Calcutta*—(*Kalikut?*) *Calicut*—*Devicotta*—*Palamcotta*—*Gooty*—*Dunderguttee*—*Milgotta*—*Kota*—*Teekotta*, &c. may all contain it. The *Kootakunda* of *PARK* may therefore be set down for a compound *Indian* word.

Of *Tattikonda* the same may be said. *Tatti*, or *Tatta*, is a word current in Indian dialects; and is a name, and part of a name, of Indian places and things.

The same as to the *Baraconda* of *Africa*. *Bara* is an Indian word of several meanings. Applied to a place, it would perhaps be more classically written *Vara* or *Varaha*, a name well known to Hindu mythologists. It is as often pronounced *Bara*.

“*Seesekund*,” *PARK* says, “is the same village with *Kussai*, the inhabitants having changed its name.” *Seesu* or *Sisu* is an ancient Hindu name of persons and things.

“*Tambakunda*” is Indian. There are *Tambacherry*, *Tamracherry*, *Tambah*, *Tambekhan*, &c. In some dialects *tamba* is copper. If we drop the *b*, *tam* or *tama* would mean darkness, blackness, &c. and has extensive applications. Of “*Mariancounda*” and “*Mauraconda*,” I shall only say that they have Indian sounds. A hill on which we have a fort a mile or two inland from *Tellicherry*, is named *Mora-*

*kana* — where I have passed many a day — but I believe this termination in *Malabar* is from a source different from *kunda*.

“*Fatteconda*” is an Indian compound. *Fatté* or *Futteh* is more immediately Persian. I do not know indeed that it is at all Sanskrit, although used in some dialects deduced therefrom. *Fatteconda* in *India*; like *Futtyghur*, means the hill or fort of victory. The latter would be, perhaps, more correctly spelled *Fattehghiri*: but I am not sure whether *ghur* may not, like *poor*, or *pur*, or *pura*, or *puri*, or *pooree*, as it is variously written and spoken, mean distinctively a town or fort — and *ghiri*, or *giri*, restrictively a hill. *Futtehpet*, *Fattehabad*, &c. occur in *India*—meaning the town and abode of conquest.

On *Koonda*, or *Kondy*, or *goond*, or *Kendy*, or *Ken*, I may here note, that near *Poona*, on the road to *Bombay*, is a hill and village named *Ganeskondy*, sometimes called and written *Gunnisken*. There is a temple on the side of the hill, looking eastward, in which is an image of GANESA, the elephant-headed son of PARVATI; said to have been miraculously developed there. This miracle happened, like some others at *Poona*, I think, in my time. I have passed the temple a hundred times, and almost as often vowed to visit and examine it; inquire its history, &c. But, as usual, what one can do any day is often not done at all—and so it is with me and the temple at *Ganiskundy*. A miraculously discovered; or heaven-descended; image, is as common in *India* as in *Italy*. The consequential endowment of a fane is a matter of course—a temple;

a priest, a town—perhaps priests, a city and see. The similarity of the legendary histories is, as perhaps, has been before said, surprising.

Having been thus diffuse in the notice of this first class of African names, I shall hasten through the others selected from PARK'S last mission, to exemplify my speculations. *Samee*—(SAMI is a name of PARVATI, as before noticed)—*Kutijar*—*Wallia*, creek — *Madina*, *Tabajang*, *Jambero* — *Manjalli*, *Tabba Cotta*—*Jullacotta*, *Maheena*, *Tambico*: “*Samakara*, woods and wilderness”—*Mambari*—*Sambankala*—(SAMBA and KALA, personages of the Hin. Pan.)—*Tambaura*, mountains; *Toombijeena*, a pass through them—*Serimana* (SRIMANA, a name of KARTIKYA) — *Neelakalla* (words strictly Sanskrit, and ever recurring in every mythological or historical inquiry)—“*Kullalie*, a very high, detached, rocky, hill.” (Such hills in *India* are typical of KALA)—*Gangaran*, (*Ganga*, the *Ganges*)—*Secoba*—“*Sankaree*, a high rocky hill, which rises like an immense castle from the plain.”—(SIVA, the spouse of the mountain goddess PARVATI, is named SANKARA.)

*Sabooseera* — *Jeena* — *Wangara* — *Nemansana* — *Kooli*—*Chekora* — *Koonteela* — *Doomba* — *Tancrawally* — *Yanimarou* — *Talimangoly* — *Mousala* — *Samicouta* — *Chicowray* — *Jyallacoro* — *Soobacara*—*Tacoutalla* — *Bancomalla* —“*Yaminna*, or the river *Joliba*.” The *Joliba* is the *Niger*. In the more euphonic Sanskrit it would probably be *Yalava*. If it should mean *black* or *blue*, like *niger*, and *nila*, it would be curious. The name of *Yaminna*, con-

nected with the *Niger*, reminds one of the river *Yamuna* of *India*, called “the blue daughter of the sun” in Hindu poetics—meaning, perhaps, that she is the offspring of *VISHNU* or the sun, by his melting operation on the snows of *Himala*.

The following are taken from the map prefixed to *PARK*:—*Kakundy, Kolar, Jeogary, Bady, Koniakary, Malla, Kolor, Koolar, Tallika, Koikarany, Samakoo* (river), *Mouri, Tambaoura, Sarola, Lingicotta, Mallacotta, Korankalla, Manickoroo, Sanjee-cotta, Kandy, Sampaka, Sami, Jarra, Toorda, Satile, Seco, Comba, Dama, Nyamo, Ghunge-rola*.

Now let me ask any oriental reader if he can peruse these names of places without fancying them taken from some map of *India*, instead of *Africa*? Many, and of what follow, are actually names of Indian places; and most of them could be easily traced to their several sources in the languages of *India*, by any one moderately skilled therein. It may be doubted if all *France, Germany, Russia, England, and Italy*, could furnish so many places with Indian names, as may be gathered from *PARK*'s short journeyings in *Africa*; and from his necessarily meagre map. Very many of these names, be it remembered, and of those which follow, occur in the depths of central *Africa*; where, until lately, neither Hindu nor English man was ever seen, or perhaps heard of. Can any one, with a knowledge of East Indian dialects, read them, and deny, or doubt, that a race once inhabited those



regions, with whom some of those dialects were current?

This may be to some a tiresome topic ; but deeming it not incurious nor unimportant, I am disposed to trespass a little longer, and give some more Indian names from a work entitled "Proceedings of the African Institution." 2 vols. 8vo.

*Bishna*—(VISHNU is sometimes seen so written, and BISHNU and BISHEN)—*Wooll*—*Fittayeraboy*—(a place where there are hot wells is named *Vizeraboy*, a few miles S. of *Bombay*). *Kirisnani*—*Coniakari*—*Sooma*—(SOMA, the moon)—*Comoroo*—*Coomba* (KOMARA and KUMBA are Hindu mythological personages)—*Karaleejango*—*Talica*—*Gunggadi*—*Semegonda*, near *Wangara*—*Walli*—*KOORABARRI*—*DEMBA*—these two are names of men. *Siratik*.—*Sira*, and *Sidatik* are names of towns in the *Dekkan*. *Tikri* is a hill in some East India dialects.

The following are from HORNEMAN'S route on the map:—*Siwah*, *Terane*, *Rhamanie*, *Sakra*, *Sidi-bishir*. (SIDI is a name of SIVA—*Vrisha*, whence *bishir* may be allowedly derived, is part of a name of his—VRISHADWAJA, he who rides a bull.) *Tripoli*, and *Temissa*, may be from the Sanskrit *Tripala* and *Tamisa*.

These are from the line of PARK'S route on the map:—*Downie*—*Jinbala*—*Kamalia*—*Ganga*—*Yamina*—*Calimana*. The last four places are close to each other on the *Niger*. If found on the *Ganga* or *Yamuna* (*Ganges*, or *Jumna*) they would have

excited no observation ; but in the interior of *Africa*, they yield a greater confirmation of my hypothesis of that region having been formerly inhabited by a *Brahmana* race, than any thing I have elsewhere met with ; and I deem the proof very striking. These also occur on the map :—*Fooliconda*—*Massakonda*—*Worada*—*Bali*—*Sitaloola*—*Koomukarry*—*Sididooloo* ; on which I shall only observe, that they are all either partly, or wholly, Indian words.

That the interior and remote Africans have, to a great geographical extent, been Hindús, I am, from these premises, disposed to suggest : and I expect, when we shall become better acquainted with those little known regions, to find my view confirmed by the discovery of Hindu remains, in architecture, excavations, sculptures, inscriptions, or some equally unequivocal evidence, in addition to that of names. Something similar, though not at once so striking and convincing, to what has recently<sup>1</sup> been developed in the interior of *Java* ; and what farther researches may bring to light on *Celebes*, *Borneo*, *Luconia* ; and others of the vast, remote, and little known of the eastern isles—regions as vast and as little known as *Africa*.

The preceding appears to have been the substance of what was communicated to the *Asiatic Journal*.

I must indulge in a quotation of a passage by my lamented friend Major RENNELL, in the conclusion of his account of the map prefixed to PARK's last work :—“ The hospitality shown by these good

<sup>1</sup> This was written nearly twenty years ago.

people" (interior Africans, especially the *Mandingo* tribe,) "to Mr. PARK, a destitute and forlorn stranger, raises them very high in the scale of humanity; and I know of no better title to confer on them than that of the Hindús of *Africa*."

Since the preceding was written, and in substance printed, other books have passed under my eye, whence I have taken some more names, tending, as it appears to me, to confirm my aforesaid hypothesis touching *Hindi-Africa*. At the risk of being very tedious, I will give many of them, as briefly, however, as I can. From DENHAM and CLAPPERTON'S discoveries, these:—

*Angala—Loggun—Mandara—Merly*. These are names of mountains in vol. I. p. 143. I have noted no names earlier than that page. The reader will not fail to remark *Mandara* as a mountain in the interior of *Africa*. In the same page is a place named *Sankara*; a name of SIVA; and in those subsequent, the following: *Deoga—Sogama—Dagwamba—Mora—Conally—Karowa—Kora—Makery*, hills—*Adamowa—Mona*, or *Monana—Raka—Gambarou—Dowergo—Munga—Lada—Muggaby*, lake *Musgow—Koorie*, and *Sayah*, islands in the lake *Tchad—Shary*, river—*Babbalia—Begharmi—Gourie—Wara—Waday—Mesurata—Kaka—Kattagum—Wajah*. From vol. II. these:—*Joggabah*, island—*Dugheia—Kala—Gambalarum* and *Gurdya*, rivers—*Maou—Mendoo—Molee*, river—*Katunga—Bilma—Kaleeluwha—Omhah—Tegerhy—Digoo—Boogowa—Katungwa—Nansarina—Girkwa—Sockwa*, river—*Duakee—Raka—Ongoroo—Gadanea*, or

*Katania—Duncamee—Ratak—Kagaria—Dugwa—Kukabonee—Mugawin—Barta, wells—Koka—Kutri—Burderawa—Gondamee, lake—Tagra—Kalawawa—Kulee—Miwa—Eatowa—Kaffondingie—Takroor—Ghoowary—Ghoondar—(how if here were a lake on a hill? Khundara)—Atagara—Kabi—Yarba—Ghoorma—Banbara—Ghoongo—Soorami—Malee—Sanghee—Bhargo.* Thus far DENHAM and CLAPPERTON. They speak of “DUMBOJEE, the name of one of the *Gadado's* officers”—“MOODIE, the commander of our escort”—in the very interior of *Africa*, where a white man or a Christian, was never before seen.

Hastily skimming the Travels of the more fortunate Nigerian LANDER, I notice the following—and add interpolations in view to brevity, and omit references:—*Anamaboo—Badagry—Accra—Asinara* (in *India*, *asi* is 80, *nara* a man)—*Gwendiki—Mallo—Jaguta—Bohoo—Eetchoolee—Katunga*, the capital of *Yariba—Moussa*, a rivulet—*Kakafungi—Coobly—Bhoosa*. The chiefs of *Niki, Wowow* and *Kiyama*—“*Engarsaki*, a rugged and romantic range of hills, is called from a country of that name”—*Yaorie—Koolsu—Guarie—Warrie—Koroko—Buoy—Sandro.—Kingka—Loogo—Pundi*: these three, with other states, form the extensive kingdom of *Boorgo—Catsheena*, also a kingdom—*Zaria—Zegzeg—Mara-die—Hausa—Gonja—Comassie—Melalie—Comie—Layaba—Bajeibo—Lechee—Madjie—Belee—Dacanie*—“*Gungo*, an island in the *Quorra*, or *Niger*”—*Coodonia*, river—*Cuttup—Egga—Kakunda*—the countries of *Jacoba* and *Adamowa—Boiqua.—Aba-*



*zacca*—*Tacwa*—*Kirrie*—(Three rivers of considerable magnitude join, of which the *Quorra* is one. Of this something is intended to be said in another page). —*Bonny* and *Calebar*, rivers—*Cameroon*, mountains, 13,000 feet high—(*Kamr*, the moon, or the full-moon, in *India*—of this something elsewhere) and a river so named — *Laya*—*Rabba*, a large and flourishing town, with, alas ! a slave-market—“from the river *Kirrie* to the mouth of the *Nun*”—“a country called *Settra-Krou*.”

“Mount *Kesa*,” otherwise spelled *Kesey*, — “an elevated rock in the midst of the *Niger*, rising abruptly; its appearance is irresistibly imposing, and majestic beyond description. It is greatly venerated by the natives”—(so it would be if so rising, Lingaically, in any river of *India*)—“and favours the superstitious notions attached to it. Its legends are of a very interesting nature.” Some of them are warmly given by LANDER; which might, seemingly, have applied to a rock in the *Ganges*, where the rock might probably have been called by the same name; *KESA* being a name of *KRISHNA* and *VISHNU*:

A plate is given of “Mount *Kesey*”—and it is certainly a very striking object; and would be so considered any where, by any race, the most enlightened or the most barbarous. It exhibits this form  $\square$ . Its sides are “almost perpendicular and naked.”

In another place we find this fine aqueous obelisk—springing, like the famed obelisk of ON (p. 285.) out of a great expanse of tranquil or gently moving

water, noted as 300 feet high. I wish LANDER had given us the *full* native name—not *Mount Kesey*. It may, haply, be *Kesa-Kund*, or some such.

I also find this note on the mention of the *Cameroon* mountain and river by LANDER. The "Mountains of the Moon" of modern geographers, "*Montes Pervedi*" of the ancient, are likely to be called *Camer-oon* by Mahommedans from كمر *Kmr*, the *full moon*. *Roon* is an Indian word, applied to rivers—the *Coleroon* in the *Carnatic*, I should rather write *Kalirún*; but its orthography is too established to allow of alteration without the appearance of affectation. *Pervedi*, I believe I have before said, is probably *PARVATI*, the mountain goddess of *India*; and the moon, then named *CHANDRI*, consort of *CHANDRA*, otherwise *SOMA*, the *male moon*. *Soma*, or *Somma*, be it remembered, is a name of *Vesuvius*; a truly *SIVA-ic* mount—or rather of its parent; for *Vesuvius* is by some authorities reckoned the summit or cone only—*Soma* as the base, and the older name. In Sanskrit *Soma-bhava* would mark the parental relationship; and such is the name—currently altered to *Sambawa*—of one of the most active and energetic of existing volcanoes—one of, perhaps, ten times the potency and terrific extent of destructiveness of *Vesuvius*. I now speak of *Sambawa*, as described by Sir STAMFORD RAFFLES and others, in the eastern seas, where this *lunar* parentage seems extensive—including, perhaps, *Sumatra*.

The mighty cone, the *Cameroon*, LANDER ap-

pears to describe as “dividing the embouchures of the spacious rivers *Calebar* and *Delrey*, from the equally important one of the *Cameroons* on the east.” Here is, indeed, a mythos! Such a cone, dividing three fine rivers before they join the sea would be made much of in *India*. *Delrey* is probably a modern name.

In ADAMS’ Sketches of *Africa*, these—King COOTRY—King PEPPLE—King COLE. These may be nicknames—but if African, they have Asiatic sounds—*Kutri*, *Pipala*, *Kuli*, or *Cooley*. These occur as names of tribes—*Bejulapat*—*Sustra-cundy*—*Calawapore*; require little or no alteration to make them Sanskrit compounds. These, as names of places—*Teghery*. This, in Southern *India*, means *Fire-hill*. I should perhaps write it *Tighiri*; pronouncing it the same.—*Kishbee*—*Ashanuma*—*Dirkee*—*Bilma*—*Lari*—*Mandara*—*Bhagermi*. “*Mora*, the capital of *Mandara*, situated in a valley, at the foot of a noble chain of hills”—where *Grazzias*, a central-African name for plunderers, reminds us strongly of the *Grassias* of the hilly regions of central-*India*, of the same habits. (The above, mentioned by ADAMS, appear to have been taken from the *Qu. Rev.* of that work.)

In a newspaper review of “CAILLIE’S Travels to *Timbuctoo*,” are these names of places, in the kingdom of *Fauta Dialon*, far in the interior:—*Kakondy*—*Kankan*—*Sambatikala*—*Cambaya*—all Indian names and words. In another place I find these—*Haco*—*Tamba*—*Bailunda*—*Icalo*—*Golungo*—

*Adongo* — *Cunhinga* — *Kisama* — *Ambriz* — “lake *Maravi*, a dead sea ; an *Asphaltes*.”

I find another long list of Hindi-African names, taken from BOWDICH'S *Ashantee*. Deeming this portion of my *Fragments* as not a little curious and interesting—being, as far as I know, the opening of a new branch or channel of inquiry far from unimportant—I must here add many of them, though tiresome, probably, to some readers:—omitting those names which may have been noticed by others, earlier quoted:—*Gungaddi*—*Jing*—*Busampra*—*Paraso*—*Fohmani*—*Dumpasi*—*Dadawasi*—*Moodjawi*—*Dankaram*—*Mankaran*—*Birrim*—*Korraman*—*Dunsabow*, river—*Azabimah*—*Soubiree*—*Sekoree*—*Prasso*—*Anijabirrum*—*Cootacomacasa*—*Payntree*—*Anamaboe*—*Amparoo*—*Abikarama*—*Sesee*—*Kiradi*, river—*Bonasoo*—*Dankara*—*Yami*—*Bhupi*—*Salaga*—*Yahndi*—*Degomba*—*Karhala*—*Saraka*—*Lako*—*Kawaree*—*Calanna*—*Koonkoree*—*Doowara*—*Hwholla*—*Quolla*. It is not so noticed, but the two last are probably rivers, or a river. *Hwolla*, or *Woola*, is a *Dekkany* name for a river; or *the river*, as I suspect it is also in *Africa*. *Gange*—*Yum Yum*—*Bagarimee*—*Shuetca*—*Matchaquadie*—*Gooroma*—*Gamhadi*—*Dogondhagi*—*Todonkaralee*—*Kallaghi*—*Barrabadi*—*Mallowa*—*Karshala*—*Goorojie*—*Koomba*—*Tombea*—*Goodooberee*—*Cormantee*—*Cheendul*—*Moohn-da*, river—*Sheekan*—*Kalay*—*Ohmbay*—*Samashialee*—*Imbekee*—*Oondanee*—*Bolaykee*—*Shaibee*—*Bayhee*—*Wola*, river.—Query—the same as *Hwholla* and *Quolla*, above mentioned?—*Adjomba*—*Inkajee*—*Erringa*—*Okota*—*Ashdera*—*Okandee*—*Sappalah*—



*Koomakaimalong—Deeta—Mavonda—Boma—Binda—Mayumba—Dinkara—Laka—Kunji—Coomasie—Yansee, river—Accasey—Sarasou—Dwabin—Measee—Anyabirrim—Mansue—Abikarampa—Amosima—Sallagha—Assin—Ancomassa—Boosampra, river—Chamah, river—Berrakoo, river—Asharaman—Pagga—Parakomee, river—Ansa—Bohman, river—Jim, river—Souee—Akim—Elmina—Sanasee—Adinkarra—Bahoree—Bantookoo—Sarem—Shrondo—Assinee, riv.—Takima—Adirri, riv.—Koodongooree—Birrinsoo, riv.—Dagumba—Cayree—Jinnie—Koontoorooa—Koomada—Kaweree—Kumsallahoo—Koonkori—Marrawa—Beseeree—Doowarra—Gaora—Collè, river—Kulla, river—Gangè—Canna—Dall—Sowhondè—Yaraba—Kaiama—Mahalabu—Goobirree—Daworra—Madagee—Maiha—Akatayki—Succondee—Taccorary—Boutrie—Ahanta—Adoom—Adunwa—Asankarie. At this name is this note—“Not half through BOWDICH; but enough.”*

Perhaps so—but I find some more tempting names of places, from the map given by that traveller. Among them these—*Garoo—Bambarra—Jinbala—Quolla, river—Gadima—Bambook—Jaora—Mallaia—Hasoowa—Jabowa—Mala—Mashina—Kabarra—Tarrabaleese—Mookanasa—Googara—Yaouree—Cassina—Yahodee—Damisiama—Dinka—Doorooma—Matchaquarodi—Koomada—Kalaha—Goorwasie—Apacca—Toombea—Katanga—Goodoobirree—Mahee—Tillaytoko—Badagry—Pahmee—Abomy—Asankarie—Bagamidri—Bramas—Medra—Biapara.*

The above are the chief, but not all, of what I find extracted from BOWDICH: to many of the names I

have annexed such notes as these, "several omitted," &c.—"many not extracted"—"p. 192-3-6-9, many not extracted"—"p. 482 to 85, and to 492 and 505, many." So that copious as is the preceding list of Hindi-African names,<sup>1</sup> I might have made it much more so from the same work, and from others; but I will abstain, giving only one more instance in *Africa*.

*Calabar*, the sad mart for slaves. Of *Cala* enough has been said for our present purpose. *Bar* or *bāra*; is also *Hindi*—and *var*, *vara*, and *varaha*:—*war* also, and *wara*. The last means a division, or district, or quarter. It is also the common termination of the days of the week; like our *day*; post-fixed in the same manner to the name of the planet. Thus *Bud-war*, is Wednesday—*BUD*, or *WODEN*'s day. *Som-war*, Monday—*SOMA* being the moon; and so on, as with us:—a curious fact, when first developed. *Poona* is divided into districts or quarters, so distinguished. *Calabar*, at that city—or *Kalawar*—would mean, the street, or division, of *KALA*. But I do not recollect if any be actually so called. It is not unlikely; for it is a very mythological city—the metropolis of the only region ruled by *Brahmans*. That holy race, it is well known, is forbidden, by severe denunciations, from degrading itself into the rank of kings. And in fact *Brahmans* never do so. Royalty is the exclusive right of the

<sup>1</sup> "Namaqua, a tribe far inland from the C. of Good Hope." I know not whence I took that note. *Maqua* is a fishing tribe on the coast of *Malabar*.

military tribe. A *Brahman-Rajah*—notwithstanding an illustrious instance in our eye—is a positive anomaly—a contradiction—an impossibility, I had nearly said. It is very well for a traveller; but would be reprobated by an orthodox Theologian.

More of these *Hind-africanics* might be given; but I must stop here. Seeing to what a length this Head of distant Sanskritisms has extended, and must farther extend, I must quit *Africa*. So copious is that *Head*, that had I begun the volume with it, I could have spun the tedious tale to this high page. But though I endeavour to diversify it a little by less tedious interpolations, arising, however, out of the subject, I fear to be tiresome with such lengthened monotomics.

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### IN ENGLAND.

HAVING so lately mentioned some of the Hindi-poetics of *Ireland*, I am tempted to pursue the topic into that prolific land; but I will keep it a little in reserve, and see first what *England* will yield in that line. It is not, however, from her number of Hindi examples that *England* claims the first place in the triple union of *Britain*. I have, indeed, but few to offer; and those, perhaps, not very striking. I could, I dare say, collect more; but I am alarmed at the length to which this line of my *Fragments* has already been spun out, and mean to be brief, and cannot be otherwise than desultory. Although amusing and

interesting to me, it may not be so to my (numerous?) Readers.

In *Devonshire* are the villages of *Claypidon*, *Colyton*, and, I think, *Uffculm*—and in *Suffolk* we have *Claydon*—of *KLic* root. Near *Carlisle* is *Caldeagate*. This may mainly, no doubt, be derived plausibly from a homelier origin: but such a name occurring on the banks of the *Ganges*, or as a pass in the rugged *ghaut* mountains, would, as a matter of course, be at once set down as *Caldeewghat*, or *Kaldeoghat*; or, as more classically written, *Kaladevaghath*—the landing place, or pass, or road, or way of *KALA-DEVA*. *Ghaut*, whence our designation *The Ghauts*; meaning thereby generally, the precipitous range of the *Dekkan* mountains, which run from *Cape Komari* (*Comorin*) northward beyond *Surat*, means a *pass*, over or in those mountains; as well as a landing place, or a passage over, or a way to, a river. Our word *gate* has been hence, and perhaps not very wildly, derived: for it had anciently a different meaning. Our Saxon ancestors by *gate* meant a passage, or way, or street, or road. The word is still so used in *Scotland*. And in the Scripture *gate* occurs in a sense less restricted than in our common usage. The *Sublime Porte* admits not of translation into our language in the ordinary sense of *door* or *gate*. “Lift up your heads, ye everlasting *Gates*”—in the original language and sense, is doubtless more striking, and powerful, and lofty in allusion, than our translation of it implies.

*Camalodunum* of the Romans has been supposed



to have occupied the site of the fine old town of *Colchester* in *Essex*. The name of the town is now, of course, traced no farther than to its neighbouring river *Colne*, with a common Roman suffix, *castra*. But I am disposed to go farther. *Kamala-dun*, the hill of KAMALA, is traceable to *India*, where it is a name of LAKSHMI, in a character corresponding with the mother of our CUPID—KAMA or CAMA being his Hindu name. TACITUS, however, favors the surmise that *Camerton*, near *Bath*, is the site of the ancient *Camalodunum*. In the neighbourhood of *Colchester* and the *Colne*, the existence of some vestiges of Sanskrit legends has been suspected beyond their own *Kalic* names. *Cala* is not an uncommon name for a river in regions very distant from each other—meaning, where a meaning can be traced, *black*. The river *Blackwater* runs near *Colchester*. *Maldon* is a town near it. Written *Maladun*, we have a Sanskrit compound. But I am not able, thence or now, to throw any light on this matter. *Cala* and *Caldew* are Scottish rivers; of which something presently. *Kala-nadi*, or *Black-river*, is in *Bengal*. A word on *Stygian* rivers occurs in pp. 242-7-8—and of *Camalodunum* in p. 336. We read of “the *Camaldoli* convent in one of the wildest and most beautiful of the Tuscan Apennines.” There is also a *Calimaruzza* in *Tuscany*. *Kali-marut* is pure Hindi, as well as *Kamaladoli*.

In this paucity of Hindi-English, I will bestow a few lines on another range of our country names. Some speculations on names beginning or ending in

*dun* are meant to be offered in another place. *Duni*, *doney*, *downy*, pronounced alike, may be thence derived. D and T are so easily convertible that I am sometimes inclined, especially where connected with a *hill*, to suppose *ton* to be cognate: although, no doubt, *town* is, on many occasions, a more probable derivation. *Lisdowney*, the pretty name of an Irish parish, may, or may not be E. Indian. It reminds me of *Paiduni*, a pretty name that used in my early day to be given to a part of the great village or town, commonly called *Dungaree*—(*Dunghiri*, probably, from a neighbouring fortified hill)—on *Bombay*. It was where a streamlet crossed the high-road. *Paidoney*, as otherways spelled, means *Foot-wash*; and it may, peradventure, be by this time the name of a great village; or it may, with its streamlet, be altogether lost.

*Newton-toney*, in *Wiltshire*, near the hospitable seat of my much-lamented friend Sir CHARLES MALET, not far from *Amesbury* and *Stonehenge*, is prettily washed by a rivulet. *Newtown* or *Newton* is, to be sure, the very antipodes of archaism: but *toney* or *duni* may have been the appellation of the spot long before the prefixture.

I know not if any writer has endeavoured to trace, to any extent, the names of places—of cities, towns, mountains, rivers, as to their meaning. It would be easy to trace such names in *India*. If Hindi, they are mostly mythological—if Mahomedan, personal: both, especially the first, a good deal corrupted in pronunciation. The *Coleroon*, in the *Carnatic*, is

probably *Kalirun*, or *Black-river*. The *Caveri*, her sister, from GAURI, perhaps, a name of PARVATI, meaning *white*. Or it may be from KAUVERI, the consort of the sordid KUVERA, regent of wealth. Colour is thus a copious source in the nomenclature of waters ; as will readily occur—the red, the black, the white, the yellow, rivers and seas.

In *England* many names of towns and places explain themselves—those ending in *ford*, or *bridge*, or *brig* : and perhaps, in *chester*, or *meer*, or *wich*, or *wick*. The last I surmise, in preference to the Saxon and Latin *vich*, to have been given to places producing *salt* ; or somehow connected with that mineral, in production, manufactory, or mart.

But there is one termination of very frequent occurrence on our island that I do not remember to have seen handled in any way. It is that of *ham*. No doubt, it may, in some cases, be an abbreviation of hamlet—but not apparently in very many. In *Suffolk* only we have upwards of a hundred towns and villages with names ending in *ham*. It would be tiresome to enumerate them. Now if one characteristic feature be found to accompany all, or most, of them, and only one—and if that one do not extensively apply to others, we might reasonably infer that such singularity of appellation was uniformly derived from the similarity of characteristic. As far as my knowledge and inquiry have gone, all such towns and villages are characterised by a *run of water*, through or near them. I hence infer that *current water* and *ham* have an intimate relation-

ship, in some tongue older than our own: although I am not linguist or antiquary competent to show or conjecture how.

Most places—except your *Johnstowns*, *Kemptowns*, *Pittvilles*, &c.—had names, probably, before they had buildings. The earliest name of a *vill* is, most likely, taken or given from some naturally or pre-existing thing—if near a hill, *dun*?—a rivulet, *ham*?—a salt-spring, *wich*?<sup>1</sup>—or ford; or wood, or tree, or field, or rock, or stone, &c.

Being a maritime county with an extensive sea-board, *Suffolk* has, of course, many rivers, rivulets, brooks, creeks, &c. We have hence several places with the termination *ford*, as well as with *wich* or *wick*. Few, perhaps, are aware of our claim to the appellation of the land of *Ham*. I know not if any other county have it at all equally. I imagine not.

We have upwards of 90 towns and villages ending in *ton*; more than 20 in *ford*; 13 in *don* or *den*, for ours is a flat county; 4 ending in *wich* or *wick*; I know not if *all* saline; 5 in *brook*; 6 in *burgh*; 1 in *borough*; in *grave* 6, implying fields of *battle*? I am acquainted with only one parish so terminating—*Kesgrave*, in which are many *tumuli*; and an extensive heath, on which early strategists—

“As if at home they could not die—”

might choose to combat. We have a *hoo*, a *hoe*; and of *holt*, 2. Some have fancied these connected with *hill*.

<sup>1</sup> Thus *Ipswich*, *Nantwich*, *Droitwich*, *Dunwich*, *Walberswick*, *Sandwich*, &c. I conjecture to be, or to have been, places connected with salt.



But, dropping this line of investigation, let us turn to Scotland, which we shall find more prolific in *Kali-dunia*-nisms.

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### IN SCOTLAND.

IN *Scotland* I could find many *Kali*-cisms; as the recent spelling of *Cale-donia* may lead us to infer. I have before hinted that *Kali-dun* is the hill of KAL: *Caldew*, a name of SIVA; *Cala*, another—

“Through richer fields, her milky waves that stain,  
Slow *Cala* flows o'er many a chalky plain.”

LEYDEN'S *Scenes of Infancy*.

Milky and chalky are appellations that may not seem to bear out my *black* or *dark* hypothesis, as connected with *Kala*: but being comparatively darker than its occasional admixtures, the river *Cala* may still have received its name from that source. Besides, we have shown that of all the Hindu male deities, SIVA alone is white;—and, as GAURI, his consort is also fair. So a union of *Cala*'s darker waters with the occasional chalky, milky stains, described by LEYDEN, may, in a poetical eye, be a union of those mythological beings. So chalky, this river, like the classical *Clitumnus* or *Kalitumna*, of p. 345, may have the property of *blanching* the kine that lave in her “milky wave.”

On the banks of this *Kaledunian* river *Kala* a monstrous serpent was slain, as is related by LEYDEN, in a style very correspondent with the legends

of similar Hindu exploits ; and written, I believe, before that accomplished and lamented scholar went to *India*. KRISHNA, the *blue* or *black*, slew a pythonic serpent on the banks of a black river, as is mentioned in pp. 247. 8.

*Glen Calader* is a grouse-producing spot—surrounded by hills perhaps. Slightly altered to *Kaladara* it is pure Sanskrit. It would be pronounced *Kalader*, or *Calader*, in Southern *India* ; and applied to a conical hill, or to one cleft, or in any elevation peculiar, the name would be expressive. It would mean *Kala*-bearing, or crowned with KALA, or his seat. It is not an unusual combination. SIVA bears the female moon—CHANDRI—on his head, and he is consequently then called CHANDRIDHARA, or CHANDRISEKRA, moon-bearing, or moon-crowned. He has likewise the *Ganga*, or river *Ganges* as we call it, “a wanderer for thousands of ages in the mazes of his red-clustering locks ;” —and is hence named GANGADHARA — Ganges-bearing. Stripped of its poetry, it means simply that the river is produced by the rippling melting of the snows of a thousand winters among the summits of *Himala*—the throne of SIVA—from whose head she is seen flowing in a score of pictures in my possession ; as may be seen in several of the plates of the *Hin. Pan.*

“ Adieu, ye mountains of the clime  
Where grew my youthful years—  
Where *Lochnagar*, in snows sublime,  
His giant summit rears.”—BYRON.

*Nagar*, sometimes written *nugger*, is a very common East Indian termination. "The heights of *Dunbar*"—*dun*, as usual, connected with elevation—if written *Dunvar*, or *Dunvaraha*, would come at once to a *Kali-duni*-anism.

As before hinted, I am disposed to trace to *Kalic* sources the origin of the names of places beginning or ending with *Kal*, *Col*, *Kil*, &c. having the root K-L. *Caledon*, *Culloden*, *Calender*, *Coll*,<sup>1</sup> *Colonsay*, *Kilnenver*—“The legendary three-peaked *Eildon*,” a conical and very poetical hill—the *Trimontium* of AGRICOLA, is one of the most picturesque in the South of *Scotland*—and many others of the like root, as well as other Sanskrit sounds found scattered over *Scotland*, that for the present I shall omit farther mention of.

<sup>1</sup> Stepping, a few days ago (May 1832) into the British Institution, I noticed a pretty picture, which seemed to represent something *Lingaic*, or *Kalic*. It was an abruptly elevated, taper, solitary, rock, uprising several yards; like some of the monoliths at the *Hindruidic* assemblage at *Stonehenge*. Such a stone in *India* I should have expected near a temple of SIVA, or KAL: that is, rather, such a temple would be found so placed; for such a stone is, probably, immovable. Referring to the catalogue, I found it described as “A *Druid’s* grave on the island of *Colonsay*.” This may not be so decidedly Hindi as *Col-O-M*—the root of *Colomb*, *Colomba*, *Il-cilm-Kil*, &c. : but is, to a certain extent, confirmatory of the spread of the Sanskrit root K-L; in remote connexion with something KAL-ic. A farther spread to *Druidic* *Kalicisms* I may not now venture the attempt to show.

DUN—DONE—DOON—DUNE—DENE.

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Connected, more or less, with the subjects of several passages of this volume, I find a note on the word *Dun*, which I will give here. It was intended for earlier insertion; but may come in, not inappropriately, in the neighbourhood of *Kali-dun-ianisms*.

Mr. ROBERTS, in the work quoted in p. 200, gives a stanza from an old Welsh poem, and thus translates it—"I beheld the spectacle from the high land of the *Done*." The pronunciation of the word may be considered, like its spelling, as variable. My theory is that the word, written or pronounced differently perhaps, but all containing the consonantal root D-N, conveys very extensively a meaning of a mountain, hill, or high land.

Our *dun* cow is probably the *dùn*, as in Italian; or *doon*, or *done*—(I mean the varied spellings to signify the same)—cow: that is, the mountain cow, slain by GUY on *Dunmore* heath. Mr. ROBERTS seems to think the epithet referrible more to place than colour; and that the cow was worshipped as an arkite symbol. The celebrated Hindu mythological cow SURABHI may be extensively combined in fable, and matched in mystery and potency and prolificity, with any of her race. Another of her names is KAMDENU, granter of desires. Of her I shall say no more here: Q. S. occurs in the *Hin. Pan.*

A list of names occurs to me having the root in question—initial, final, or sole—which will, I think, on the main, bear me out in my theory. Of several of



the places I know nothing but the name ; but I deem them connected, more or less, with altitude. *Dundee, Dunkirk, Dunchurch, Dundalk, Downs, Denes, Dunmow, Dunghiri*, or *Dungaree* in *Bombay, Dungarvan, Dunira*. *Dun-e-din* castle, the seat of the D. of *Athol*, in *Scotland*, is oriental as well as boreal. I dare say the castle “stands high o’er the plain,” though it has not been my good fortune to visit it. “*Dunsinane’s* hill” we have all read of—and so I have of the “heights of *Dundee*,” since I put that “bonnie toune” into my random list. “*Dunottar* castle stands very boldly,” I have quoted, but have not noted where—perhaps in *Scotland*, for that region abounds in hills and *dun*.

“And to an elfe queen I me take  
By dale and eke by *doun*.”

*Rime of Sir THEOPHAS*—prefixed to that delicious poem “The Bridal of *Triermain*.” “*Dule upo dun*,” is referred to as a whimsical anecdote in *ROBY’S* “Traditions of *Lancashire*.”—2nd Series.

*Caledonia* was not, in old times, applied, as it is now, to all *Scotland*. That name was more properly confined to the mountainous regions of *Angus, Perth*, and *Fife* shires, and the N. E., up to the *Moray* frith. The inhabitants of these regions were farther called *Deucealedonians*—or, as I have hinted in another place, *Deva-Kali-dun*-ians.—See p. 344.

*SIVA* or *KALA* is in conversation, and perhaps in writing, named *DEOCAL*. *Cal*, in the *Wallachian* dialect, is a horse. It may not have a like meaning in the Sanskrit—but *Kal* is time—both yesterday

and to-morrow—and is so far connected with a horse, that the next and last great incarnation, or descent or *avatara*, of the *renovator* is to be equestrian. This is predicated of VISHNU, apparently somewhat anomalously; but he, being also the Sun, is also a modification of Time—and is to be then KAL-KI. He will—like HIM of our *Apo-cAL-yse*—be mounted on a white horse. He will destroy KAL or *Time*—

“ And swear by HIM that liveth for ever and ever  
 “ That TIME shall be no longer.”—REV. x. 6.

Whether the *Maha-pralaya* of the Brahmins is to be of Vulcanic or Neptunic origin, I do not recollect. But in fact all cataclysms of that great sort must be of igneous origin.

We may not stop here to dilate on the extensive profundities of the word *Kal*, as applicable to *Time*. They embrace in fact boundless metaphysical and mythological speculations. The compound *Trikala*, or *Tricala*, has called forth earlier notice. *Tri*, as a prefixure, seems to bear a meaning of great import—and, in its root T-R—to be the parent of a very extensive race of mysterious words cognate with *Trinity* and *Truth*. It is intended to postfix an Index to this volume, wherein some instances of this will be referred to; they having, unsought, occurred in it. Of *Trikala* I will just add that it comprehends the past, present, and future. The name was given to a celebrated bard CHANDA, who

“ With a master’s hand and prophet’s fire  
 Struck the deep sorrows of his lyre —”

in the Court of the *Raja* PRITHVI, about 1200 A. D. “forcing ages unborn to crowd upon the soul.” The Sanskrit *Barda* or *Bardai*, corrupted in the western dialects to *Bhat*, seems to be the origin of our *Bard*. Their avocations were alike. Of this some extended mention is made in my volume on “Hindu Infanticide.”—pp. 15. 78.

— *Loch Lydon*, in *Perthshire*, is surrounded by mountains; as I have read—some of them probably *dunic* in name. May not the “*donjon* Keep” of our old castles, have been “on turret high,” and not cryptic, like our modern dungeons? “*Dunes* of the N. coast of *France* and *Holland*; of *Norfolk*, *Cornwall*, and *Moray*.” Those in *Norfolk* are, at *Yarmouth*, called *denes*. “The *Downs*” I take to be the same word—of the root D-N—from the comparatively high land hard-by: likewise “The *Dens* of *Yarrow*.”

*Dungate* in *Cambridgeshire*—though apparently of less dignified derivation—ought to be *Dùn-ghàt*—the pass of the hill. I marvel if its *locale* tends to strengthen this notion, which I hazard, never having seen the supposed *ghat*, or *gate*, or *pass*.<sup>1</sup>—See p. 335.

In some Greek dialects, *bria βρία* is said to mean a hill: it would strengthen my theory if *dun* were there

<sup>1</sup> So I have supposed *Calcutta* to be *Kalighat*; and perhaps *Kalikut*, or, as we write it, *Calicut*. The final has, however, a different meaning. Our word *Calico* is from that ancient city of the *Samori*, or *Zamorin*, as the Portuguese have taught us to call him.

found to have a like meaning. *Cala-bria*, and *Caledonia*, would then seem less fanciful when written in my (amended) way—*Kala-bria*, and *Kali-dun-ia*.

“The *Eildon* hills, which raise their triple crest above the celebrated monastery of *Melrose*.” SCOTT’S *Dem. and W.* 132. A suitable abode for poetry and superstition ; and there they have abounded. “*Dunshi*, a fairy mount in *Scotland*.”—*Ib.* 65.

In a long list of designations of witches, warlocks, and hobgoblins, given in REGINALD SCOTT’S *Discoverie of Witchcraft*, *Calcars* occurs among the various *incubi*. Of this term REGINALD’S illustrious descendant, Sir WALTER can make nothing. May he not resort to the *kal* and *car* of *India*, for some clue to it? *India* is, perhaps, the cradle of half of such nursery tales—and, saying no more of them at present, I will just remark that *car*, or *kar*, is there a much used word, meaning *worker*, *performer*—or works, performances ; having reference to potency or manipulation.

The Druidic HU, as the Sun, corresponds with VISHNU. The Druids had also CERIDWEN, the goddess of Death ; who, in their metempsychological system, was likewise the goddess of the renovation of life. This is strictly and strangely Hinduic—if Druidic and Brahmanic coincidences still seem strange. SIVA, or KALA, is rather the *changer* of forms, than, as commonly understood, the *Destroying* power. The Brahmins are too philosophical to admit of *destruction*, in the sense of *annihilation* :—

“Look Nature through—’tis revolution all—

All change—no death.—All to re-flourish fades.



As in a wheel, all sinks to re-ascend.  
 No single atom once in being ; lost,  
 With change of counsel charges the MOST HIGH."

YOUNG.

This is their doctrine, as well as that of pagans and Christians.

Now CERIDWEN, as the Welch write and pronounce it, might as well be written and pronounced SRIDUN ; which would then, in *India*, as I contend, mean the *holy-hill*. I do not recollect such an application to the mountain goddess PARVATI, albeit so myrionimous. But it may well have immediate reference to her ; not only in that character, but as the *Sakti*, or active energy, of KALA, the changer of forms ; or, as the Welch term CERIDWEN, the goddess of the renovation of life.

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## IN IRELAND.

TURN we now to our green sister—an island distinguishable by many contrarious epithets. But we are now to notice her only, or chiefly, as she exhibit, among her most endurable features, traces of Hinduisms—of having in her earlier day, like, as I contend, many other distant parts of the world, been inhabited by a race who had a language very similar to that found now to be known in *India* only.

In an earlier page we have been seduced into two

or three Hindi-Iricisms. A few more we now proceed to give without much attention to arrangement. Brevity is now of more importance:—

*Toomevara*, a town. *Toom* is the common name of the *Tunga* river in the S. of *India*.—It joins its name and waters with the *Budra*, and is then usually called the *Toombudra*. These, in their joint course, commingle with the *Krishna*; and lose their name in his. Their several junctions are holy places. In another work I have related how my old Mahratta Brahman General PURSERAM BHOW, hazarded national interests to make a movement, with the immense army under his command, to the confluence of the *Toom* and *Budra*, that he and his holy brethren might be purified from an unhappy taint which they had unwittingly incurred. The *Bhow* was duly washed, and weighed against grain, clothes, and metals; which were given away in charity. I shall note these effects and cause no farther than just to mention that the extended taint originated in one of his holy mess having forgotten his semi-divinity in regard of a base-born comely cobbler's wife.—The termination of *Toomevara*, has been before noticed as being similar to *vara*, or *varaha*; meaning a *boar*—one of the *avatara*, or descents, commonly called the incarnations of VISHNU. *Var*, or *vara*, is also a region, or quarter.

*Caladuff* — *Ballaghy* — *Maghera* — *Killoscully* — *Ballina*, with the river *Moy* near it “well stocked with fish.” *Mahi*, sometimes pronounced *moy*, is a fish in some Indian dialects. The river *Ban*, near *Coleraine*. *Bān* is a rocket in *India*; and is not an

unlikely appellation for a rapid river. If the initial were changed to *V*, as is so common, it would have another eastern meaning.—*Ballyshannon*—*Ballinasloe*—*Ballimany*—*Ballenagar*—*Ballinacally*—*Ballyneale*—*Ballyghaderéen*—*Ballycallan*—*Balligorey*—*Ballynahinch*—*Balligowley*—*Ballyvourney*.

These are names of places in *Ireland*. What *bal* or *bali* may there mean, I know not. In *India*, *bal*, or *bala*, is an infant;—*BALI* is a proper name. Hindús and Papists are equally attached to divine children: the first, to *KRISHNA* particularly. His infantine miracles and tricks are endless. I have scores of casts and pictures of him as a child—then called *BALKRISHNA*—some of them palpably papistical;—that is, would answer equally well in *Balasure*, *Bally*, or other Indian places so commencing; as in *Ballimany*, or *Ballaghadareen*, or *Balligowley*, in *Ireland*. See plate 59 of *HP.* for *BALKRISHNA* and his mother *DEVAKI*, which fully bears me out in this notion.

*Gowley* is a milk-maid in *Krishnaics*: what it may be in *Balligowley* I cannot tell. *Baligorey* is also *Hindi*—referring to *gao*, kine; or to *GAURI*, a name implying fairness.

*Bambino* is a name in *Italy* for the infant object of adoration. A *bambino* wooden image at the church of *La S. M.* in *arca celi*, on the *Capitoline* hill at *Rome*—what different feelings arise from the ancient doings of the *Capitol* and the *Bambino*—works great miracles at this day. It was brought from heaven by an angel, &c. &c. in the usual style of mendacious audacity, that Hindús even, with

their heaven-descended wooden image (not I believe called *Bambino*) of KRISHNA at *Jaganat'h*, may not exceed. I am ignorant of the Italian word *bambino*, otherwise than as a sort of endearment. Possibly our *bam*, and *hamboozle*, may be derived from it.

The poetical banks and neighbourhood of *Killarney*, we have noticed in other places, as abounding in Hinduisms. There are, farther, *Ballydowney*, and the river *Galway*, and *Aghadoe*, near by. In *India* such names would pass without notice; triflingly altered, perhaps, and perhaps not, in conversation, to *Kalarni*, *Balidun*, *Kalava*, &c. *Maghery*, a village in *Armagh*, would probably be *Mahageri* in *India*, but pronounced as in *Ireland*, and would mean *Great-hill*. It seems to be near the river *Blackwater*. I wish I knew the name in Irish. It might sound, perhaps, like *Kalinadi*, or *Krishna*, or *Kalirun*—Indian rivers; having, like the *Nile* and so many others widely diffused, a *blue* or *black* meaning.

*Tincurry* is an Irish town. *Tin* or *teen* is very currently and extensively *three* in *India*; what it is in Irish I know not. Of *curry* I am doubtful, in the more immediate sense of the excellent dish, commonly so called by the English, in both countries. I may err, but I do not think the said dish is any where in *India* known by that name, out of the reach of English influence: that is, among untutored, unsophisticated natives. *Kalis*, or *Kullis*, is, I think, a common native name for a *stew*, and perhaps of a *curry*. But doubtless in the great refinements of Indian cookery—the Brahmans fancy



none can cook but themselves, and the Mahommedans are also justly proud of their attainments in that important branch of gastronomics—among, I say, such refinements, they have, doubtless, a sufficiency of discriminative appellatives for their varied viands. I was long in possession of a book on Cookery, said to have come out of TIPPoo's kitchen. It was given to me by an old and much respected *Seringapatam* friend, Colonel JOHNSON, C. B. of the *Bombay* engineers, who obtained it on the spot. I long meditated a translation—but becoming less and less competent, I put it into the hand of an able friend, in the hope of getting it thereout for the uses of this volume. But it is not so. He has returned to *India*, and I have almost lost sight of him. If the Irish *Tincurry* were *Tingurry*, I should handle it differently. *Curry*, and *Kurrie*, occur in the names of places in *India*.

If I were to run my eye over a map of *Ireland*, I have little doubt but I could pick out scores, if not hundreds, of names of hills, towns, rivers, &c. looking and sounding very Hinduish. But I shall not do so now. The following, I observed, with two or three of the foregoing, in one Irish newspaper;—*Anadown*—*Moycullen*—*Kilmoor*—*Kilaspuglanaru*—(*Kilas*—*pugli*—*naru* are Indian words familiar to me)—*Kilcummin*—*Killiany*—*Seskeriam*—*Balnagare*—*Kinvara*—*Adragool*—*Garrunina*—*Killala*—*Tonadronin*—*Kilerohan*—*Ringana*. These names are very Indian.

At *Kilcullen* and *Kilkenny*, are two of those very curious round towers, the origin and uses of which

have so baffled the researches of antiquaries. I have not the means at this moment of ascertaining the number or position of these towers.<sup>1</sup> Those mentioned are the only specimens that I have had opportunities of examining; and very beautiful they are. If, on farther inquiry, they should all, or mostly, be found, like these two, connected with towns or hills, bearing *KaLic* names, it would be a somewhat curious clue for a farther line of investigation. Such things in *India* would be deemed *Lingaic* or *Sivaic*.

The first that I saw was that at *Kilcullen*, county *Kildare*. I was struck with its *KaLic* form: nor probably were other *KaL*-icisms overlooked—*KiL-KuLlen*—*KiL-dare*—or *Kaladara*? It reminded me of a similar erection on the fine island of *Durmapatam*, to the north of *Tellicherry*, on the coast of *Malabar*. To that, in early day, I have paid many social and festive visits. I was, I believe, the first—(and am, alas!—the only one left)—of the merry set who achieved the ascent to its summit. It was not very difficult to an expert and enterprising climber, and less so to my followers; as, in ascending, I picked out finger and (shoeless) toe-holes, for their accommodation. I have no notes of its size, or of any particulars connected with it. I was no note-maker in those days, since which nearly half a cen-

<sup>1</sup> I have since found this note—*Kilkenny*, county, boasts of five of the round towers. They are at *Canice*—*Tulloherin*—*Kilree*—*Fahrtag*, and *Aghavillen*. That at *Kilcullen*, near *Kildare*, (*Kaldara*?) is about 50 feet high. Some are said to be more than 100.

ture has passed away. But its name—*Katchaparamba*—floats in my recollection—and that it was nearly solid at bottom, and for some yards up; perhaps to a half of its height or more. Some steps led down to a sort of cellarage or magazine, abounding in bats. The Irish towers are hollow from the ground to their open top, like slightly-tapering enormous round chimneys; or small, hollow, *Martellos*. *Katchaparamba* is near the S. E. angle of the river which divides the island from the land of *Mayalavar*, or *Malabar*. We considered it, from its commanding position, near the river, and its magazine, as of military origin.

*Ireland* abounds in *dun*, or *don*, or *down*, as the initial, final, or sole, of names of places: *Dundalk*, *Doneraile*, *Downpatrick*, *County Down*, &c. Near *Killarney* are *Dunloh* and *Dundag*. This I have deemed to be extensively connected with hill or mountain; and something has been, or is intended to be said, thereon, in another page.

*Bumatty*, and *Ardnaree*, occur as Irish names. *Bhumati* looks and sounds strangely Sanskritish: so is *Ardnari*, meaning *half-man*, or *half-woman*—a name, or *Ardhanari*, given to the mystically conjoined half-and-half persons of *SIVA* and *PARVATI*, of which representations are given in Pl. 24, and a history in p. 98 of the H. P. The one-breasted, Amazonian figure so conspicuous in the Elephanta cave is supposed to be *ARDNARI*.

In a legend ascribed to *OSSIAN*, mention is made of a hero who was treacherously slain at an assemblage met to worship the Sun. “His wailing

dirge was sung, and his name is inscribed in *Ogum* characters, on a flat stone, on the very black mountain of *Callan*." This black *Callan* is about nine miles from *Ennis*; and to this day "a Druidic altar" is shown on it.

That the mysterious Irish *Ogum* characters have connexion with the mysterious *O'M* of the Hindús, I hoped to have shown in these pages, but fear I cannot. *O'M*, *Ogum*, *Ogham*, and *Agama* are closely cognate in radical sound. The last means, in Sanskrit, occult, obscure, mysterious, cryptic. The *Agama Sastra* is a portion of the Hindu Scripture which treats on those dark matters. In a former page, 151, I hinted that our doxological *Amen* and the Hindu *O'M*, might perhaps be found to assimilate. The Jews have an adage, that whoever repeat *Amen*, energetically, with all his might, opens the doors of *Paradise*.

Lord MONBODDO maintained that the ancient languages and mythologies of *Ireland* and *India* were much alike. In several, perhaps many, instances they certainly are. His Lordship may not be deemed very good authority: a better—one who was however deceived, not deceiving—traces, among many other coincidences, *Hibernia* to the Sanskrit *Juvernia*, the land of gold. But, dropping these topics, I will here offer a connecting link of Irish and Indian poetics, in the legend of the tri-union of the "three sisters of *Ireland*," and the "three-plaited locks," the *Triveni*, of *India*.

In earlier pages allusions have been made to the mysterious sanctity of *junctions* — of waters



especially,<sup>1</sup> in India called *sangam* — and to the ultra-mysterious holiness of the spot of union of *three* rivers. Only two of such potomaic tri-unities, I have noted as having occurred to me—but since such restrictive note was made, another, if not two other, *Triveni*, has occurred: in *Africa* and in *South America*. I will put the names of all in juxtaposition here—although I may confine myself, on this occasion, chiefly to the first two of these aqueous mythi—

In <i>India</i> —	the	<i>Ganga, Yamuna, Saraswati</i> —
<i>Ireland</i> —		<i>Barrow, Nore, Suir</i> —
<i>S. America</i> —		<i>Cooiony, Massaroni, Essequibo</i> —
<i>Africa</i> —		<i>Calebar, Delrey, Cameroon</i> . <sup>2</sup>

The rivers of the upper line join at or near the city, which bears the modern Mahomedan name of *Allahabad*—the residence of the Most High. It is by Hindús called *Prayaga*, the *union*; and *Deviprayaga*, the *union of the goddesses*. *Allahabad* is the capital of a province of the same name; which contains also the sacred city of *Benares* — and these two cities are still the most noted places of Hindu pilgrimages. The two first named rivers join visibly—the third, the *Saraswati*, somewhere under ground. Endless are the poetic and mythologic allusions to this *Triveni*, or “the three-braided locks.”

<sup>1</sup> It is intended to add an Index—thither the reader is referred, if desirous of connecting the dispersed mention of matters in this volume.

<sup>2</sup> In p. 382 preceding, is a glimpse of another African *Triveni*—but I have not noticed sufficient of it to warrant farther remark here.

Three rivers joining must strike even an unpoetical or unsuperstitious observer or people, with some admiration—a junction of two is, indeed, not to be seen unmoved.<sup>1</sup> And it is not to be supposed that so imaginative a race as the Irish, any less than their brethren of *India*, would let such phenomena remain unsung. We accordingly find the *sangam*, or *prayag*, or union of the rivers of the second line—the *Barrow*, *Nore*, and *Suir*—the “three sisters,” the *Triveni*, the “three-plaited locks” of *Hibernia*, near *Kilkenny*, her *Devi-prayaga*, duly celebrated in Hibernian poetics.

It is very probable that fables connected with this uncommon spectacle may be current among the Irish; not hitherto made known to a mere English eye or ear. Those of *India* are more easily accessible—Sanskrit is more studied than Irish. I should be pleased to be the means of directing the attention of any inquirer into the poetical histories—the “Faëry Legends”—of *Ireland*, to this probably fertile source:—and still more pleased if it tend, more and more, to identify the language and mythology of ancient *India* with those of ancient *Ireland*. We may, perhaps, find an Irish KRISHNA—(be it observed that KRISHNA in Irish as well as in Sanskrit is the Sun)—mysteriously twining the triple locks of his divine RADHA. Of this attractive

<sup>1</sup> Thus Scott:—“And from the grassy slope he sees  
The *Greta* flow to meet the *Tees*;  
Where, issuing from her darksome bed,  
She caught the morning’s eastern red.”—*Rokeby*.

subject I have seen many, and possess several, drawings and models.

The sources of the Indian and Irish rivers are, alike, contiguous:—and, after great divergence, alike mingle and unite their waters. The “Three Sisters of *Ireland*”<sup>1</sup> have been happy enough to number SPENSER among their tuneful admirers. He traces their birth to the embrace of the giant BLOMIUS — (had it been BHUMIUS it would have suited us better) — with the nymph RHEISSA (would it had been RHADA)—and thus glances at their course and confluence in their wanderings towards the omnivorous deep:—

“ The first, the gentle *Shure*, that making way  
By sweet *Clonmell*, adorns rich *Waterford* ;  
The next, the stubborn *Newre*, whose waters gray  
By fair *Kilkenny* and *Roseponte* board ;  
The third, the goodly *Barrow*, which doth hoard  
Great heaps of salmon in her deep bosome—  
All which, long sundred, do at last accord  
To join in one, ere to the sea they roam :  
So flowing all from one, all one at last become.”

SPENSER composed his *Fäëry Queene* in *Ireland* — in part, perhaps not all — in his abode at *Kilcolman*, near *Doneraile*. In that immediate vicinity are seen the hills of *Ballyhoura*, called by him “ the

<sup>1</sup> The Hindu *Triveni*, or conjoined river goddesses, is suitably represented in *fig. 2. pl. 75.* of the *Hin. Pan.*—a triple-headed-six-handed-one-bodied female, bestriding a fish. A nimbus surrounds the heads. It is from a very pretty subject, with appropriate tints, attributes, and symbols; as described in p. 429. of that work.

mountains of the *Mole*," because, perhaps the river *Mola* or *Mulla*, which passes his abode, issues thence. The mountains of the *Nagle* are also in sight. Hindi names are here. *Mola* is a river of *India*, running past *Poona*. The remains of SPENSER'S castle *Kilcolman*—*Kalkalmani*?—still "show high on the hill." His great work is still justly appreciated by the family of ALTHORPE as "The glorie of their noble house."

Let us here note a few more names of places in *Ireland*, looking and sounding like *Hind-Irish-ia*—*Mullingar*—*Ballinacue*—*Ballycar*—*Bosmanagher*—*Dunkery*, cavern, at the Giant's Causeway (q. *Dungiri*?) is a most mysterious and impenetrable *fond*; the entrance is by water only, under a natural pointed arch.

I recently read this announcement of a marriage in an Irish newspaper:—"At *Kiltala*, A. B. of *Agilia*, to C. D. of *Ballingumboon*."—*Ballangumboon*!—what a fine name!—There is none other such name in *Europe*. In *India* some are very like it: *Ballanbangam*, for instance, among the Eastern Islands.

But with such fine old names as *Ireland* abounds in, such is the whim of our brethren there — as well as in *America*, and elsewhere — that we hear of places called *Johnstown*, *Johnsonstown*, *Castle Blarney*, or *Blaney*—I write rather at random. And, by the way, *Blarney* is not amiss.

Not, however, gentle reader, that you may expect a town or a castle, as the result of a visit to a place with such a handle or tail to its name. Arriving



late one evening at the mansion of a respected friend, living in such a *town*, as I supposed, I soon imbibed a high idea of the refinement and hospitalities of the inhabitants from the nature of my reception and entertainment at dinner, bed, and breakfast. And as I neither followed my friend's noble pack of fox-hounds, nor sought any of his game, I expressed a wish for an opportunity of examining the antiquities and curiosities of art and nature with which ——'s *Town* might haply abound. But, as YORICK, hastening to drop a tear on the tomb of the hapless AMANDUS and AMANDA, found, when he got thither, no tomb to drop it on—so I, at *Johnstown*, found no *town* to examine. My friend's was a lone house : no other within a mile or more. It had, I learned, been built, but not—as I could perceive—quite finished, by his father : whose name, and my friend's, was JOHN. It is in the centre of a fine estate, and a noble house. The guests had little room to regret the lack of antiquities, or the absence of any thing desirable. I have not since drank better (nor *more ; aside*) claret, champagne, or whiskey punch : nor met a heartier welcome from the natives of *any town*—good luck to them.

————— *Ireland* is, and has for ages been, essentially poetical. It may seem extravagant, but I can fancy the traces of Brahmanal language and usage spread widely over the surface of her territory and feelings. A gifted Hibernian neither thinks, nor speaks, nor writes like his more sober neighbours. Write or speak he on statistics,

his figures are tropes, not arithmetic—eloquence mingles with his calculations—the wild graces of poetry are mixed with the lucubrations of science. So in *India*—her history, physical, and natural, and moral, is intimately intermixed with her mystical theology; and all, even her numerous works on mathematics, and other branches of science, are composed and preserved in anapæsts, dactyls, or dithyrambics.

Many of the lower Irish—a great many of them—are observed to be more intelligent, or—shall I say?—shrewd, than their compeers of *England*. May it not, in some wise, be attributed to this—that a great proportion of the Irish learn English? This is, of itself, an intellectual step, even when unconsciously taken. The mere acquisition of a second language, though imperfect, is a mental effort; and it may not stop there: it is one among the many materials in the composition of thought. The Irish are also, as I have said, more imaginative. I conclude their language to be more figurative, poetical, mythological, than mere English. This speech of a *Dublin* fishwoman to her neighbour, led me to think that in her native tongue a word exists equivalent to the Sanskrit *argha*, or rim of the **IO** *ni*—perhaps in sound as well as in sense:—“Lend me,” said she, “your *rim-o’-the-world*, while I skreech half a hundred of oysters.”—“Rim-o’-the-world!” this was a sort of sieve. Its circular form, and the containing property of its concavity, seemed to give it a relationship, in the familiar figurative flourish, to more remote and recondite things. The testaceous heroine

with her sieve, assumes, in one's imaginative eye, the attitude of a *Danaide*—another fifty-daughtered piece of poetics—(see p. 365.)—in which haply some more Eastern, if not Irish, fables might be found to coincide.

The religion too of the lower Irish tends to render them more imaginative. Lutheranism and Calvinism are more prosaic than papacy. We have few, or no, poetical legends; no recent miracles; no saint-ampoules; no tender adoration of the Virgin; no ladies of *Loretto* or *Radua*; no gorgeous paintings, nor mysteries, nor processions, and all the fine eye-and-ear-tickling pageants and poeticalities of papacy.

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### IN NORTH AMERICA.

OF North American places and persons, bearing names savouring of Orientalism, I have noted a few. We may first observe — and lament if we list — that the languages of the earliest races, who stood perhaps in the highest rank of uncultivated man, as well as those aboriginals themselves, have become nearly extinct. I know not where to seek N. American existing lingual archaisms. The few words which have occurred to me as names of places and of that description, are so fine, and Oriental in sound, as to cause regret that more are not accessible. Having in another page said a word on N. American names, intermingled with others, I require less prefatory

remark here—and have indeed but little to add thereto.

“The plains of the *Saskatchewan*,”—how Sanskritic!—*Sasa*, (or *Sasin*), a hare—*Katchwa*, a tortoise—*van*, a vehicle. *Nootka*—*Ontario*—*Canada*—the river *Unjigah*—the heads of the *Miami*—the valley of the *Juniata*—the waters of the *Ohio*—the river *Scioto*—*Niagara*. The red men of the *Arkansa* and *Missouri*—the tribes of *Wyandoh*—*Delaware*—*Pownee*—*Osage*—*Michigan*—*Chactaw*—*Chickasaw*—*Collapisa*—*Mohican*—*Mohawk*—*Ottawa*—*Cherokee*—*Mohegan*—*Seneka*—*Kayuga*—*Oneida*—*Winebago*—*Saukie*—*Potawatomy*—*Maqua*—*Naragansett*—*Massawomakeh*—*Adirondack*—*Onandaga*—lake *Candaigna*—the rivers *Potapsco* and *Yougihogeny*—the towns of *Wapaghkenetta*—*Shubencadie*—*Pairaba*—the provinces or regions of *Kentucky*—*Alabama*.

*Maranon* is the native name of the river *Amazons*—*Madawaska*, that of *St. John's*—it runs through the finely named *Tamaskwata* lake before it loses itself in the Atlantic. *Kamoursaka* is the ancient native name of the country and river between *Quebec* and *St. John's*: and thereabout is the town formerly called *Michilimackinack*. Trivial alterations in the vowel sounds of these names will convert them into Sanskrit-looking, and Sanskrit-sounding, and Sanskrit-meaning words: and this remark applies to a very great majority of the words extracted with the corresponding view throughout this book.

As names of noted men these occur:—**MUSCATA-MISKAKATCH**, OR **BLACK-HAWK**—**WABUKIE**



SHEIK, OR WHITE-CLOUD—GARANGULA—PONTIAC—TECUMSAH—SAGUOAH—POCOHONTAS.

A few of these American names might lead one to suspect that a modern hand may have been at work on them: but, with very few exceptions, they are decidedly East Indian; some pure, admitting, with little or no altering, of ready translation—and all of them so fine in sound as to cause regret that so little of languages containing such fine words should have been preserved.

*Arkansas*—a river and territory. The red men of the *Arkansa* are before mentioned — and *America* has a red river; perhaps this. It is probable that colours would be found, if the meaning of American names could be traced, to be the source of many. I have not discovered a *black water* there—no *Acheron*, or *Styx*, or *Kalanadi*; so common in other regions. *Sing-Sing*, a state prison on the magnificent banks of the—*Hudson!* — What a bathos! What a name for such a river! Mrs. TROLLOPE says, that “the *Hudson* can be surpassed in beauty by no river out of *Paradise*.” In *India* *sing* or *singha*, is a lion.

The falls of *Packagama*, on the *Mississippi*—of *Ca-hoos*, on the *Mohawk* — of *Ottawa* or *Ottawasa* — of *Shawenagan* — of *Housatonick* — of the *Potomac* or *Potowmack*—the cataracts of *Tequendama* and *Shenandoah*—the last named river joins the *Potomac*, and affords some of the finest scenery in the Union.

*America* may be proud of such fine names—but we are compelled to read also of “*Brownville* on the beautiful banks of the *Monagahala!*” We may not so much reprehend the worthy citizens “*BROWN*,

SMITH, JONES, and ROBINSON," and others, giving their own suitable names to log-towns of their own creation. It is the nick-naming such ennobling and magnificent features of the fine country which has fallen under their prosaic sway that one is disposed to lament. It is a happiness that *Niagara* has not sunk into *Smith's-falls* or *Tivoli*.

The name of *Kaleirama* may at first startle one's eye or ear, seeking Sanskritisms—but it may be only a little display of classic lore on the part of the proprietor of a Belviderean spot near *Washington*. The last name ennobles any place any where. But we may be allowed to smile at some Uticarians and Cincinnatiarianisms.

It may, however, with a race having nick-naming propensities, answer the purposes of village creators to give fine names to the sites of their huts. "We passed," says an anonymous traveller, "among a succession of places of minor importance, *Rome, Syracuse, Canton, Jordan, Byron, Montezuma, Lyons, Palmyra*—flourishing villages; but bearing no more resemblance to their namesakes than the meanest hovel to *Windsor Castle*." It were unreasonable to expect they should. The observation of the traveller might have been spared, and so may mine, that if one class of Americans see fit to sink the fine old names in their fine country and substitute mean ones, another class seems disposed to make some amends by introducing among them the titular grandeur of other regions.

An old map of *America* coming recently in my way, I have picked out the following; and think I

could thence, and from early gazetteers, pick out a hundred more of the same fine oriental sound :— *Schenectadi*— *Oswego*— *Tuscorora*— *Temiscaming*— *Chomenchouan*— *Outagami*— *Paniasa*— *Nasoury*— *Tamaroa*— *Caligoa*— *Imahan*— *Cadodakqui*— *Nania-ba*— *Kalaoochi*— *Kallamak*, river— *Appomatok*— *Metchigami*, island— *Alacapa*— *Kalamouchi*. Such names of places and rivers are not, perhaps, preserved any where but in such old maps and gazetteers. They have been erased, like those who named them, from the geography and face of those fair regions.

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### IN SOUTH AMERICA.

WE will also quit them and descend to their southern neighbours ; and glean first a few names of a similar description from TEMPLE'S entertaining " *Travels in Peru*." How few of the following would, if they occurred in a map of *India*, as some of them may, be suspected of being also Peruvian or S. American. " The rapid river *Tala* "— " Province of *Cochabamba* "— " Rivers *Bermejo* and *Parana* "— " The port of *Arika* "— " The extended lake of *Titicaca*, in the province of *Puno*, eighty leagues in circumference, is situated in a high range of hills — the hills of *Cancharani* and *Laycacosta*." — On the eastern shores of the *Titicara*, in the district of *Larecaja*, grows timber of the largest dimensions." — " The city of *Chuquisaca*," as spelled Spanish

fashion, is pronounced *Chokisaka*, and is pure Hindi. It is said to mean in the *Quichua* language, where it is written *Choque-chaka*, “bridge of gold.” The riches of the *Incas*, in their golden age, passed that way by *Cusco*.

“The romantically situated Indian village of *Yocalla*<sup>1</sup> — here we saw rocks and mountains of more curious appearance, and more fantastic forms than any I had yet observed.” At any place, named *IO-kala*, in whatever part of the world, I should expect to find such rocks and mountains; cleft, conical, spiracular — with rugged chasms, fissures, and other “curious and fantastic forms:” whether in *Peru*, *Greece*, *India*, *Africa*, *Scotland*, or *Ireland*. But to proceed with *TEMPLE* :—

“The port of *Anacato*” — “The town of *Ouro*, famed for its mines of silver and tin — hence perhaps its name.” — Perhaps — but I know a village in *India* named very like it. “*Sicasica*, formerly a neat and respectable town.” “The stupendous *Ilimani*, the giant of the *Andes*.” *ILI* is a name of the mountain goddess of the *Hindús*, and *mani* is closely connected with another of her names — see p. 308. *ILA* is her sposo — “The giant of the *Andes*” is sometimes named *Ilamani*.

“A *cholo* of *Cochabamba*.” These female *cholo*, the original natives, are described as delectable creatures. I know not if they are called *chuli*, in the feminine: that word, in *India*, is peculiarly so. “The

<sup>1</sup> How strangely this term, *Indian*, has been, and is, bandied about!



province of *Chayanta*." I should conjecture this to be, or to have been, well wooded. CHAYA is the Hindu personification of *shade*. No other people have been so extensively poetical as to deify this greatest of all intertropical luxuries. Even in our boreal latitudes, what can sometimes exceed this source of enjoyment? I can scarcely refrain from giving a legend or two of this interesting goddess. Her adventures with the sun, are very charmingly narrated in Hindu poems. See some mention of her in H.P. But I have never seen any image or picture of her. Her name, changed sometimes to *Sayeh*, is extended through many eastern dialects; including Persian and other Mahomedan languages. *Sayeh perwer* سایه پرور means one "nurtured in the shade"—in obscurity—unintellectual—one on whom the sun of intelligence has not shone. Another compound, similarly derived, is *sayeh miahn*; meaning, perhaps, in the shade, or shade-caster. It is an awning, supported on poles, and stretched by ropes in front of, or between, tents or houses; or sometimes by itself—affording in all cases the luxury of shade. I have heard it called *seminiana*. Returning to TEMPLE, we find in his second volume—

"The Corregidor of *Tungasaca*." A complete Sanskrit compound. "The provinces of *Paria* and *Tinta*." "An Indian named THOMAS CALISAYA, a native of *Tiquina*, arrived as a *Canari*, or special messenger, from TUPAC CATARI the *Inca*. He spoke no other language than *Ayamara*." "The town of *Sorata*." Our famed city, usually written *Surat*, is pronounced *Sōrāt* by natives. "The

curate of *Pucarani*." If this last name sound like Italian or Spanish, it sounds also Malabaric. "*Itaque, Mocomoro, Collona, Colioni*." *Kalloni*, as remarked of other regions — Sanskrit and Greek. "River gold from *Chayanta* — native iron from *Atacama* — a vein of solid iron, *barra* — the town of *Salta*."

"The province of *Tarija*" is described as little known out of *S. America*. Bones and skeletons of enormous animals are found there; and until lately have been supposed and concluded to be human. "Bones of the ancient giants of *Tarija*," are familiar words. GARCILLASO, and others, gravely describe a race of giants, all males, on the borders of *Atacama*. Having excited the wrath of Heaven, they were destroyed by thunder and lightning. TEMPLE ii. 320. 1.

This race would have suitably matched the warlike inhabitants of an E. I. island, *all females* — hence called *Humazen*. They are also called *Striraj* — or ruling women. Mention is made of them in my volume on "Hindu Infanticide," p. 82. there supposed to have near relationship to the one-breasted *Amazons* of the westerns, in that feature, as well as in name and fable.

Some speculations have been indulged in touching the supposed peopling of the S. American provinces from the East. TEMPLE would have fancied the natives of *Chiriguano* Chinese, had he seen them in *England*. (His description is rather of the Malays.) "A circumstance," he says, "which supports the theory that these parts of *S. America* were originally

peopled from the shores of the Eastern world." 378. Whatever support such theory may hitherto have found, yet stronger will, I think, be derived from a comparative consideration of the remains of the earlier languages of both *S.* and *N. America*, still extant in the old names of rivers, mountains, towns,<sup>1</sup> &c.

<sup>1</sup> If one were to skim *Mexico* and *Peru* with this view, many confirmations might occur—I will here just note one—quoting from myself: — “*RAMA* is also found in other points to resemble the Indian *BACCHUS*. He is, notwithstanding his lunar appellation of *RAMA-CHANDRA*, fabled to be a descendant of the sun. His wife’s name is *SITA*; and it is very remarkable that the Peruvians, whose *Incas* boasted of the same descent, styled their great festival *Ramasitoo*. In a charge delivered by Dr. *WATSON*, afterwards bishop of *Llandaff*, to the clergy of the archdeaconry of *Ely* in May, 1780, are many curious and shrewd observations on oriental usages. He notices ‘a string of customs wholly the same amongst people so far removed from each other as the Egyptians and Peruvians. The Egyptian women,’ he says, ‘make sacred cakes of flour, which they offered to the queen of heaven at their principal solar festivals called *Raymi* and *Citua*: the Peruvian women did the same.’ Almost all the customs described as common to those distant people, the Egyptians and Peruvians, as well as that quoted, are Hindu customs; ancient and existing.” *Hin. Pan.* Having mentioned the faithful *SITA*, one of the most interesting females in Hindu poetics, I will here note — though confessedly not much in place — that the alike interesting *SITTI MAANI*, so pathetically mentioned by the traveller *PIETRO DELLA VALLE*, and described as an Assyrian girl, would, from her name, lead one to think that she must have been a Hindu, rather than a Mahommedan—though she is said to have been born at *Bagdad*. *SITAMAANI*, is Hindi.

“ The village of *Tolapampa*.” “ The battalion of *Ayacucho*.” “ The village of *Muyokiri*.” “ The single hut of *Máimara*.” “ The wonderful valley:—from beyond *Humuguaca* to *Jujui*, a distance of nearly one hundred miles, the road continues in a deep and narrow channel that must have been scooped through the rocks and mountains at some remote period of the world, by means of an irresistible flood, of the power of which the human mind can form no conception.” 420. Such a strait, so cleft by some violent disruption, would be dear to a mystic *Hindu*. It would be peopled by mythological inhabitants — and every cone and fissure would have its fable.

“ ————— There breathes no sound,  
There waves no grove, no fountain music plays,  
No river in the march of waters joys;  
But Superstition lends her willing ear  
To hail her fancied God.”

“ Thus NEPTUNE in his ocean car appeared—  
APOLLO gloried in the realms of light—  
And DIAN, with her starry nymphs begirt,  
The VIRGIN soon inspired————

—————at length Idolatry,  
In sycophantic homage, knelt and prayed.”—

*The Messiah.*

“ The port of *Yala*.” “ *Oran*, on the river *Vermejo*—The post of *Bajoda*—The small hamlet of *Simolar*—The excellent port of *Sinsacate*.” Thus far TEMPLE’S amusing “ *Travels in Peru*.”

Another writer mentions the “ desarts of *Huasco*, *Capiapo*, *Atacama*, and *Calama*, and generally



between *Coquimbo* and *Puyter*”—all, I think, in *Peru*; but I have not noted the position nor the author.

I have lately seen a book announced by this title “Captain ANDREWS’ Journey through ——— and *Salta* to *Potosi*—thence by the desart of *Caranja* to *Africa*.”

“The desart of *Caranja*,” in connexion seemingly with *Peru*, and the name of *Oran* occurring, as above, as the name of a place in that country, reminded me of the island of *Caranja*, forming part of the eastern side of the fine harbour of *Bombay*. *Caranja* is its common name among the English; and I have no doubt of its being a native word, although I can recollect no other place in *India* of that name, and I know no meaning of the word. But *Oran* is the common name among the natives; and is also the common *Hindustani* and *Mahratta* name for a desart; or a ruined, unfruitful, deserted, region or place. *Oran* is not, I believe, a very productive island—but it does not, I think, altogether deserve the name of *desart*. I know not if the neighbouring *Mahratta* continent be deserted, or infertile, or unpeopled. But here are the names of *Caranja* and *Oran* connected with the sense of desart, very closely and widely. There is also an *Oran*, a large town, of *Algiers*, in the province of *Maskara*: but not, that I know of, in any way connected with a desart: excepting, indeed, that when that town and fort have been, as they now are, held by a Christian power, the country beyond, and in the neighbourhood, has been so laid waste by the

Moors, as to be no way so well distinguished as by the name in question. When *Spain* held *Oran*, all its provisions and supplies were furnished by sea.

Conquerors, discoverers, and other innovators, of course, let their personal feelings operate in the substitution of new, for the old, names of places. *Venezuela*, or *Little Venice*, sounds not so much amiss as some of the substitutions of the Spaniards. Still its aboriginal name, *Kokibakwa*, which fortunately has not been lost, is, as Lt. LISMAHAGO would say, more sonorous. The Spaniards, in their awkward orthography, write it *Coquibaqua*. I will here interpolate a name of a place near *Venice*—*Malamoco*—whose fine sound would do credit to either or all of the Italic, American, or Sanskrit languages.

*Kalamarka*, a ruined village in *Peru*, and *Calaboda* in the *Caraccas*, and *Parana*—are also Sanskrit, or Sanskrit-sounding names. *Chimborazo*, I conclude to be also native. What a fine name for the glorious summit of *S. America*—sister to the giant of the *Andes*, *Ilamani*. On the hilly, holy, island of *Salsette*, near—now, indeed, joined to—*Bombay*, is a beautiful spot named *Chimboor*. These names occur also, miscellaneously, as of *S. America*—*Rio Colorado*—*Tulcahueno*—*Para*—*Colares*—volcano of *Antuco*—*Chamacasapa*, in *Mexico*, has a series of mountainous caverns, through which subterrene rivers pass and re-issue. This last name is almost pure Sanskrit—*Kama*—*Kasyapa*.

*A sangam*, or junction of rivers, has been before

mentioned as mystical and sacred, with Brahmans and their followers: of *three*, profoundly so—see pp. 251-7. and pp. 409-12. I have there said that I knew of but two such—one in *India* and one in *Ireland*. But I now find a note of another such junction in *S. America*, and of a fourth in *Africa*; written, perhaps, since. Such triple junction is called in *India*, *Triveni*, or the three-plaited-locks. It is in the province of *Guiana* that the American *Triveni* is found, in the union of the *Coioony*, the *Massaroni*, and the *Essequibo*. At their confluence the Dutch had once a capital city, named after the last river. Her two first-named sisters join her—lovingly kiss her—or intertwine their locks—as they would say in *India*—about one hundred miles from their mouth. It would be curious if the natives of *Essequibo*—the *Allahabad* of *America*—were found to regard their triple junction with any feelings of superstition. I think it not unlikely. Such feeling would not, of itself, perhaps, be confirmatory of intercommunication, at some time or other, with their distant comystæ in *India* and *Ireland*; but coupled with other coincidencies, although little else than lingual, it would go far to prove it, to minds not unreasonably sceptical.

The names of these S. American “three-plaited-locks,” may not, as some think, materially aid my hypotheses. But I am disposed to think differently. The first—*Coioony*—I choose to spell *Ko|Oni*; and it strikes at once. I should expect such a river or mountain in *Malabar* or *Mysore*. *Massaroni*, or *Mazaroni*, is more like Italian, and I shall not attempt

to make much of it. I may note, however, that the smooth liquid sounds of the Italic are found extensively spread. If written *Mahasaroni*, it may pass for an E. Indian, as well as for a S. American, or an Italian name. Of *Essequibo* I shall attempt less. It is probably pronounced *Askibhu*; on which something Sanskritic might be hung. But let it pass. Also the plain of *Corazan*, blazing with a volcano, and watered by the *Cauca*.

In *Guiana* I have farther noted these few E. Indian sounding names — the province of *Cumana* — mountain *Tumucurang*—(RANGA is a name of SIVA). The rivers *Maroni*, *Paramaribo* — (PARA is a name of SIVA's consort)—*Arawary*, *Mana*, *Yapura*, *Gua-viari*, *Caroni*.

Since the preceding was in print, a few more fine E. I. sounding names in *Guiana*, have fallen under my notice, which deserve to be retained, as trivial; even if we insist on a classification Greco-Romaic. Most of the following refer to Nat. Hist.—the parentheses are interpolations of a slightly altered orthography to render the names more strikingly Oriental.

“The *maipoori* (*mahapuri*) *manati*, or river-cow, grazing on the leaves of the *Caridor* (*Karidur*) tree.”  
 —“The *jaguar*—the black *hannaqua*—the mighty-billed *toucan*—the mighty *camoodi*—the *aboma*, or *boa*.” “The *labarri* is nearly as poisonous as the *conacoushi*, horrible reptile. The hideous *pipa*, or guinea frog—the *paco*, a delicious fish, of the same



genus as the *cartaback*, and *waboory*; and *omah* or *perai*, deservedly dreaded by swimmers. The *wurwureema* is a tetrodon. The *cayman*—the sweet scented *hyawa*—logs of *ducollubola*, rivalling mahogany—the *bouracourra*, or letter-wood—the tough *hackea*—*cassava* bread—the *querryman*, a fish—(*kerimani*)—the *worali* poison—the harmless liquor *pywarree*. The melancholy note of the *houtou*—*marabuntah*, a wasp—the roots of the water-poisoning *hyaree*.”

The preceding are taken from the early pages of ALEXANDER'S Transatlantic Sketches: wherein mention is made of the three rivers joining their waters about 100 miles from the Atlantic, and of *Bartika*, at their confluence.

The large town of *Paramaribo* seems to have retained its fine old name throughout Batavian influences—also the lake *Tappacooma*. The tribes of *Arrawak*—(WALLABANARI, an *Arrawak* chief) — and *Accaway*, *Carib*, *Wurrow*, and *Macoushi*, deserve also this transient notice: so do the fine rivers *Oronoko* and *Atchafulaya*:—the last I believe is N. American. Nor will I aver that, in other instances, I may not, through ignorance or inattention, have misplaced towns or rivers. Neither will I here claim for the following extract the most appropriate place.<sup>1</sup> But coupled with the submergent junction of the *Saraswati* and *Ganges*, before mentioned, a similar phenomenon is recorded of the *Alpheus* and *Arethusa*,

<sup>1</sup> Intended chiefly as a peg, on which to hang an Alpheusian note.

in the 8th Idyllium of MOSCHUS ; thus rendered by ELTON, in VALPY'S edition :—

“ From *Pisa*, where the sea his flood receives,  
*Alpheus*, olive-crowned, the gift of leaves  
 And flowers, and sacred dust, is known to bring  
 With secret course, to *Arcthusa's* spring :—  
 For plunging deep beneath the briny tide,  
 Unmix'd and unperceived his waters glide.  
 Thus wonder-working Love, with mischief fraught,  
 The art of diving to the river taught.” *Class. Lib. xxx.*

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## IN NEW ZEALAND.

A FEW names of places, persons, &c. of the like connexion with the foregoing, spread widely over the surface of our globe, I will, somewhat more miscellaneously, notice, in conclusion of this subject, and Head of our Fragments. From NICHOLS' voyage to *New Zealand*, these :—TARAPEEDO—TURREGUNNAH—DUATERRA—KORAKARA—TARA—WARAKKEE—names of men. *Wytanghee*—*Wycaddee*—*Wye-mattee*—rivers. *Wy*, *Wye*, *Wahi*, pronounceable, I suppose, nearly alike, seem extensively applied to rivers. Of places, these names occur in *New Zealand* : *Cororadikee*—*Kororadika*—a port and district ; perhaps the same name—*Moorberee*, lake—*Wau-gerao*, harbour—*Tudukacka*, a district—*Eoracky*, a landing-place—*Rangeho*, a village. *Hevee* is a bone. The New Zealanders are said to have the legend of the formation of the first woman from a rib of the first man. Their supreme deity is MAWHEE-RANGA-

RANGA. RANGA, we have before seen, is a name of SIVA, and *Maha* as a common prefixure (meaning *The Great*) to his name. SRI RANGA, I have, on another occasion, surmised to be the origin of *Seringapatam* or *Srirangapatan*, the town of the holy RANGA; and RANGHI is his consort. Under these names and character, they are the deities of tears and lamentations, as is emphatically noticed in p. 345 preceding, without advertence to this. Now mark—"HECKOTOROO, god of tears and sorrows, with his wife, form the constellation *Ranghee*," among the New Zealanders: but which that is, NICHOLS has not said. TEEPOCKHO is their god of anger and death—(TRIPURA is so connected in Hindu mythology)—TOWACKHEE of the elements—MOWHEEMOOHA of the earth—MOWHEE-BOTAKEE of diseases.

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### IN THE SANDWICH ISLANDS, &c.

OF the *Sandwich Islands* I find this note<sup>1</sup>—the towns of *Honoruru*, *Hawai*, *Oahu*, sound Hinduish. The

<sup>1</sup> And, among some miscellaneous matters, in the form of queries, these:—*Trafalgar*?—May not an orientalist find in these three syllables reasonable tracery from the farther east? *Tra*, or *tre*, or *tri*—*fal*, or *phal*, or *phul*—(flower or fruit)—*gar*, *ghar*. *Triphalghar* may, I think, be so traced to a meaning. *Bucephalus*?—of the "Macedonian madman"—may it be from *Bhusephal*? Will the Spanish or Greek yield such etymologies as might be found in *India*? A horse may,

religion seems to border on Hindu legends: they have a god TAROA, of whom some *Krishnaic* stories are related. He assumed a polyandriac character, as he, in his ubiquity, wandered, wiving, from island to island, lived in a shell, &c.

indeed, be thought to take a name rather from kine than fruit. *Bu* is bucolic, both in *India* and *Greece*;—and I admit that *BUKEPHALUS* partakes more of Greek than Sanskrit;—but it partakes of both. *Ox-headed* is a likelier derivation than any florescent source. *Aksa*, in Sanskrit, is an ox. “Whence *Hymettus*?”—Some one has said, “from the blood of *PYTHON*;”—but I know not who or where; and I am not learned enough to trace whence. The honied hill may not be sufficiently lofty to warrant a derivation, in that region, similar to the *Haimala* of northern *India*; which is supposed to be from *haim*, or *haima*, snow, or snowy. Strongly or mildly aspirated, ancient and modern Greek may perhaps furnish words—*Khima*?—*Khion*?—of nearly similar sound and meaning. “*Arcadia*?” *Arghadia*, or *Arghadeva*? the holy or divine *Argha*? a word implying a mystical union of the *Linga*, *IONi*, and their receptacle—not readily explainable, nor, it is admitted, very applicable. “*CLEOPATRA*?” *Kaliya-patra*, or *putra*? If the first, or *Kaliapatra*, we may note that *patra* in *India* is almost synonymous with *patera* in idolatrous *Europe*. *Patra* refers also to a *leaf*, of which the earliest of such articles were probably made. Leaves of the plantain, and of the banian tree, and others, are still used in *India* as plates for eating off, and for many other culinary, and even sacred, purposes. If *putra*, the word means offspring, children. Here, again, not very applicable—by me. “Will the Scandinavian regions yield any thing in this line of conjectural etymology?” I have not sought—and do not expect that many Hinduisms would turn up therein. In *Sweden*, *Upsala*, *IONkoping*, *Calmar*, might be noted.



## IN THE TONGA ISLANDS.

*Anamooka* is described as a town in *Tonga-tabu*, one of those islands: *MATABOOLE*, a counsellor, companion, and chief minister of state. These words are East Indian. The name of the island is said to denote a holy place—one devoted to divine purposes. In *India*, *tonga* means strong, and we have seen it, p. 403.—or *Tunga*, as the name of a river in the *Dekkan*. *Tapu* is so near *Tabu*, as fairly to claim close relationship, if not identity. It has, I believe, some connexion with *tapas*, worship, adoration,—see p. 273. and Index. *Tapu* is said also to mean island, in Sanskrit; and that *Tapu-rawan* is another name of *Ceylon*—the island of *RAWAN*. The ten-headed, twenty-armed tyrant, king of that classical island, was so named, or *RAWENA*; whose rape of *SITA*, the *HELEN* of the *Ramayana*, is the theme of that epic, as the rape of *HELEN* is of the *Iliad*. From *Tapurawan* some have derived *MILTON'S*

“——— utmost Indian isle, *Taprobane*.”

## IN ABYSSINIA.

From the work of Mr. *SALT* I have taken a few names and subjects connected with mine. I have noted that his work was not searched narrowly, and that fewer such occurred than I expected. Here are some — *Antalow* — *Bora* — *Salowa* — *Saharti* — *Cali*

—*Chelicut*, p. 347. *Gorura*—*Agora*, 354. 9. “river *Wadi*, near the town of *Gullibudda*”—*Garima*, 399. The preceding are names of places. “*Gomari* is the hippopotamus,” 354. At p. 341. are some characters cut in stone, in “fragments of inscriptions found at *Yeaha*, amidst the ruins of the monastery of *Abba Asfe*.” Among the characters are No. 4. of line D. of Pl. V. of this volume, which, in pp. 302. 3. 4. preceding, has been called the Ramaic and Theban plow;—also 5 and 16 of line A,—Hindu sectarian distinctions. Also 2 of B. the *trisula* or trident of *SIVA*, inverted, as when *NEPTUNE* “the illustrious earth-skaker,”—the “tamer of horses,” who is sent by *HOMER* to “*Ethiopia’s* sons”—struck the *Attic* soil with his. As well with 2 of B., that extensively classical subject is more or less connected with 5 to 18 of that line; 20 of A. and 10 of E.

In the two next pages, 342. 3. of Mr. *SALT*’s work, more of these characters occur, cut *in* and raised *on* stone, which are still mystic in *India*. I shall here note only another inverted trident, such as B. 16. with the middle limb elongated. Mr. *SALT* supposed them to be “part of an old *Ethiopic*<sup>1</sup> alpha-

<sup>1</sup> If it should prove correct what has recently been said, that discoveries have led to the conclusion that the Brahmins (of *India* and of *Egypt*?) had in days of yore eighteen languages, each appropriated exclusively to one line of subjects; of which we have hitherto learned only one language, viz. that devoted more particularly to mythology, or religion;—if this important fact should be confirmed, a very wide door will be opened, through the mastery of such lin-

bet ; some of them being precisely the same as are in use at the present day ; and others exactly those met with in the inscriptions at *Axum*." But the page is approaching when our Pl. V. must be more particularly described.

"To the north of the <sup>1</sup>*Shiho*," says Mr. SALT, "are found people called *Mara*, *Boja*, and *Manda*. Beyond these are the *Juma-jum*, and the *Beja-rubroo*. Other tribes are distinguished by the names of *Batmala*, *Karob*, *Bartoom*, *Adamur*, *Subderat*, *Ummara*, *Barea*, *Hallingataka*—a road leading to *Gella Guro* and *Hamazen*—northward lie the *Kōt* and *Saharat*,

gual vestibules, to an extent of investigation which may, in its results, develope very strange, curious, and important things—and, let us hope, among them, historical and other truths.

<sup>1</sup> SIVA is, in the southern, western, and, perhaps, other parts of *India*, corruptly pronounced SHEO, and otherways SEO, SEU, and SIV. A conical hill, among the highest, on *Bombay*, and the most northern is (almost of course) named after this elevated family. Natives generally call it SEO or SHEO—very nearly the *Shiho* above. The Portuguese built a fort on it, which we keep up. It used to command the passage between *Bombay* and *Salsette*, and served as a check on the *Mahrattas* of the latter island. We always write it *Sion*, and pronounce it as we do the name of our "holy hill." It was probably so called by our predecessors. The Abyssinian river *Shiho* may be *Sheo*, and, like the *Nile*, named from a colour. Hence *Niger*, *Negro*, *Nila*, *Kala*, *Blackwater*, *Behr al abaid*, or White river, the *Euphrates*, and other well-known waters—the *Red* river, *Blue* river, &c. of North *America*—of which I have not learned the native names—the *Yellow* river of *China*—and others, denoting a very extensive spread of such *potamic* baptism. Of this something has occurred before. See Index.

stretching towards *Dobarwa*—the burning regions of *Tehama*—the districts of *Hamazen*,<sup>1</sup> *Kote*, *Seah*, *Serawe*, *Mahwalla*, *Halai*, *Tsama*—the river <sup>2</sup>*Munnai*.” 441. 3.

“The following names of districts in *Amhara*, mentioned by LUDOLF, were recognised by intelligent people at *Chelicut* :—*Anbasit*—*Barara*—*Daj Demah*—*Makana*—*Zaramba*—*Wara*—*Wudo*—*Wainadga*.” 492. 3.

“A species of falcon is named *Godie Godie*, which I believe to be nearly allied to the *Sacre*.” *App.* xliii. “The Abyssinians entertain a singular superstition respecting this bird.” SALT describes it, and adds—“from this, and its resemblance to those so frequently met with among the hieroglyphics of *Egypt*, I am led to suspect that this species may answer to the sacred hawk of that country, so venerated by the ancient inhabitants.” *Ib.*

That the *Godiegodie* of *Habesh*, and the *Garuda*

<sup>1</sup> Of another *Hamazen*, see something in p. 423.

<sup>2</sup> *Mani* is an alligator in Malabaric. I have somewhere an account of the killing and eating an alligator in *Malabar*—in which exploit I, in my early day, was a principal performer. I have a vivid recollection of the feat; and of making a hearty supper off its tail and tongue, which were *very* good. Lately eating, for the first time, roasted sturgeon, I was strongly reminded of the alligator rump-steaks. It was at *Morakona*, a fort and post where I commanded in 1787, near *Tellicherry*, a region abounding in alligators. The four or five festive associates in this exploit—the most exhilarating in which I was ever engaged in the sporting line—are all food for other reptiles: “Eat and be eaten” is Nature’s grand law.



—commonly called *Garoor* or *Gorora*—of *India*, the *Ibis*, or sacred hawk of *Egypt*, and the mythological *Eagle* of western pagans, are one and the same bird, the coincidences of name, character, and legends, amply testify. Not perhaps the same species, but all of the *falco* tribe. With the exception of the serpent, no other genus of animal has, probably, spread itself so widely over the surface of superstition—the religion of feeble minds—as the eagle.

Concluding this long Head or series of my *Fragments*, very much longer than I had anticipated—intended to exhibit the great extension of Hinduism—lingual and legendary—I desire to repeat that such coincidences might be collected; and many, no doubt, stronger than are here given, to an exceeding great amount. Such as I have noted have occurred, unsought, in the currency of desultory and confined reading. The mass of miscellaneous matter crowded into this third series of *Fragments* might have been variously divided and headed: but such arrangement would have caused greater expansion, where typographic condensation is found more expedient.

## FRAGMENTS—FOURTH.

### DESCRIPTIVE ACCOUNT OF THE PLATES IN THIS VOLUME.

THE little history of the Plate given as the Frontispiece is this:—I had been some time thinking of having a conceit, heraldic, perhaps, or allegorical, engraved as a distinguishing mark of the volumes on my book-shelves—I may not use the language of the great, and call my room by the dignified name of “Library.” But, through the kind, long-continued courtesy of literary friends who have obligingly presented me with their valuable and duly esteemed works—some of them condescending to accept my poor things in very inadequate return, save of courtesy and good-will—from this source, and from that of being a reviewer of some forty years’ standing, and an occasional contributor to periodicals (and not on such occasions receiving money but books) I have, without buying to any extent, become possessed of a good many volumes. While concocting something to paste into them for the purpose mentioned, the pretty tail-piece in p. 103 of the curious little volume by M. OUVAROFF—“An Essay on the Mysteries of *Eleusis*,”—met my eye.

It struck me as being nearly what I wanted; and I waited on the spirited publisher, Mr. RODWELL of Bond Street, and asked his permission to have the idea of the Goddess and Cube lithographed, to suit (with, probably, some alterations and additions) my said purpose. Although an entire

stranger, personally, to Mr. RODWELL, he very politely presented me with the plate, to do what I pleased with.

But, after every search, the copper could not be found. My sense of the courtesy and liberality is, however, the same; and I take this occasion to return my due thanks to Mr. RODWELL.

I proceeded then to have the impression re-engraved, with certain alterations; retaining, indeed, little else than the conceit of the Cube and the goddess—say CERES, or the Genius of Grecian Literature, removing the veil which has so long hidden the secrets of Egyptian and Hindu lore. On two sides of the lithic cube, forming the seat of CERES, are represented in M. OUVAROFF'S plate, the now well-known colossal triune Elephantine bust, taken from NIEBUHR (*Voy. in Arab.* II. 25)—and the head of ISIS, from an ancient Egyptian brick, of which Count CAYLUS has given the figure, in his *Recueil d'Antiq.* IV. p. xv.

When I had proceeded some length in my engraving, being well pleased with the conception and execution, I determined, not only to place it in my books, but, in the hope that it may also please my readers, to give it as a Frontispiece to my unpretending volume.

Kind Reader—if you will take the trouble to turn to our Frontispiece, you may see the Genius of Grecian Literature, if you please, or CERES, or ISIS, or SRI—the goddess—revealing the hidden things of *India* and *Egypt*. She is uplifting that veil which has hitherto obscured them. On its hem are written those barbarous and unintelligible words which some writers on the Eleusinian mysteries say concluded them, by being whispered into the ear of the terrified aspirant.

—If a solution of these words be sought, it must be in the languages of *India*; where also must be sought—extended to *Egypt* and hidden in her hieroglyphics—an explication of the mysteries themselves:—and where, I am disposed to believe, more of Christianity will be also found—as well historical as doctrinal and mystical points—than has hitherto been suspected.

For the central word in this mysterious triverbal phrase  $KON\Xi OM \Pi A\Xi$ , the reader will perceive I have substituted the Hindu mysterious trilateral word **AVM**. He may well be alarmed, if the fact be new to him, that on this almost ineffable word—best expressed in our letters by **AUM**, but in our spoken language by **O'M**—volumes have been written. I will relieve him by asking leave to write only a few lines thereon.

It is called emphatically *the* monosyllable. “I AM,” says KRISHNA, in the *Gita*, “of things transient, the beginning, the middle, and the end: I AM the monosyllable among words: amongst harmonious measures I AM the *Gayatri*.”

As the *Gayatri* will be presently noticed as forming a portion of our Frontispiece, I will, in the quotations or allusions respecting **O'M**, include some mixed up therewith. These from **MENU**—“A *Brahman*, beginning and ending a lecture on the *Veda*, must always pronounce to himself the syllable **O'M**.”

“**BRAHMA** milked out, as it were, from the three *Vedas* the letter A, the letter U, and the letter M, which form by their coalition the trilateral monosyllable—together with the three mysterious words, *bhur*, *bhuva*, and *swer*.” (These words mean *earth*, *sky*, *heaven*.)

“From the three *Vedas*, also, the Lord of creatures, incomprehensively exalted, successively milked out the three measures of that ineffable text, entitled *Gayatri*.”

“The trilateral monosyllable is an emblem of the Supreme; but nothing is more exalted than the *Gayatri*.” *Inst.* c. ii. v. 74. 76. 83.

Among the many curious results of investigations into the mystic religion of the Hindus, may be classed the fact that “the barbarous and unintelligible words,” in the mysteries of *Eleusis*, are in fact *Sanskrit*.

*Kanscha*,  $K\acute{o}\gamma\xi$ , signifies the object of our most ardent wishes. **O'M**— $\text{O}\mu$  is, as we have shown, equivalent (and connected with many other things) to our *Amen*. *Paksha*,  $\Pi\acute{\alpha}\xi$ , signifies *change*, duty, fortune. The last word, *paksha*, is pronounced *vaksh* and *vact* in the vulgar dialects; and from it



the obsolete Latin word *vix* is, as Mr. WILFORD says, obviously derived. From this gentleman's Essay, Art. XIX. in the fifth vol. of *As. Res.*, this notice of the Sanskrit *Kanscha O'm Paksha*, as the manifest source of the *Konx Om Pax* of *Eleusis*, is taken. The words have in Sanskrit many other separate meanings—connectedly perhaps, not much. It was not for their meaning that they were selected by the Hierophant of *Eleusis*; but probably as being barbarous and unintelligible—" *ignotum per ignotius.*"

We will dismiss this copious subject with the remark that *the* monosyllable is equivalent to, if not identical with, the *Alpha* and *OMega*—the *IAM*, *IAΩ*, and other mysticisms of later Westerns, as has been before hinted in p. 151, and as are variously represented in line E of Plate v.

Of the revealing figure *SRI*, or *CERES*, or *ISIS*, and her mystical veil, and its heretofore unexplained triverbal phrase, including its ineffable medial triliteral monosyllable, we shall here take no farther notice. She has declared that she "Is all that is, or was, or shall be"—*O'Mnia*—"and that her veil no mortal had been able to uplift."—See p. 289.

We descend to the cubiform seat of the goddess. Around one of its sides we read the ineffable, the holiest, verse of the *Veda*—the exalted *Gayatri*. It is called the "Mother of the Vedas." It occurs several times in those venerated books, addressed apparently to different deities. That addressed to *SURYA*, or the Sun, appears to be considered as the principal, or most profound. It occurs in the *Sama Veda*, as revealed to the great sage *VISWAMITRA*, and has been thus translated by Mr. COLEBROKE:—"This new and excellent praise of thee, O splendid Sun! is offered by us. Let us meditate on the adorable light of the divine Ruler—may it guide our intellects." Another version enjoins meditation on "that divine and incomparably greater Light, which illumines all; delights all; from which all proceed; to which all must return; and which alone can irradiate our intellects."

This text must not be articulated, even by a *Brahman*. It must be meditated in solemn silence. The fine conclusion of

THOMPSON'S Hymn would find a ready echo in the breast of a pious Hindu—

“ I lose myself in THEE—in Light ineffable—  
Come then, expressive silence, muse His praise.”

Such silent musing a *Brahman*, as mentioned in p. 366. calls *Yap*. This must suffice of the *Gayatri*.

We proceed now to the three-headed bust, so ineffably surrounded. NIEBUHR, I believe, first exhibited an engraving of the Elephantine Colossus to *Europe*, in his *Voy. en Arabie, &c.—Amsterdam, 1780*. It may seem strange that the English should have remained possessed of the island on which is the wonderful cavern temple, containing this subject, many years without (as far as I know) publishing any engraving or description of it. The island, named by the Portuguese after a gigantic elephant rudely detached in stone, is in Bombay harbour, six or seven miles east of the town. My old and learned friend, MAURICE, copied it from NIEBUHR, as the Frontispiece of his first vol. of *Ind. Antiq.* and descanted on it very profoundly. It has since often been engraved and described.

My visitings to it and the fine cavern, of which (among hundreds—may I not say thousands?—of other figures) it is the main and most conspicuous object, have been frequent—beginning with 1784, and ending, I think, in 1804. I have wandered socially and alone, through every part of the cave, and pored and pondered on every subject. I have painfully circumambulated the island at the water's brink; and, as I believe, found excavations on which no European eye had before rested. I have, within the cave, written descriptions of each group, and almost of every figure; and have returned to read my expanded notes, before each, to verify them. I have examined the Colossal bust with NIEBUHR'S plate in my hand, and a note therein marks my opinion of its inaccuracy and insufficiency.

In such moods I have farther resorted to a ruined temple

at the apex of a sea-chafed promontory, on the other, or western, side of *Bombay*, called by us *Malabar Point*. Such promontories, or tongues, are mystical, being of the form of a *Linga*, or *delta*. This *Point*, and the subject to which I am about to call the reader's notice, are mentioned in p. 324, preceding.

On one of those occasions, removing, with the assistance of half-a-score stout men, the ponderous stones thrown ruinously about, as blasted in early days, by the idol-hating (!) Portuguese, I was delighted at the turn-up of a beautiful model of my favorite study at *Elephanta*. It was, like its gigantic type, considerably mutilated. I, of course, brought it away triumphantly—not much considering what right I had to do so. But it had lain buried long before our time; and my “EUREKA!” was not to be damped by “considering the matter too curiously.”

I brought it to *England*—and, after having been some years deposited in the museum at the East India House, it now surmounts a four-sided pyramid, at my humble abode in *Suffolk*. Diminutive as my pyramid is, compared with its archetypal *Sivægyptic Lingi*, my miniature bust is no less so in reference to its gigantic original. It is however, I conjecture, a ton or more in weight; and it is more mutilated than is indicated in the plate. It is a fine specimen of—or subject for—the mythiarchæology of *India*.

My rural pyramid supports also, imbedded in one of its sides, another stone, similarly raised to light, from beneath the ruins of the same temple. It is a full-length; sedent—four-armed—three-headed. The bust is given in No. 4. of line H, of Pl. V. of this vol.

Of the nature of these triunities, of their histories or allusions, I shall here say little. They have been extensively discussed elsewhere. In former pages, the words *Trimurti*, *Triform*, *Triveni*, of nearly like meaning, have occurred;—the first, a visible union of the great powers, or attributes, of Creation, Preservation, and Renovation;—the last, of their active energies, personified as rivers. Under those words in the Index which it is intended to append to

this vol., references to what may occur on those subjects in its pages will be found.

On the Egyptian side of the pyramid-containing-cubic-throne of SRI, I shall here be all but silent. I have, indeed, made a poor attempt to say something connectedly on the subject of *Hindiegyptic* hieroglyphics; but not satisfactorily to myself—and I spare my reader. Of the pyramid comprehended in the square, containing the eternal sol-lunar symbols and aspiring scarab, with humanity strangely prostrate, he will think what he please.

It remains to say a word on the smoking, not burning, *mashaul* or torch beneath the cubic pedestal: and I shall only say that the composition having been originally intended for a library distinction, the reader may not, it is hoped, be disposed to be severely critical. He will not suppose that the humble wight whose name is there, or elsewhere, scarcely distinguishable, presumes to think that he can raise the torch that is to relume the obscure subjects above him. He can, at best, be the *mashalji*, who may haply serve to light the path to others; himself obscured and bewildered in the smoke. This must suffice as to the Frontispiece.

Pl. I. p. 6. and Pl. II. p. 13. are there sufficiently described; and so is Pl. III, in pp. 22 and following, as far as No. 8 of that plate. Nos. 9, 10, it is said, in p. 34, would be farther noticed. I have now, therefore, to add that No. 9 of Pl. III. is a *fac-simile* of a *sard* in the collection of Sir GORE OUSELEY. It contains the name of the Deity, <sup>ا</sup>اللّٰه ALLAH in relief, on a dark ground. *Within* the letters which compose that holy word, the whole of a venerated text of the *Koran* is most minutely, but clearly, cut.

This text or sentence is well known by the name of *Ait ul Kūrsi*, or “the verse of the throne.” It occurs in the 3rd Sect. of the 2nd *Sura*, or chapter, entitled *Al bakrat*, or “the Cow.” It is such a favorite as to be worn more, perhaps, than any other of the *Koran*, on the persons of Mahommedans, as a talisman or phylactery—either written on paper, or engraved on stones and gems.



The *Ayet al Kursi* is deservedly a favorite. The original is said to be unsurpassed as a magnificent description of the Divine Majesty. It is thus rendered by SALE—disclaiming equality with the dignity of the original:—

“God!—there is no GOD but HE.—The living, the self-subsisting. Neither slumber nor sleep seizeth Him. To Him belongeth whatever is in heaven and on earth. HE knoweth that which is past, and that which is to come. His throne is extended over heaven and earth; and the preservation of both is no burthen to him. HE is the High—the Mighty.”—  
I. 47.

The *teshdid* at top contains the initial sentence of the *Koran*, and of all its chapters—save one—as is noticed in p. 28. preceding, where the sentence is given at length, with some observations. The text is continued and completed in the other limbs of the name ALLAH: and in the concluding part, or *zamma*, on the left, are inscribed the same name, and the names of the “holy family,” as given in p. 25. No. 9 of Pl. III. might, perhaps, have been made to contain as much as the *sard*; but if we had so crowded in the whole, no ordinary eye could, unassisted, have read it.

No. 10 of Pl. III. is from the same Collection. It is a fine red cornelian, on which the words *Ya ALI* are raised; and in the letters is cut, in very minute Arabic, the whole of a text known to Mahommedans by the title of *Nad i ALI*—its first words. Its finals *O ALI* are on the stone. In the two dots under the *Ya* is the date of the engraving, “1207 of the *Hijri*,” as I find it written by my right honourable and respected friend.

Orientalists, who see that to complete the invocation two more dots are in strictness wanted, will be aware that although on stone such completeness may be looked for, yet, in writing, the dots under the *ي ye* final are seldom seen. As a final they are not required; that letter being then so unlike any other. As an initial *ي* or a medial *ي* it is so exactly like others *ب* *پ* *ت* *ن* — *ث* *ذ* *ر* *ز* — *س* *ش* *ص* *ض* *ط* — *ظ* *ع* *غ* *ف* — *ق* *ك* *خ* *د* *ذ* *ر* — *ز* *س* *ش* *ص* *ض* *ط* — equivalent to our *b*, *p*, *t*, *n*, and *th*, as to require the diacritical dis-

inction. But in current writing the points are omitted or misused, to the great perplexity of students and unpractised readers; and must doubtless give great scope to the varying readings of important words in languages—including the Hebrew, and all? which you read from right to left—where a dot, or two, or their position, entirely alters the whole sense of a word, and of a sentence.

The *Nad i ALI*, or “Praise of ALI,” will come again under our notice. And this must suffice of what I had to offer in addition on the curious subjects, as I deem them, of Pl. III.

The top subject of Pl. IV. is an antique flat Egyptian pebble of the same size; well cut, and in fairer preservation than the ill-worked—though well-engraved—stone indicates. It represents two *Ibis*' with their necks crossed, in a billing attitude. *Loti*, probably, in bulb and stalk, in different stages of efflorescence or expansion—minutia equally dear to Egyptian and Hindu mystæ—compose, with two stars, the contents of this subject. This is the only lithograph in my volume. It has been done some years. But the dissertation, or Fragment, that this pebble was meant to illustrate is not ready: and if it was I could not find room for it.

The central subject, the seal of the Fraternity of St. LAZARUS of *Jerusalem*, at *Burton Lazars* in *Leicestershire*, has been already described.—See pp. 76 to 80. The “something hereafter” of pp. 79, 80, on the position of the Saint's fingers, and the ovals and cones of the middle and lower subjects of Pl. IV. will be briefly noticed presently.

Pl. V.—This uncouth-looking plate was got together to illustrate, among other things, a Fragment expressly on the matters more or less connected with the form and sound of **IO**—extended to **IOni**. This has been hinted at in earlier pages; and a peculiarity in the printing of those forms and sounds will, probably, have been noticed. But it has been easier to fill the Plate, than to finish my Essay. The latter I have not done at all to my satisfaction. It is too long,—and must be severely abridged. But even in that—not easily acquired—form it would be far too long for admission in this

volume; whose end I am, somewhat unexpectedly, but not unwillingly, approaching. I cannot omit the Plate, as it has been often referred to. Another subject which it was intended to illustrate was a comparison of the early Christian *Gnostics*, with their congenerous namesakes, the *Nastikas* of *India*. The similarity of their tenets and proceedings—some of them abominable—is striking. It can now be noticed, if at all, but incidentally.

As in Pl. 2 of the Hindu Pantheon I crowded together nearly a hundred subjects of Hindu mystagogy, connected with their various "Sectarial marks or symbols"—so in Pl. V. of these poor *Fragments*, I have collected half as many more—strange-looking things, haply—Indian, Egyptian, Grecian, Christian—not bearing exclusively on any one topic, but still connected more or less with each other. For, indeed, all mythological subjects or allusions tend immediately to, or are derived from, the sun and moon; or rather the sun only. Beyond this it is religion—and a portion of the true religion. It is "That GREATER LIGHT, whence all come, whither all tend—which alone can enlighten us;" the sublime substance, as we have recently seen of the most venerated text of the *Veda*.

We have seen it hinted in earlier pages how extensively prevalent the sound IO is fancied to be—lengthened into IO*ni*, and varied in IO*nia*, IU*no*, and a hundred other instances. And it seems to be as mystical as prevalent. Some speculators write the lengthened sound *Yoni*, and it may be the best way. Others differently; but all are pronounced, perhaps, nearly alike. It has suited an hypothesis of mine to print it IO*ni*; with the view of connecting the sound, and, more or less, the sense or allusion, or obscure relationship, as well as a certain form or hieroglyphic, with an extensive range of words; a few of which have occurred and are typographically indicated in this volume.

This vowellic sound, variously terminated, I have fancied to have travelled from *India* to *Egypt*: and that it may, duly investigated, furnish some clue to the hieroglyphics of *Egypt*; whence, through *Greece* it has made its way to

*Europe*—to *England*;—leaving, like the meanderings of a snail, intermediate traces: those traces, in form and sound, having a cognate tendency, as well as uniformity of origin.

I shall here scarcely hint at the suspected source of all the mysticism of this figure, as represented rudimentally and combinedly in line A of Pl. V. in all its numbers, save perhaps 17—in other lines also of that Plate. Ignorant persons are prone to imagine profundities where obscurities only exist. This may be the case with me and my Plate, and its supposed sources—and were I to expatiate on it as I once intended, I might, perhaps, add to the list of failures in those who, inverting the Baconian rule, substitute hypothesis for induction.

Let it be understood that where not otherways expressed, Pl. V. of this vol. is in reference—and that upright capitals A. B. C., &c. as seen in the margin, refer to the *lines* of numbered subjects on their right; and sloping capitals *A. B. C.*, &c. to the separate subjects so marked at the bottom of the Plate.

All forms must be composed of A 1. Do what you will you can produce only a straight line and a curved one. The address of the Hindu sect of *Saiva*—worshippers of SIVA and PARVATI—in ascribing all straight, erect, spiring, pyramidal, obeliscal forms to him—E 1 to 6—G 1, 2, 3, &c.—and all curves or concavities to her ( ) 0 — A 2. D 17. *fig. A*—several of F and others—may account for the all-pervading nature of their symbols or types. A 2 is a mere modification of its precedent, a reversed duplicate of 1—approach them, 4 is produced, which is merely 3—|O—in another form. It is a *Hindu* sectarial symbol, as seen on the foreheads of several deities given in the *Hin. Pan.*, and in Pl. 2 of that work. All the other numbers of A—save, perhaps, 17 and 19—are merely varied forms of 3 or 1. Though diverging into an infinity of meanings or allusions, they admit of reunion—they mythologically resolve themselves into one—the Sun—typified by O—and theologically into “that Greater Light,” of whom this vast globe, and more vast sun, are infinitely inadequate symbols or manifestations.

I shall merely hint that A 1, 2, are the initials in modern



and ancient Christianity of the Great Captain of our Salvation—the *Alpha* and *O'Mega* of every thing—the *IAM*—the *AVM*—the *IAΩ*—as seen in E 5 and 11—and in all the numbers, elementally and in combination of that line; and in 15, 16 of D. As something on this subject and sound has occurred in earlier pages—151. 441—I here drop them. But will repeat my belief that in *India* and *Egypt*, more relating to a common Faith may eventually be found—now, if seen at all, seen through the darkened and darkening media of hieroglyphical and mythological rubbish—than has been hitherto suspected. Whether *Europe* derived certain mysterious and sacred things from *India*, or the converse, or both from a common source, I do not presume to say. I am disposed, with humble deference, to incline to the last conjecture; of some sources common to all.

The important initials adverted to—A 1—are seen in *fig. C*—a subject introduced for a different purpose. The mystical importance of initials is very extensively cognisable.

In line A of Pl. V. the reader will see sundry old and some new subjects—acquaintances, perhaps, as regard astrology, astronomy, mythology, metaphysics, and religion. But as something has occurred in earlier pages on that line, I shall here be brief. What is said in pp. 289, some preceding and following, though there meant to be only introductory to my descriptive account of Pl. V. must nearly suffice as to lines A and B; although in reality I have written, and have to say, much thereon. But it may not be said here.

A 16, a combination of 3 or 5, has been before noticed. It is a distinguishing mark of the Hindu Krishnaic sect of *Gokalast'ha*—as seen in Pl. 2 of the *Hin. Pan.*—on an Abyssinian obelisk at *Axum*, among Egyptian hieroglyphics, &c. A 17 will be recognised by westerns as our zodiacal sign *Taurus*, and as a letter of the Greek alphabet. It represents also the Egyptian Scarab; the strange symbol of eternity with that strange race. See the contents of the *Pyramid*, or *Linga*, in the cubic pedestal of our Frontispiece. With that race it was *ISIS*, or *LUNA*—at new and full, or sexually, *Isis* and *Osiris*; a conjunction, like *SIVA* and *PARVATI*—of the

sun and moon—SOL and LUNA, or LUNUS and LUNA ; as has been before intimated, p. 344. In the mysterious compound ☽ as before given in p. 283, it is SOL *in* LUNA—a variety of the often seen Hindu symbol 7 of line F. A 17 is LUNA *on* SOL.

There are few fables which have more employed the fanciful pens of mystics than that of the very ancient one of the sun crossing the ocean in a golden cup. This cup was lent to HERCULES for his voyage in the Mediterranean. The type above given would be called by a Brahman a *pedma* in an *argha*—in a word, probably, *pedmargha*. It is seen surmounting F 15—which, and 14, have been before noticed in detail and combination, in pp. 280. 3, 4, preceding. See also p. 293. The “ancient *patera* with a knob in it,” mentioned in the next page by Dr. CLARKE, is equally mysterious in the Hindu *patra*, as shown in F 17, 18—reduced from the *Hin. Pan.* Pl. 86. Argonautic fables are mere crypts, in which are concealed historical or astronomical truths: Of these something has been said in pp. 277. 284. and others. Nos. 7, 8. 14 to 18 of F, have connected reference to such Hindihellenic fables.

As well as the Bull, whose buttings at the mundane egg, with sundry corresponding chaotic, cryptic fancies, have so much occupied the pens and pages of early and late mystagogues, our zodiacal sign *Taurus*, A 17, is likewise the Sanskrit figure 4. Quaternions, next to triads, are held in most profundity by those who revel therein, whether of *India*, *Egypt*, *Greece*, or *England*. Our trine  $\Delta$  and quartile  $\square$  are traceable to the same sources as the mysterious thing so figured in our Frontispiece. Of triads and quaternions I meant to have said more, as has been hinted, but must abstain.

A 18—a combination of 9, with a crescent, or 17 with a cross. It is the type of our planet MERCURY, as 9 is of VENUS. 19 and 20 are slight modifications—why introduced I do not now offer an explanation: A 8 has been before touched on ; see p. 289. It is seen on Egyptian monuments,

as well as A 12, 13, 22, and others of Pl. V. which I also must pass over.

VENUS, I have somewhere read, has as many as three hundred names, or forms. SIVA has a thousand. Considering the almost infinite variety of forms, names, and characters in which such deities are identical, it is difficult, if not impossible, and perhaps useless were it otherwise, to fix a limit to the legends and fables—all probably containing some latent astronomical fact—to which such variety has given rise, or whence it has proceeded, or both. A momentary reference to p. 297 preceding will serve to show some of the appellations of the multiform, myrionomous DIANA or LUNA, or VENUS, or, &c. &c.

B 1—what is it?—a modification or complication of A 1, 2; still more complicated in A 20—and varied in C 9, simplified in C 10, modified in 11. (Please to keep Pl. V. opened, if you mean to follow me.) A 18, our type of MERCURY, is in close connexion with these forms, which slide into the caduceus of that deity—or THOTH, or PHTHA—expressed, as we have seen in p. 290, by  $\Phi T$ —C 15, and B 20—solar symbols, ancient and existing,—the first immediately compounded of **I** and **O**, like so many of A, and of other lines of the Plate before us: sol-lunar—*Sivaic*—**I**SIS and **O**SIRIS, &c.

B 2 is the *trisola* or trident of SIVA and of NEPTUNE. On this something has been before said—“introductorily”—in pp. 285 and following; see also pp. 312, 13. A 20 is a combination of B 2 and C 15. The Greek  $\Psi$  has been before, p. 299, likened to B 2. That mysterious letter is also, and more, like B 5. 9. 11. 14; and these are in immediate connexion with B 6, 7. 15; and altered in position, with 16, 17—18, is but 17 conjoined back to back—JANUS-like. B 19, the famous *digamma*, and its followers on that line, more simple and more complex, we pass—having already bestowed some attention on them; see pp. 293, 4. Repetitions of B 15, 16, are seen in D 15 and E 13—varied in E 9, and of which E 8 and 10 are other slight variations.

These latter are portions of the very mysterious compound **IACW**, so often seen on "Early Christian coins and gems," as is shown by the Rev. Dr. WALSH in his curious little book with that title; and as seen in sundry forms in lines D and E of the Plate before us. Thus are these—all these?—things, brought into immediate tridental, trisulic, trinitarian, or triune relationship, if not identity—extensively spread, as they are, over *India, Egypt, Europe, England*. B 3, 4. 20 to 23—varieties, but in their allusions extremely ramified—have been by ancient and modern mythologists extensively discussed, and deemed vast profundities, of which a glimmering may be discerned in pp. 290. 3, 4 preceding. *Fig. C*, introduced for a different purpose, exhibits the simple and compound forms of B 20. 23. and of the many others connected with them.

If we combine in our eye—how easily it is done—A 20, or 19, or 16, or, indeed, almost any No. of that line very slightly modified, with B 1, 2, 3, 4, 5—we become entangled with B 6, 7—tridental, trisulic, as before. These last-mentioned are merely the mysterious Hebrew **Psi**, supposed and shown by some western writers to be archetypal:—Trinitarian. Among them, my old and learned friend, the author of *Indian Antiquities*, stands prominent. But, although within my easy reach, I have not for many years consulted his lucubrations thereon, nor any other; desiring rather to outwork the explanations of my uncouth Plate in my own way, and having little space for the speculations of others.

We sometimes see, among Trinitarian emblems, three nails joined at their points—sometimes five are so seen. The **Psi**, though joined differently, has been supposed to foreshadow the nails used at the Crucifixion. Sometimes the triune combination is in the form of **N**—perhaps D 1 may have a like reference; or C 16, or B 15, 16, 17, and the other things already blended in significance with them—including E 8 and 10.

On a bronze medal of the large size given by Dr. WALSH, in his work above mentioned—No. 1—is a bust of our SAVIOUR corresponding with the description in the letter of



LENTULUS to TIBERIUS. Behind the head is what Dr. W. deems to be *Aleph*, which is also a triune mystery. But to me it appears more like the nail-headed **N** above given—not **N** in any usual form. In front, almost touching the nose, is **ישי**, “the Jewish name of JESUS”—p. 12. Now though three nails are usually taken as the number used at the crucifixion—one through each hand, and one through the overlapped feet—and the mystical **ישי** may not inaptly represent them; may not the five similar heads of the mystical letters in the above holy Name have similar reference to the “five nails” of other writers and actors?—whence, haply, the “five wounds,” as well as the impious assumptions of S. S. FRANCIS and DOMINIC have taken their origin. These have been adverted to in an earlier page. But probably such impieties were the invention of their own zealous sectarists, rather than the actual assumptions of those celebrated personages. Of fancies on mystical numbers there is no end. Papists still dwell on “the five afflicting mysteries,” “the five joyful mysteries of the Virgin,” “the five glorious mysteries,” as well as on “the five wounds of CHRIST.”

Ancient medalists take great liberties with the forms of the Hebrew letters. Writers probably did the same, as is now done by the Arabians and others who use letters of equivalent powers. The **ישי** as above written requires a very trifling alteration to convert it into a form mystical in another sense. If **ישי** were admissible, and it is nearly as mystical as **ישי**, it would have the additional merit of being alike, backward and forward; a conceit of sufficient triviality, viewed as we now and here view such things; but which we have seen has been and is, elsewhere, thought of very differently. If to the *five* were subjoined the character B 20—one of the most mystical in the whole range of mystery—being, among other things, the THOTH or TAT already mentioned—the *five* would assume the same form as B 7 does in reference to the *three*, or **ישי**—its immediate precedent B 6. And what of that quintuple form? It is precisely the five-branched candlestick of the Ark of the Covenant—that endless

source of archetypal mystery;—no where perhaps to be now seen, of undoubted or very good authority as to accuracy of representation, except on the Arch of TITUS at *Rome*.

My Plate V. has been so long filled up that I could not introduce either the outline of that candlestick, or of the three or five nails joined at their points, which, had I space, I should have been disposed to do. The three—as if three of A 6 were so joined—are not unfrequently still seen as a Trinitarian emblem. The five are also, I think, still seen in sacred places; but I have not noted where. Both are heraldic distinctions.

B 8 is a Hindu *argha*, as having a *containing* form and property—like 17, 18, of F, taken from Pl. 86 of the *Hin. Pan.*, where they are given on a large scale from originals out of temples:—“boat-shaped vessels”—*Argonautic*—as described, and commented on at some length, and more appropriately in that work. In earlier pages of this volume is some mention of them. The next No., 19, of F, represents an article which I very recently saw nailed externally under the threshold of a mean house in an obscure street in *Westminster*. On examination it proved to be a worn horse, or donkey, shoe; reminding me of a similar charm that, in my younger day, I had not very unfrequently seen and heard of in *Suffolk*. I have myself been one of a gang of urchins who nailed a donkey shoe in a similar position, under the threshold of a poor old woman who had the reputation of being suspected of sorcery. We fancied it would avert the exercise of her craft, by confining her all night within doors; as witches cannot cross iron. For the same sapient reason demonologists furnish them with broomsticks for vans or vehicles. I know not now where, save in *Westminster*, to look for an anti-fiendish-horse-shoe; and there it is placed probably to keep sorcery *out*.

In *Suffolk* witchcraft long lingered—nor have we, indeed, wholly forgotten these poetical fancies. Witches, still more wizards, are nearly out of date; but the relics of ghosts and

fairies still occasionally haunt us. The latter we call *Pharisees*.<sup>1</sup> See *Suffolk words*.

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<sup>1</sup> I can well recollect when that word occurred in the Scripture readings at church, &c., always connecting it somehow or other with the gambollers on the green; and supposed the "*Pharisee rings*"—(annular fungi) the results or scenes of such frolics. And I have little doubt that to this day children, and possibly some of those of "larger growth," do still so associate them on similar occasions. I will relate an anecdote of recent occurrence: a gentleman-farmer, in the neighbourhood of *Woodbridge*, had a calf to sell, and happened to be by when his bailiff and a butcher were about to bargain for it. The calf was produced, and was apparently very hot:—"Oh!" said the butcher, "the *Pharisees* have been here; and, 'stru's you are alive, have been riding that there poor calf all night." My friend had not been so much among rustics as I have, and knew not the import of the word; at first confounding it with that of Scripture: but, listening, the butcher very gravely instructed him how to avert such consequences in future: which was, to get a stone with a hole in it, and hang it up in the "calves' crib," just high enough not to touch the calves' backs when standing up: "for," added the compassionate man of knife and steel, "it will brush the *Pharisees* off the poor beasts when they attempt to gollop 'em round." This was a master-butcher—a shrewd intelligent man, in 1832.—It accounted to me for the suspension of a stone, weighing perhaps a pound, which I had many years observed in my farm stable, just higher than the horses' backs. And although my men more than half deny it, I can discern that they have heard of the Pharisaic freaks, and more than half believe in them. I deem it to be a link in that very extensive superstitious chain which, on the topic of clefts, or perforations, in stones, trees, &c., connects *India* and *England*, unaccountably, but strikingly:—on which I have much to say, in addition to what may have occurred in this volume, as pointed to in the Index—under *Cleft*.

B 8—as well as an *argha*, as already observed—and as similar to F 17, 19, is also an inverted O'Mega. The following numbers, in line B to 14, partake of the same relationships; and so do the preceding 2, 5, 6, 7. These are tridental or trisulic; and are seen in mystical allusions on both Hindu and Grecian fanes. 15 to 18 of the same line are also cognate, differing in position; and are seen on early Christian coins and gems, and on Egyptian monuments. They farther connect themselves with 15, 16 of D, and with 8 to 13 of E; and less directly with others of Pl. V, that I shall not now point at. But they vary so little in form, or in their variations slide so easily into each other, that, admitting the mysticism of one, a mythic relationship must, apparently, exist between them all. What then is the body of the central *Sistrum*? Is it sufficiently of a like form to be brought into the common family? or, if the handle be added, will its connexion extend to its neighbours, 9 to 16 of G? And with its “rattles,” as they are called, and its cat, what an ocean—an *argha*—of mystery is the *Sistrum*! We may not stop to examine, if in fable as well as form it be any way related to some of the articles in line A, such as 22, 12, &c.

In the immediate Hindu trisula, B 9, 10, 11, Dr. CLARKE saw the elegant Ionic volute, on which he pleasingly descants; and in which he found so much mystery as well as beauty. Combine two *arghas*, B 8, or O'Megas, or the astronomical dragon's head and tail (RAHU and KETU of the Hindus) and you have B 13—with the erect attribute of SIVA, 14—with which so many trisulic subjects of this manifold, but all-connected, Plate V. have been, if not identified, brought into relationship, more or less remote.

We have dwelt too long on line B, and will only add that 12—a section of 14—is the form of the crook—an old and existing *nomadic*, or pastoral implement; and of yore connected not only with APOLLO, KRISHNA, and the Sun, but, varying in name and form, *crook*, *erux*, *cross*, *crozier*, is seen nearer home—our own episcopal staff and emblem: allusive to its origin in the “Great Shepherd”—that “Greater Light.” B 14 is the *fulmen* of JUPITER, and the *Vajra* of his brother



INDRA, who is also named VAJRA-PANI—"grasper of the swift blue-bolt."

No farther noticing the prolific items of line B, except as in relationship to others; the *tre croci* of C 1, I have to observe, have been before mentioned, p. 166. They probably have some reference to the three crosses of *Calvary*; and so may various combinations of a triune cross, such as C 2, 3, 4, 5, 7, 8, 21. And with B 18, 21, 22, 23; *fig. C*, and other subjects of Pl. V, in which the single T *tau*, B 20, or the three *taus* combined, 21 to 23, are variously seen; all, haply, modifications of that mystical form, foreshadowed from very early days; seen miraculously by CONSTANTINE;—a meridian sun surmounted by a cross of fire—and in a form like A 8 or C 21, adopted by him as the sign of his faith and hope. It differs but little from the globe and cross of our coronation—A 8. A change in position, not of elementals, produces A 12 and 21—seen again in *fig. D*—struck long before the time of CONSTANTINE—and, in different degrees of relationship, in many of the subjects of the Plate before us. It is the expressive emblem which surmounts the papal tiara, the crown assumed by NAPOLEON, and that of our own and other royal families of *Europe*.

C 16, 17, 18, 20, are mysterious things in the eye of the *Jaina* and *Buddha*<sup>1</sup> races of *India*. I had intended to endeavour to correct them with sundry items of that and other lines; but shall here refrain from exhibiting the results of such intention. C 19 is from an ancient gnostic gem—as are 7 and 8, and others of line C, given in Dr. WALSH's book.

So are all of line D, with the exception, I think, of 4 (the *Theban* and *Ramaic* plow before spoken of) 13, 14, and 17.

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<sup>1</sup> In Indian legends there are two BUDDHAS, which dissertators would do well to consider distinctly and separately—one altogether astronomical, the other historical: their names are written and pronounced differently—BUDHA and BUDDAH.

The supposed history of some of them—9, 10, for instance—by whom adopted, and why, might be related. But most of them—all perhaps—are buried in hieroglyphic mystery. D 2 exhibits the elements of B 15, and many others similar; of A 6, and many others of that form, in a combination sufficiently obscure. D 3 is combined of A 14, 15, and C 16. I will just glance at one line of elucidation that I may not now pursue, touching such complications as D 3. Its lower limb, A 14, I have surmised may depict the issue of a river—say the *Nile*—out of a lake—say *Dembea*. In two meanderings or turns it is joined by another river—C 16, or D 11, and at length joins the sea, or indented bay—A 14, 15. Such delineations, in the absence of alphabetic writing, have been found and fancied, in the hieroglyphics of *Mexico* and *Egypt*. D 6 is a triplicity of A 5, 6, &c. &c. D 7, of the same, combined with C 19. D 8, a dual combination of the earliest elements of Pl. V. in the apparent form of crossed keys: if A 12, 13, 21, &c., have been truly called keys. (See pp. 291, 2.) D 9 is a trinitarian mystery, thrice or oftener repeated—three arrow-heads, on three staves, thrice crossed.—10 (not very accurately engraved) is of a like Gnostic origin and nature—supposed to be an anagram of *chi* and *rho*—ΞΡ—the initials of the name of CHRIST. D 11 is compounded of 3, 12, and C 16. Of D 13, 14, mention has been before made, pp. 301. 3: also of 15, 16, which will occur again in connexion with line E. D 17 is the immediate and direct type, symbol, hieroglyphic, or whatever it may be best denominated of PARVATI; seen again in line F, and in *fig. A*, in varied combinations.

Line E is wholly of one subject—elementals in its early numbers, carried on to their compound completion. The same are 15, 16 of D, which have before been connected, more or less, with other subjects of Pl. V, as well in this description of them, as in earlier pages. In 151, and in some recent pages, almost as much has been said on O'M—E 11, or AVM—the fount, as I surmise, of the issues *Ogham*, IAM—IAW—E 5, 6, IAW—E 8, &c., as I find it expedient to say. E 7 and 9 mark the mystery of three in one—a tri-

literal word—the last letter has three pyramids, or lingas. E 10 is modified from a component of 8, and is then *trisulic*, in like manner that B 7 is, in reference to its next preceding neighbour. Most of these varieties of **IAΩ**—including the various positions of the final, and the **Ω**—O'Mega—in D 16, are found with others on the Gnostic coins engraved in Dr. WALSH'S work.

In E 9 we see an anagram of **TA**—the initial answering to both limbs of the final, and producing **TAT** or **THOTH**. Some oriental languages have a letter equivalent to our *th*, and the Greek *theta*.

Something on this triune, *toghraic*, or backward and forward fancy, has occurred earlier; and we must now be brief thereon. A great many of the numbers of Pl. V. might be shown to exhibit this characteristic, or property. In this class, as well as the words just given, may be reckoned **ΘΩΘ**—*θωθ*—**ATITA**—and others. With some organs, some of these words would be *shibboleth*—and the simpler sounds, initial and final, would be substituted. **TAT** is a very profound mystery with Brahmans—as the like sound, represented by **T**—(3 or 20 of line B)—or *Taut* or *Thoth*, a name of MERCURY, was among several early people—the *Phœnicians* and *Greeks*, and others. We shall not again dwell on, but merely allude to, the psychological profundities connected with that symbol, either alone or combined; or connected with the non-beginning non-ending circle—12 or 21, and other numbers of lines A and B, and other items of Pl. V. There seems no end, no bottom, to their extent and fancied depth.

Alphabetic mysticisms were of old much sought and venerated. The initial of all alphabets, it has been said, is A. Jews, Gentiles, Christians, are found to have had these “thick fancies.”—“Among vowels,” says KRISHNA in the *Gita*, “I AM A.” Hence **TAT**—possessing all the elements and properties and combinations of *toghraic* triunity—like **AVM**—a trilateral monosyllable, &c. &c., may, without having in reality much, if any meaning, in any language, have been thus mystically contemplated. “I AM,” says

KRISHNA, “*the monosyllable among words.*” These may furnish wherewithal for mystæ to chew a lengthened cud of cogitation. Whether initial, medial, or final, such contemplatists could find mental food; in the position of letters, especially if they could be tortured into triunity. “Of things transient,” saith KRISHNA, “I AM the beginning, the middle, and the end.” As there may be no farther occasion to quote the self-exalting assertions of KRISHNA, I will here add one or two more. “Among computations I AM KAL” (or Time); “among floods I AM the ocean; among rivers the *Ganga*.—I AM all-grasping death—and I AM the resurrection.”

The importance and luxury of *shade* in intertropical regions has been before noticed. The forms of B 3 or 20 are the most usual for the implements which bestow shade, by arresting the solar ray. Most of the numbers of that line are complications of those simple forms. None in the far east but kings, or their royal race, or those to whom the envied distinction is especially conceded, could, in days of yore, arrest the solar ray, by using *shade-bestowers*, or *sun-stoppers*, of a particular form—B 3. 20. Such forms are symbols of something royal as well as solar: in as far as royalty and the sun’s golden splendour are extensively associated—if not “from *Indus* to the Pole,” from the *Brahmaputra* to the *Po*.

Some races of *Raja*, and of *Brahman*, are still deemed of solar, some of lunar, and some, I believe, of sol-lunar parentage—*Surya-vansa* and *Chandra-vansa*—as the kings and priests were likewise deemed in the happier days of *Mexico* and *Peru*:—of which slight mention has been made in p. 424.

The luxurious implement assumes in *India* the form also of C 15. It is not then held *over* the head of the honored person—except, indeed, the sun be vertical, or nearly so; and then somewhat inconveniently—but is slantingly interposed between the glorious orb and the assumed glorious head. The straight limb must be supposed to be elongated downwards, to seven or eight feet. It is sometimes gaudily



painted and varnished; sometimes of silver or gold. The circle is about two feet in diameter; of velvet, or silk, embroidered; with loose flowing garniture all round, usually of silk, gathered, petticoat-fashion. These two forms—C 15, and B 20,  $\Phi T$ —we have before seen, in immediate and occult combination, in a way that till now I little thought of thus reintroducing—pp. 290. 2—as PHTHA, or “MERCURY, the conductor of souls,” from the realms of day to those of shade; where the tridented RHADAMANTHUS—(YAMA with Brahmans, also tridentiferous?) with his three-headed dog *Cerberus* (*Serbura* and *Trisiras*, the three-headed, with Brahmans) receives them into those unsunned dominions.

The emblem of royalty, and nobility, and splendour, and of royal favour, and by construction the bestower of shade—among the greatest of tropical luxuries—B 3 or 20—is often seen on *Persepolitan* remains; and, perhaps less frequently, among the purer hieroglyphics of *Egypt*—a relic of royalty, probably, in both. In the other form, C 15, it is also seen in *Egyptic* remains, as well as in the form of the Hindú and Abyssinian symbol A 16. As an *astabghir*, the usual name in *Persia* and *India*, or *sun-arrester*—the upright limb is not in fact seen as *piercing* the circle, as in C 15, but only lengthened below, and short above it—(more like A 16)—the pole being there covered by the drapery. What would a mystical Hindú see in the symbol C 15? Probably he would, connecting it with several in line A, see the symbol of PARVATI pierced by the solar SIVA—by a perpendicular or equinoctial ray—or if solstitial, or extra-tropical, he might fancy such *union* more fitly symbolized by A 7. All originating in, or divaricating from, what has been fancied a primal vowellic sound and symbol IO—expanding into an almost infinite variety of IONIC mysticisms in line A; which in combination with KL or IC—(A 1, 2, &c.)—represent SIVA and his active energy PARVATI, in a great variety of sounds, senses, meanings, histories, allusions, &c.; touching which, comparatively little has been said, though I may fear too much.

“May your shadow be extended” is still an Eastern adu-

lation; i. e. may you be exalted; that, by inference, all the world may there find shelter and protection. "May your shadow be enlarged." Orientals have a distaste for leanness: and among some, absolute obesity seems desirable. Where kings and great men annually, or occasionally, were weighed—as they used to be more commonly than in these days—against gold, silver, clothes, grain, &c. (equipoising *nine* several articles was very generous; *three*, liberal and fortune-promising)—to be given in charity, there was sense and benevolence in the wish for such increase, and may have given rise to it. The more fat the more good. Thus bloated monsters may have been flattered by the gaping courtiers; and by such adulation reconciled to their encumbrance.

Hoping soon to close our superficial notice of the lines preceding F of Pl. V., let us once more look at A 16—a *Krishnaic* or solar symbol—and as being also on the obelisk at *Axum*, and found spread over many Egyptian antiquities, with its relatives in the same line—12—and other *Nilic*, *Isiac*, *Sivaic*, or **I**onic, closely-connected subjects. As a modification of C 15—itsself a modification of A 12, 13, 14—we have already seen it; and in another, perhaps a fanciful, line of relationship, I find, among scattered notes, that subjoined—written as a hint for enquiry, which it has not been found expedient to pursue. It is on a phrase already given in p. 146.<sup>1</sup>

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<sup>1</sup> "BACCHUS amat Colles." Colles—Chalice—Kali? The *s* and the *ce* may be called mere western terminations. *Chalice*, a cup—a *patra*, or *argha*—such as are sacred to, or borne by KALI. Such cups, formed out of the cones of fir or cedar, and other *coniferæ*, are *Bacchic*; and *Sivaic*, as being *Kalic*. SIVA in some other points, as well as in his name BAGISA, corresponds with BACCHUS. Have the tigers, the common attribute of both these drinking deities, any reference to their names?—in *India* and neighbouring regions, *bāg* or *baug* is extensively the tiger: the tiger and lion have several names in common. The Bacchic *thyrsi* are cone-crowned wands. BACCHUS is the Sun—so is SIVA.

As well as the heretofore supposed unmeaning *konxompax*, of which something has been said, the almost equally unmeaning word **ABPACAΞ** is found in situations of mystery. This word is seen on several Gnostic coins, in common with **IAΩ**, in several of the various forms of Pl. V.—and might, haply, be also, like the other, traced to a meaning in Sanskrit. The last given trilateral word is by some supposed a corruption merely of the tetragrammatic **יהוה**—**IHVH** without points—or **JEHOVAH**, as best expressed in our letters. But the letters being so different in Hebrew, such forced substitution of a triad for a quaternion, can

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Such symbols are solar (A 16. C 15): and *Sivaic*—spiracular, obeliscal, erect. The top of the pole or wand of the flat *aftabgir*, or parasol, above mentioned, by which it is held and elevated, is commonly surmounted by what resembles a pine-apple, or a pine-cone; but I never, I think, heard it called by the name of the fruit. It is commonly called *Kullis*. I recollect no other name. This I have heard and used very often. It is, I believe, a *Hindi* word. The *Kullis* resembles very closely the crown-cone of the Bacchic *thyrsus*. I am not aware of any farther connexion between the word *Kullis* (as I find the word written by me—and I never saw it otherways written) and **SIVA**, than *Kailas*; a summit of the mythological mountain *Meru*, which is the terrestrial paradise of **SIVA**. Such hill, or mount, being conical, may be connected with the more familiar *Bacchic* and *Sivaic* symbols before us. Both deities are equally mountain-loving. The cone is especially sacred to **BACCHUS**. *Kullis* might as well be written according to the accepted, and my usual, style of orthography, *Kalis*—of which *Kailas* would be a derivative—but I have not chosen to alter it to suit my speculation. This may suffice, on the hills which **BACCHUS** and **BAGISA** love. A *Fragment*, on the mysterious (the poetical, or mythological, not the mathematical) *cone*, must be omitted. It is, however, in form and fable, so prevalent, or intrusive, as to have frequently come under incidental notice in earlier pages. See Index.

scarcely be admitted, unless mere sound was all-prevalent. As Dr. WALSH suggests, surely  $\text{A}\omega$  was intended for the *Alpha* and *Omega* of Revelations—more especially as it is not unfrequently seen  $\text{A}\Omega$ . See lines D, E. With the prefixture  $\text{I}$ —(but sometimes it is a postfixture, sometimes a medial)—the reverend and learned gentleman deems the triune word to mean JESUS the Redeemer—the first and last ;—supporting such supposition by this passage—“ The initiated replies,”—(I omit the previous matters)—“ I have been confirmed, and I redeem my soul from this *Æon*, and from all that shall proceed from it, in the name of  $\text{IA}\omega$ .”  
P. 42.

Dr. WALSH—p. 71—remarks, that much remains yet to be discovered in the interpretation of those singular remains—the subjects of his curious little volume. “ The very essence of the gem was its mysticism, and its efficacy was supposed to be lost when its meaning was generally known. The greater number of the words were fabricated by themselves, and had no meaning in any language except that mysterious one which they themselves annexed to them. It has been suggested, that many are Hebrew and Oriental words corrupted and disguised in Greek characters ; and that many more are the names of the 365 angels who presided over the world, and who were invoked by the amulet.”

The preceding paragraphs are retained—though much more thereon is not—for the purpose of hinting at the probability that other of the “ barbarous ” and “ unmeaning ” words which have found their way into the mysticisms of western people, may be traced to their sources in the languages of the farther East. For if it be true that Europeans have yet learned but one of many Brahmanal languages—(rather, perhaps, dialects)—it is not easy to fancy what may not be in time developed. It will be found, probably, that, as in the Greek, particular dialects were adopted, almost of necessity, for particular or different purposes ;—in the drama, the *Attic* ; the *Ionic*, in elegiac poetry ; for pastorals, the *Doric* :—so, in Sanskrit, the dramatic dialect is as inap-



plicable to the historic or the epic, as would be the *Iliad* in the *Doric*, or PINDAR in the *Attic*, form.

Now, Courteous Reader, if thou beest, however courteous, a plain matter-of-fact man—a utilitarian—who, after the manner of Jeremy-Benthamism or Harriet-Martineauism, ask “Where’s the good?”—whose character or properties may be thus expressed,  $2 \times 2 = 4$ , and no more—if such thou beest, I fear that for the last half score, if not many more, pages, I may have been a sorry companion to thee—assuming that thou hast indeed so endured my company—and may, for some following, but I hope fewer, pages, continue to be so. But if, on the other hand, thou hast read—or, imbued with a portion of poetic feeling, may suitably read—the mystical effusions of Orientals—including herein, though of various degrees of merit, the sublime Song of the Son of SIRACH; the Odes of HAFIZ, among so many Mahomedan *Sufis*; the *Gita*, and the *Gita Govinda*, and other *Vedanta* works of the Hindus—colaborateurs of our own BERKELEY, albeit unknown to his episcopalian mind, fraught with ideology—if thou canst complacently peruse such writers, where so much more is meant than can reach any—save the mind’s eye and ear—thou must, haply, tolerate even these few poor pages of lucubration; extracted—disjointed shall I say?—from a great mass. Then thou mayst pore over my Plate V.—and, if in extended comparison with the hieroglyphics of Egyptians, Hindus, and Christians, and their manifest and occult allusions, be surprised at their similarity, and bewildered in thy speculations. A Sanskrit and classical scholar—(it is unnecessary in me again to disclaim all pretension to that class)—pursuing such speculations, might more and more develope unexpected, and not unwelcome, results.

Deeming line E to have been sufficiently noticed for our present purposes, we proceed to the next—F. Some of its numbers have also come incidentally under our eye—I hope to travel rapidly over that line. No. 1 is the simple, almost universal, character expressing eternity—without beginning or end. It cannot be wondered at that all mystics, however

widely spread, concur in their notions of this expressive unity. An Ophite sect saw the like in the conceit of a snake with its tail in its mouth: and hence, fortified by an erroneous view of certain passages in *Genesis*, has spread, almost all the world over, such a series of mythological mysteries, as is scarcely predicable of any other personification. As usual, truth and fable are here almost inseparably intermingled. From the allusion just made, to the extensive poetics of the Hindu *Naga*, *Sesha*, and interminable *serpentarii*—taken up by the Egyptians, as is seen ever-recurring on their lithic obscurities—adopted by the Greeks in their proneness to borrow and embellish, it mingles with the reveries of astrologers, and with the constellations of their successors. C 6, 7, 8, 12 are the elements and expansions of this type. The last is from a Gnostic subject—a serpent with a crowned head. The two next are modifications of it. Of C 15 something has been before said—and it is not convenient now to recur to it farther than to hint at the fables connected with *Oph*—the *Ophites*—*Ophi-ucus*, &c. and their probable connexion with  $\Omega\Phi$ — $O\Phi$ —with 9, 11, 13, 14 of B, 16 of D, as well as with the early numbers of the line F now more immediately before us.

No. 2 of that line is more especially a Hindu attribute—seen also on Egyptian remains. Independently of its circular form, its mystical duality of light and darkness—or its triunity and concentricity—it represents a missile called *chakra*; a *discus* seen very commonly in one of the four hands of *VISHNU*. It is whirled on his forefinger, and has been said to be a symbol of centrifugality. Fire is fabled to radiate from its periphery, destroying worlds by its potentiality. Such a thing, usually of polished metal, nine inches or a foot in diameter, is still sometimes seen on the persons of itinerant saints of that sect, with a sharp circular edge: and I lately read of such a missile being still in hostile use among some races in Central *India*. In the *HP.* I have—perhaps mistakenly—surmised it to be but little formidable, hurled from a mortal finger.

The concentric triunity 3, and its bi-section 4 of F, I pass:

5, 6 are also lunar phases, or perhaps dual or trine matters ; in immediate relationship, however, with the profoundly mystical D 17—in its elemental form—and with the varieties 8 to 12 of F—and *fig. A*, in its combinations, or union. The other numbers of line F have been already noticed—as far as I can now afford—in pp. 280 to 85—and in some more recent passages in this Description of our Plates.

Line G—like lines A and E—begins with elements and ends in mystical combinations. The early numbers of G—1 to 8—connect themselves with the early elemental forms—pyramidal, conical, deltaic, lingaic, &c. of E—of which something—probably sufficient—has been said. Among them we see the circle comprehended in the triangle, and the converse—6, 7, 8—and again, below in *fig. B*—the junction of triangles—G 4—or *lingi*, or *delta*, or of Fire and Water, or of SIVA and VISHNU, or of VULCAN and NEPTUNE, &c. &c. G 5 is their more intimate union or junction—astral perhaps—as earlier hinted—to which *fig. C* and *F* may also bear allusions. Of such mysticalities there is indeed no end—a mode of phraseology frequently applicable to the subjects of our Plate V. Those of line G connect themselves, or are readily connectable, with the higher, as well as, more evidently, with the low numbers of E—but how we may not here attempt to show. Glimmerings of such connexion may have been discerned from earlier notices, as well as from the forms themselves. G 5 is like that polygon on some occasions called *pentalpha*.

The other numbers of G, on the right of the *Sistrum*, are more or less of the same impress with those on the left—being conical, or pyramidal, &c.—and some of them, moreover, combine the **I**onic mysticisms of line A, and some of D. No. 15 of G should have been reversed, to bring it, and its neighbours, into more immediate relationship with 2 and 3 and 5 of H. How far the forms 9 to the end of G—more or less *sistrum*-ic—may be congeners to that central subject, in legend or otherwise, as they are to the eye, I am not able to say. Line G comprises Hindu, Egyptian, and Gnostic

subjects. I find it expedient to say nothing at present on the *Sistrum*. Mine is taken from one in the British Museum.

On line H much, indeed, may be said; but I hope I shall not be seduced into any thing very lengthy. It is desirable to me not to seem prone to intermix matters really sacred in the estimation of many of the good and wise, with those which, if they excite the curiosity—the not illaudable curiosity let us hope—of many likewise, cannot still be seen or discussed with the like respect. This feeling moved me when I was writing about the elements of A 21, &c.—and occurs again touching line H—wherein we shall again see an intermixture of Paganism and Christianity.

The cursory observer might take 1 of H to be a repetition of what is seen in the cubic pedestal of SRI in our Frontispiece; or nearly of 4 of H. But not so. 1 of H is not Hindu, but Christian—a perversion or corruption, no doubt. It is taken from p. 86 of HONE'S *Mysteries*—a curious book—whence also is taken this extract:—"But whatever *Holy Trinite* was *lemenyd* on the *Pagent*, it is impossible to suppose," &c. "There is, however, a figure which may have been on their *Pagent*. It frequently occurs.<sup>1</sup> 'They in their churches and masse bookes doe paint the TRINITIE with *three faces*: for our mother the holie Church did learne *that at Rome*, where they were wont to paint or carve JANUS with two faces. And then further, it is written in 1 JOHN v. 7. "that there are three in heaven which beare witness—and these three are one"—then, of necessitie they must be painted with *three heades* or *three faces*, upon *one necke*.'"<sup>2</sup>

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<sup>1</sup> "In *Enchirid. Eccl. Sarum*—Paris, 1528, 24°, I. xiii.—in various other editions; and in the *Horæ B. V. MARIE*, continually: besides in MS. missals, LYNDEWOOD'S *Provinciale*, &c."

<sup>2</sup> "Beehive of the Romishe Church. Lond. 1579, 8°, p. 191."



“ I insert ”—continues Mr. H.—“ an engraving of this Trinity, in all respects the same as a smaller, an initial in the *Salisbury* missal of 1534.” p. 85. It occupies the next page. My H 1 is taken from it—the *aureolum* or *nimbus* being omitted. The triune bust appears over 2 of H—a hand, with the thumb pointing upward, rests on each of the upper circles of 2. Under it Mr. H. adds:—“ The triangle in this cut, ‘ a Trinity *argent* on a shield *azure*,’ was the arms of Trinity Priory, *Ipswich*, and is figured in Mr. TAYLOR’S *Index Monasticus*—(Diocese *Norwich*)—1821, p. 96. May not the triune head have been originally suggested by the three-headed Saxon deity named TRIGLA?—There is a wood-cut of a triune-headed LUCIFER in DANTE—*Venice*, 1491, fol.—copied by the Rev. T. F. DIBDIN in his *Ædes Althorpianae*, ii. 116.”

The above subject from the *Salisbury* missal has the appearance of the cover of a book—such as are seen in old libraries—of wood covered with leather: sometimes, as at *Holkham*, covered, partially, with a thin coating of silver or gold, with gems imbedded. It has three niches, formed of smaller, over the figure; and the top is composed of three pinnacles, each surmounted by a cross, formed of three triangles joined at their *apices*—or if there be a fourth—or what is called a Maltese cross—or a *C patée* or *C fiché*—the lower limb forms the top of the pinnacle—a duplicature of G 4. Embellishments similar to other subjects of Pl. V. are seen—or may be fancied, probably accidental—in Mr. HONE’S cut from the *Salisbury* missal—B 3, D 5, F 10, 11, among them.

Thus we have the Saxon TRIGLA, the Papal “ *lemnyng* on their *Pagent*,” the LUCIFER of DANTE, and the *Trimurti*, as seen in our Frontispiece and in H 4, converging from a wide extent into a similarity of conceit. The latter—H 4—is taken from the only Hindu subject that I recollect to have seen of three heads on one body—not a bust merely, but a whole length. This subject—a heavy stone—was dug out, under my eye, of the same ruins as its fellow-bust *lymned* in our Frontispiece: and it also ornaments my bust-crowned pyra-

mid; being embedded in its sunny side. It is a sedent figure, with a rosary in one of its four hands, and a globular pot in the palm of another; having two of the fingers pointing downwards, in a singular, and no doubt significant, position, as is shown in Pl. 82 of the HP. The front face only is bearded. The three faces of H 1 are all bearded. The three of the Frontispiece are all *imberbis*; as are those of the Elephantine *Colossus*. Globular pots or vases are very commonly seen in the hands of Egyptian idols.

Another triune head is before me—an impression of a curious copper seal, of the size of a half-crown, bearing this legend in plain Roman or English letters:—"SIGILLUM \* OFFICII \* LIBERTAT \* ELIENS +." This seal was found—dug or plowed up, I believe—nearly a century ago, at *Rendlesham*, near *Woodbridge*; and has almost ever since served, as it now serves, for the seal of office of the coroner of the liberty of St. *ETHELRED*—a jurisdiction formerly, it is said, as extensive as the present episcopal see of *Ely*. The liberty now comprises *Woodbridge* and several circumjacent miles.

This seal is, I believe, inedited. If it had occurred to me in time, I would have made room for it in one of my Plates.

The saint, if supposed to be he, has a radiated glory; and the appearance of expanded wings over his shoulders, but not joining them. Two fingers and the thumb of the right hand point upwards, and the left holds a globe (not unlike the globular pot in the unseen hand of H 4) surmounted by a cross, in the fashion of A 8. All the chins are bearded—the front one furcated. The bust only of the saint is on the seal. His *super-tunica* divides at the beard, in the form of H 5, bearing three crosses on its perpendicular limb. Heralds call H 5 a cross *pall*.

This must suffice of the copious subjects of H 1. 4. *E*, *F*, and *I*, of the same Pl. V. have three heads on one neck. Of them a word presently. We come, in course, to H 2 and 3. The first is seen in Mr. *HONE*'s cut, under, as has been described, H 1, from the *Salisbury* missal; and is given in *TAYLOR*'s *Ind. Mon.* as the seal of Trinity Priory, *Ipswich*.

That establishment, ecclesiastically and architecturally, is no more. On its site stands the noble mansion called *Christ Church*, the seat of the Rev. WILLIAM FONNEREAU, in the parish of St. MARGARET, north of the town.

GIPPS describes the arms of the Priory, like TAYLOR—*az* :—a Trinity *ar* :—by Trinity he means the external lines—without the inscription—of 2, 3. EDMONSTONE gives the representation and legend exactly like TAYLOR.

In the parish-church of *Preston*, near *Lavenham* in *Suffolk*,—where was a very fine church, now no more—a Trinitarian emblem, outline and legend, like TAYLOR'S, is still seen in stained glass. The prior of the Holy Trinity, *Ipswich*, had a manor at *Preston*, which may account for his arms being found there.

But they are seen elsewhere extensively in *Suffolk*—more so, probably, than were his property and power. In the fine church of *Woodbridge* the subject is brightly stained in glass—*ar* :—field *azure*—as represented in outline in H 3. It is high up the east window, and near it are the figures forming 1680—but not in that series.

As the subjects now before us are in miniature, and not, perhaps, very clear to ordinary eyes, I will give the reading of the inscription in the *Woodbridge* Trinity—filling up the abbreviations :—

Pater ex quo omnia  
Spiritus sanctus in quo omnia  
Filius per quem omnia.

In the centre circle *Itus Deus*—not, however, very clear—and the last name is repeated at length in each of the limbs leading from the central to the external circles. These last contain the names of the Three Persons—as in H 2, but arranged differently. The inscriptions otherwise are also very different.

I have seen no other such subject in colours or stained glass. But the outline, or “emblem,” without inscription, of H 3, is widely spread in *Suffolk*. My learned and respected

friend, D. E. DAVY,<sup>1</sup> Esq. tells me that the emblem, without legend, is in glass in *Rendlesham* church, and in several of the clustering windows of the fine church of *Long Melford*. The emblem, cut in stone, he has noticed on the font in the beautiful church at *Framlingham*, and on the spandrils of the arched porches, or steeples, at *Marlesford*, and *St. Nicholas, Ipswich*. *Coddenham* had it on its church-porch, but it is defaced. It is also in the porches of *Dallingho* and *Shottisham*, near *Woodbridge*. (Mem.—Since my speculation on the common termination of *ham* to so many of our *Suffolk* towns and villages was printed, I have somewhere seen it said to be equivalent to *manor*.)

On the few remains of our once numerous sepulchral and other brasses, another representation of the Trinity is still seen—but only in one or two instances. “It shows,” as Mr. DAVY informs me, “the FATHER sitting in a chair with the Son on his knees, and the Holy Spirit, as a Dove, on his breast.”<sup>2</sup> This is on a mural brass in *Orford* church.

I have observed the Trinitarian emblem in outline, similar to H 3, in good preservation, on a spandril of the porch of

<sup>1</sup> Whose “Collections” for a History of Suffolk are of great extent. When may the public hope to be benefited by them?

<sup>2</sup> At the present day pious persons dislike to see awful forms irreverently mixed in common situations. Our ancestors had, and indeed the church of *Rome* now seems to have, no such propriety of feeling. I shall merely note one instance of the exceptionable nature of such things. It is in an impression of a priory common seal in *Norfolk*. “Large, oval, of black wax. Under an arch the Virgin and Child—seated—treading on a dragon. On each side a monk, praying, with hands erect. Over this a representation of the Trinity:—the FATHER in the form of an old man, seated, with arms extended, supports the cross on which is JESUS; and a Dove is hovering about the ear of the former.” TAYLOR, *Ind. Mon.* 28.



*Orford* church—and again on its stone font. Parts of this church are very ancient. In the other spandril of the arch are a spear and sponge-staff, crossed, with a scourge and nails. In a like position on the rather curious porch of *Snape* church, near *Aldborough*, is the T. emblem, and the spear, &c.—including here a pair of pincers.

I have been farther told of the T. emblem at *Freston* church, near *Saxmundham*, and at *Brandestone*. In *DAVY* and *COLTMAN*'S antiquities I notice it on the spandril over the door of *Beccles* church—(all the named churches are in *Suffolk*)—and on the south porch of *St. NICHOLAS* at *Lynn* in *Norfolk*, and on the *Erpingham* gateway leading to the cathedral at *Norwich*.

The T. subject, or emblem, as shown in H 2, 3, is not confined to *East Anglia*. I have, however, noticed or known of only one beyond that limit. This is at the fine cathedral at *Peterborough*; on the deanery gate set up by *ROBERT KIRTON*, or *KIRKTUN*, a monk of that abbey, about 1508. A church on a tun, and other ornaments, mark his name and influence. Among such carved ornaments, or devices, appears that in question, in very old style and letters; but exactly, in regard to the legend and its arrangement, the same as H 2—though differing in its abbreviations. It was kindly furnished to me by a learned and much-respected friend living near that cathedral:—and had not my Pl. V. been already too full, I should have been induced to copy it.

There is no end of Trinitarian and Triune emblems. Many of them, in our eyes, worse than whimsical or ridiculous: and how they could ever have been looked on otherwise, seems strange. On early Christian coins and gems, *Dr. WALSH* has exhibited many—composed of animals, or words, or letters, or lines. Line G 10 to 16 are some such—as are *E, F, I*—though not all thence taken. On one gem engraved by *Dr. W.* is a *fig.* compounded of a cock's head, human body, and hands holding a scourge and a shield. The legs of this triform monster are writhing serpents, having between them the oft-recurring *IACΩ*. On the reverse a sort of *ABRACADABRA*. On another similar gem—also

in Lord STRANGFORD'S collection — is a *fig.* nearly similar, holding a scourge and serpent, and having, suspended as it were, between its diverging snaky legs, a subject similar to G 16, which, like G 14, 15, is compounded of A 7, triflingly filled up: little else than triplicates of A 5.

The last-mentioned gem bears also the not infrequent word *Soumarta*: “supposed to be the name of one of 365 angels in Gnostic mythology.” W. p. 53. I should like to know where to find the names of the others. *Soumarta* is Sanskrit. Another eagle-headed man holds in each hand 13 of G—a tri-union of mystically combined triangles. This is on a basalt.

On another small ruby blood-stone is a nearly similar compound of cock, man, serpent; and, on the reverse, a finely-formed-standing-full-length-nude female, and the *toghraic* word ATITA, before mentioned—supposed to be of ISIS. The trisyllabic word, as well as the compounded monster may be supposed of Trinitarian allusion. The letters are three—each composed, in a mystical eye, of three members. The medial I stands for unity—which, as well as the backward and forward sameness, is mythic.

ISI is a name of a Hindu goddess. In one case it would, I think, be ISIS. I know of no authority for reading ISI or ISISI as the name of the Egyptian deity; nor ITATI for ATITA—but I am disposed to think such words may be found—unmeaning perhaps—but, if existing, of the mystical tendencies already alluded to.

It is noticed in the *Hin. Pan.*, that some sects of Hindus—who would perhaps be stigmatized as *Nastika*—make offerings and pay seeming adoration to naked women and idols, as personating deities. These sects are named *Sakta* and *Goklasta*. I have metallic images to which such adoration may probably have been offered—be it *Isi ac*, *Atita ic*, **IO nic**, *Sakta ic*, *Nastika ic*—or what?

Dr. WALSH'S plate, marked No. 10, described at p. 60, is a three-legged MERCURY, one leg unwinged: the only three-legged figure he had seen. This was probably a Gnostic

mythos of a debasing kind—an intermingling of heathen mythology with a religious tenet—one (unwinged) in three (feet). And whence the notion of MERCURY tripedal? Was it from the three-legged AGNI, the ign-eous deity of the Hindus?—of whom—his two fiery faces, biforked tongue, seven hands, three legs, and other expressive attributes, several representations are given in the *Hin. Pan.*—and of whom, and of a sacred triad of fires, to which his three legs bear reference, a word is said in pp. 336. 53, 4, 9. preceding. The pedal wings of the equivocal deity MERCURY—being classically termed *Talaria*, and being so connected with many Argonautic fables—may, considering the many Hindi fables hinging on the name TALA, afford scope for identifying speculations:—in which I shall not now indulge.

No other three-legged deity occurs to me. The *Manx* arms—if such terms may be allowed—are three thighs and three legs on three feet—standing on one foot—H 6. What connexion this may have with any of the already noticed triune subjects, or triple-triplicities, I know not. This subject would have been more like its neighbours on the same line—2, 3, and 5—if the supporting leg had been more perpendicular. Much mythological mystification has been supposed—and I think not altogether groundlessly—connecting the Isle of *Man* and the East. Three toes on one foot—(DODSLEY'S Collection of Old Plays, I. 88.)—three candles on one stand, and other triunipodic things might be mentioned; and I have seen a Hindu subject—I think from a very elaborately ornamented temple in the *Carnatic*—having three three-headed bodies on one leg.

Of line H, No. 5 remains to be noticed. This is, I presume, also a Trinitarian emblem, being similar to the interior of 2, 3—of 3 especially. In the original—or rather the cut from which I have taken 2—it is more like 3 than in my plate:—the circles are complete in both. As well as being of the same form as the ornamented front, or *pallium*, of episcopal robes, diverging over the shoulders, H 5 is part of several of

our English and Irish episcopal and archiepiscopal armorial bearings; and, as has been said, is called *cross pall*, by heralds.

The four croisette looking subjects in some of the arms are heraldically described as crosses *patée*, or *patée fiché*. Some have only three, some five. Why, I know not. They resemble the cross called *tau* by heralds—also St. ANTHONY'S cross: he bears it on his habit; being the Greek and Hebrew T and ט. Some of the *Masorah* and *Talmudists* have supposed the latter to be a token of security or life, prefigured in the denunciations of EZEKIEL ix. 4. 6, where he is commanded to set a mark on the foreheads of those who repented—and who were thereby saved. The Greek letter is supposed to have been that which, in later days, distinguished the names of the living, after a battle, &c. from the dead, whose names were marked with a Θ. This letter, it has been before observed, indicated death. So *tau* was a symbol of life; and any thing bearing the form of T, or B 20, &c. had a like reference. Marking foreheads with such symbols is and has been a usage of much extent. In *Revelations*, and other parts of our Scriptures, it is frequently mentioned.

Finding that I must omit certain notes that I intended to append, I will here add a word on p. 439—where I have mentioned kind presents of books, and being a reviewer, periodicalist, &c. of long standing. Let it not for a moment be understood that I ever so received a book in view to such critique. Not one did I ever so receive: nor was I ever, but once, asked by a friend to review his work; and then I declined it. That author is long since dead. Nor—so often as I have been reviewed—did I ever know, or enquire, who were my—critical—friends or foes: and only once, to the best of my recollection, did I ever know. This was in the case of a lady of high repute in the literary and social and moral world—who informed me that she reviewed my ——— in the ———. This led—although her article was not uniformly commendatory—to an acquaintance, or correspondence, or friendship, of an interesting, and to me very pleasant and profitable, description.



On a more recent page, 454, I wish here to note, that in reference to the name *שׁי*, which occurs there more than once, I have some doubt: not as to the non-pointing of the medial, but to the initial and final. Referring from the learned Divine's page to his Plate, I observe the name is more like *שׁי*.

Of all the subjects of Pl. V. I have not, that I am aware of, taken any directly from any Egyptian remains;—and only one, A 12, indirectly. But many of them are found among the hieroglyphics of that strange race. Of such I may currently note a few that are accidentally before me. No doubt many others would occur if sought. Line A 5, 6, 8, 12 to 17, 22. B 16, 17. D 13, 17. (and in reference to the frequency of this last, and of another in immediate mystical connexion with it, still more obtrusive in Egyptian monuments, and seldom offensive in those of India—see pp. 328, 329—the superabundance of comment by ancient and modern authors, from PLUTARCH, PAUSANIAS, and LUCRETIVS, to this day, may be noticed in passing:—such reveries have arisen from contemplating and symbolizing the active and passive elements of nature, or production) E 3, 4. F 1, 2, 3, 5. G 10. Others decidedly among *Hindu* sectarial, significant distinctions, I do not notice, as not being immediately under consideration—nor, for the same reason, that some are seen on Jewish shekels, or coins, supposed to be very ancient.

This must suffice—but a small portion, however, of what has been scribbled—as to *lines* A to H of Pl. V. The *figures* below, A to I, remain to be noticed. A—a double cone in double ovals, appears also in Pl. IV. and has been mentioned in p. 79. A lengthened dissertation has been prepared on this mysterious figure—in its mystical, not mathematical, relations. But a comparatively short account is nearly all that will be here given, from a note in my C. P. B. made many years ago.

Turning over some of the volumes of *Archæologia*, my eye was arrested by *fig.* 9 of Pl. XXXII. of Vol. xvi. I was very much struck with the unexpected appearance of such a figure; and marvelled not a little to see it among a

series of diagrams illustrative of Gothic architecture. I beheld a most mysterious Hindu hieroglyphic, comprehending another equally mysterious—and in their combination vastly profound: in short the **IO**ni and *Linga*—the symbols conjoined of **PARVATI** and **SIVA**—and my curiosity was highly excited to learn what it could mean. Testing it by compasses, I found the common apex of a double cone the centre of four concentric circles, segments of which, by their intersection, produced the mysterious form so familiar to me, and to all who dabble in Hindu mystagogy. My surprise was not lessened, when, turning to the *Essay*, I read as follows:—

“There is reason to believe that *fig. 9* of *Pl. XXXII.* formed by two equal circles cutting each other in their centres, was held in particular veneration by Christians from very early times. It appears to have had a *mysterious meaning*, which I do not pretend to explain; but I believe a great deal might be pointed out, as to *its influence upon the forms of all sorts of things*, which were intended for sacred uses. Possibly it might have some reference to the symbolical representation of **CHRIST**, under the figure of a *Fish*, the **IXΘΥΣ**—which contained the initials of Ἰησοῦς Χριστὸς Θεὸς Υἱὸς Σωτῆρ. And this is the more probable, because we are told that it was called *Vesica Piscis*.” (**DURER**—*Inst. Geom.* lib. ii. p. 56. He uses it as a name well known, and familiar as that of circle, triangle, &c. “*Designa circino invariato tres piscium vesicas.*”) “But however this may be,” continues the Rev. and learned antiquary, **Mr. KERRICH**, “and whatever ideas of sanctity might be attached to the thing itself, we may remark that in the <sup>1</sup> painting as well as sculpture of the lower ages, we find it almost <sup>2</sup> constantly used to circumscribe the

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<sup>1</sup> See an illumination in **K. EDGAR**'s book of grants to *Winchester Cathedral*—engraved by **STRUTT**, in his *Roy. and Eccl. Antiq.*

<sup>2</sup> Of this a striking proof is given in the **XXIVth** vol. of *Archæol.*, where in a series of Plates from an illuminated **MS.** of the 10th century—“A Dissertation on **St. Æthel-**

figure of our SAVIOUR, wherever he is represented as judging the world, and in his glorified state; particularly over the doors of Norman and Saxon churches. Episcopal and conventual seals, and those of religious societies, were <sup>1</sup>universally of this form, and continue to be made so to the present day."

To the passage quoted, and referring to the symbolical representation of a *Fish*, this is added—"The early Christians called themselves *Pisciculi*, fishes<sup>2</sup>—not only because the initials of our SAVIOUR's name and titles in Greek 'Ιησοῦς" (&c. as before given)—"put together make up ΙΧΘΥΣ—but because the Christian life took its original from the waters of baptism, by which men were regenerate and born again into CHRIST's religion by water."—See BINGHAM'S *Ant. of the Chr. Ch.* i. 2. *Archæol.* xvi. 313. In the article last referred to, the subject is again discussed, and described under the name of "The Mysterious Figure." The outer and inner double ovals of *A* in our Plate V. compose the "mysterious

wold's Benedictional"—it appears, as nearly as may be, in the form of the external or internal of *A*—or *D* 17 doubled, eight times—and nearly as often in another papal article in the same volume—and not infrequently associated in a manner (as mentioned in the text) that to eyes and feelings not unreasonably fastidious, may now be deemed reprehensible. Had these curious plates no explanatory writing, I should at the first sight have sought their origin in *India* rather than in Christendom. The position of fingers and thumbs, very often whimsically seen in that series of Scripture plates, is also striking, and no doubt significant—and equally so in either region.

<sup>1</sup> *Generally*, rather.

<sup>2</sup> "But what is most remarkable, some of the Fathers of the Church called our SAVIOUR ΙΧΘΥΣ, *Piscis*—TERTULL. *de Bapt.* p. 124.—the letters of which word are severally the initials of 'Ιησοῦς," &c. as before.—*Gent. Mag.* January, 1753. *Selec.* 11. 41.

figure," the "*Vesica Piscis*," of the Rev. and learned Antiquary. The inner lines of *A*, and the cones, are only dotted—for which, probably, the early Christians may have fancied some reasons—and so may, perhaps, early and existing Hindús.

A reader inquisitive or curious in such matters, may compare Pl. 2. of the *Hin. Pan.* and Pl. V. of this book, with the "mysterious figure" of the early Christians, and marvel how it came to be so considered so extensively. He will see it in its simplest form in No. 34 of the said Pl. 2.—(D 17 of Pl. V.)—and in a duplicated form in 35—the precise and exact "mysterious figure." And he will farther see it, in mystical combinations, in 36, 37, 59 to 63, 66 perhaps to 70, and 77 to 83, of that Pl. 2. which was put together by me before I had seen or heard of the "mysterious figure" of the early Christians. The Hindu "mysterious figure" is described and briefly discussed in p. 399 to 409 of the *Hin. Pan.* Plate V., before us, exhibits it combinedly in F 5 to 12—except No 7—as well as in *fig. A*. It would hence appear that it was and is equally common among Hindús, as it was among the earlier of our Faith.

The Cone, or *Linga* of *A*, springing from its base—the **IO***ni*—a Hindu would recognise as the famed mount MERU—the subject of his profound contemplation and reverence—on which almost as much nonsense, as it may appear, has been written, as upon any other given figure or subject—including its base, or matrix, the **IO***ni* itself.

Before we finally and willingly quit *A*, I will revert for a moment to Pl. IV., where it is again seen in juxtaposition with its brother—the "early Christian mysterious figure." I reintroduce it in consequence of TAYLOR'S *Index Monasticus* having come under my notice since my lucubrations thereon were penned for the press. I there observe that the seal, the central subject of Pl. IV., has been before described, and perhaps engraved—for in p. 36. of that curious and valuable folio, this occurs: "Seal of the brotherhood of St. LAZARUS of Jerusalem, in England. An inedited seal of the hospital of *Burton Lazars* in *Leicestershire* represents a bishop with



his crozier in his left<sup>1</sup> hand, and his right raised, having two fingers erect and two depressed, giving the benediction. The legend is"—(as I have given it in p. 79.) *Archæol.* XVIII. 425.

"An impression of this seal"—Mr. TAYLOR adds—"is now in my possession."

I write remote from Antiquaries and Libraries. Many years ago I sent an impression of the seal in question to my late worthy and learned friend, the Rev. STEPHEN WESTON—F.R.S. A.S. &c.—and conclude that it has been engraved in the above vol. of *Archæol.*, of which I was not before aware. My volumes of that valuable collection commence with my Fellowship at XIX.—in which vol. the Rev. Mr. KERRICH resumes the subject of the *Vesica Piscis*, and handles it in a very scientific manner.

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<sup>1</sup> Effigies of Bishops on seals, paintings, &c. are distinguished by having their pastoral staffs in their left hands. Abbots have their croziers in their right; less curled, and of more simple form than those of their superiors. Abbots have moreover the horns or slits of their mitres in front: Bishops the broad sides. Royal seals, and those of cities, corporations, and other civil concerns, were of a round form—those of Bishops, Abbots, Priors, and superiors of religious houses, were usually oval or elliptical—as are the various official seals of Deans, Archdeacons, and other spiritual persons of the present day—including those of the Bishop and many others, in the diocese of *Norwich*. Seals of spirituals were of course kept very carefully, that they should not be improperly used; and it was, as some say, usual to destroy episcopal and abbatial seal and matrice on the death of the individuals. Other authorities differ; and with good show of reason, so many being still in existence. See TAYLOR, *Ind. Monas.* xxi. 28. I may note that the dexter or sinister position of the crozier, as seen in engravings, is not decisive, as to the episcopality or abbatiality of the holder—engravers often reversing the position of human figures.

The importance of the position of fingers and thumb seems nearly equal in the contemplation of Christian and Hindu mystics—if we may judge from the nearly equal frequency in which such significancy is exhibited. Two or three pointing upward, sometimes downward, is seen frequently in the figures of the *Hindu Pantheon*, and in the personal delineations of Christianity. Both are, no doubt, mysterious and significant; but I have not the means of fathoming such points in either. We have just read of “two fingers erect and two depressed” of a Bishop “giving the benediction;” and recently of something very much alike of a Hindu three-headed subject—H 4. With the Greeks and Romans the thumb turned downwards indicated death—upwards life, in their barbarous *arenæ*; and a  $\theta$ , as is mentioned in p. 299, implied a death. “At Rome, when a gladiator fought well the people saved him; if otherwise, or as they happened to be inclined, they turned down their thumbs, and he was slain.”—*Childe Har. Can.* 4. note 93. With the ancient and modern Jews, the thumb of a corpse is turned inwards to the hand, when under preparation for interment. I know not how far, if at all, the more modern or more ancient *digitators* have intermingled their notions on these matters—or how far they may have been borrowed or received from one another. Neither will I inquire if the fatal Greek letter have any reference to its cognate outline, duplicated in *A* of our Pl. V. The arms of the Bishop of *Norwich* has a hand in the dexter corner, pointing with two fingers and a thumb at a crozier between two crowns. Quitting this subject, we proceed to *B* of Pl. V.

This is the central portion of a curiously elaborate article given entire in No. 89 of Pl. 2. of the *Hin. Pan.* It connects itself with many of that Pl., and with 1 to 8 of line G—but how, may not here be endeavoured to be shown. Its neighbour *A* is also cognate with *B*—and with almost every thing mysterious.

Some slight mention has been occasionally made of the elements and symbols of fire and water, their mystical junc-

tion, &c., as is shown in G 1 to 5, and other numbers of Pl. V. Such mention is pointed to in the Index, under *Junctions*. Willingly waving farther notice, we reach C which shall detain us but a short time. It is from a coin, smaller than our engraving, in the Brit. Mus. On the reverse is the head, body, and forelegs of a dog or wolf; as the subject H, below it, has of a bull. The article which these subjects were intended to illustrate is not matured. The three *taus*—not quite joined as in B 22, 23—the letters IC—A 1, 2, have been before noticed; and the central subject, as not inaptly representing whatever is meant by D 13, so often on Egyptian remains. The letters *rho* and *upsilon*, if such they be—we pass; merely noticing that the last is in form like H 5. The two *lingas* below, surmounted by two stars, have been supposed to be the caps and stars of CASTOR and POLLUX. But if the probably worn out central lines of those stars were prolonged, they would assume the significant form of G 5, and, like the round-topped “conical stone” immediately beneath them, mentioned in p. 329, become directly *Sivaic*. I do not mean that this is to be considered at all as a Hindu coin or medal—but as showing the spread of corresponding mysticisms of *India*, *Egypt*, and *Greece*. C is probably a Christian coin.

D is from PELLERIN, *Res. sur les Arts*, lib. 1. c. 3. It was found at *Cyprus*, and is supposed to be Phœnician, and, as has been asserted, “certainly anterior to the Macedonian conquest. The rosary is like those still used in the Romish churches—the heads of which were anciently used to reckon time. Placed in a circle marked its progressive continuity, while their separation from each other marked the divisions, by which it is made to return on itself, and thus produce years, months, and days.” These are among the remarks of a commentator on this medal, to whom I shall make no reference. His engraving has *twelve* beads, or circles or globes—not accurately copied in mine. In p. 304, preceding, mention is made of this subject D of Pl. V. and of another very like it (query? if not the very same)—and the

extensive as well as ancient use of rosaries has been elsewhere glanced at. The letters on *fig. D* we do not stop to mention. On the reverse is a wolf or a dog.

*E* is from a beautiful gem in the Brit. Mus., among the TOWNLEY collection, rather smaller than my engraving. This triune bust has been reasonably supposed to represent AMMON (or PAN) and MINERVA. The connecting elephant's head marks it of Oriental reference; and indicates perhaps that the "half-reasoning" power ascribed to that noble animal is of very ancient as well as of extensive prevalence.<sup>1</sup> This gem is supposed to have been engraved at *Alexandria*, under one of the PTOLEMIES, on whose medals the heads are separately seen. It may be deemed a fine execution of a clumsy personation; not dissimilar to H 1, 4—and other such subjects, sufficiently discussed.

Skipping for a moment the three central figures, we note in the last *I* the same idea varied—both faces being bearded, and a branch superadded—for the reason of which we will not now seek. It is of a gem of white cornelian, of smaller size than my engraving, in Dr. WALSH'S collection; of Gnostic origin probably. The learned gentleman conceives it to refer to a cure of *Elephantiasis*: and, if I differ from such opinion, it is with due respect. I have been unscrupulously and unauthorizedly, but I hope not unpardonably, free with that reverend author's very curious little book.

The *fig. E* has been many years before me—*I* but few. It is probable that neither was before the inventor of the modern medal *G*—on which we see a similar elephant's head. But it has no reference whatever to the origin or end of *E* or *I*.

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<sup>1</sup> "Half-reasoning." There is a something in the elephant, independently, I think, of its bulk, which distinguishes it from other quadrupeds. No person or persons would commit any act of gross indelicacy or indecency in the presence of an elephant, more than in the presence of the wholly "reasoning." The same feeling would not prevail touching the presence of a stupid rhinoceros, almost as bulky.



It is the obverse of a medal given to the students in the E. I. College at *Haileybury* for distinguished acquirement in *Sanskrit* and other Oriental lore. It is rather curious that in such distant countries and ages three such elephant-headed subjects should have been so similarly engraved. That immediately before us represents SARASWATI, spouse, or active energy, of BRAHMA—the goddess of harmony, arrangement, and generally of the creative arts. She is writing with a *stylus* on a leaf—next to sand-writing, the earliest mode, probably, that was invented.<sup>1</sup> She is the protectress of writing and authorship—all implements appertaining thereto being dedicated and sacred to her.

Before her is a lotus—the allusions to which all-pervading “gem of beauty” in connexion with almost every Hindu goddess, and with almost every mysterious subject in *India* and *Egypt*, are endless. Behind her, resting on a cubi-form altar, is a *Vina*, on which she is often seen playing. My old friend A. W. DEVIS—who was more imbued with the poetry of *Ind* than any artist who has hitherto painted—has so represented her in a fine subject, prefixed to a pretty pocket edition of Sir W. JONES’ poems. His beautiful “Ode to SARASWATI” gave the idea to the spirited artist:—

“ Young Passions at the sound  
 In shadowy forms arose—  
 O’er hearts, yet uncreated, sure to reign.”

His vignette of BHAVANI, seated on an expanded lotos, is also a grand conception:—

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<sup>1</sup> In very old illuminations of papal *missals*, *legends*, *psalters*, &c.—for, although such things are commonly spoken of under the common name first given, they are in strictness distinct things, prepared for, and used on different occasions—so are the MSS. called *antiphonar*, *gradual*, *troperium*, *ordinal*, *manual*—in some of these a saint, LUKE perhaps, or JOHN, is depicted writing with a style:—an eagle, sometimes an angel, holding the inkhorn.

“ Mother of gods, rich nature’s queen,  
Thy genial fire emblazed the burning scene.”

Ode to BHAVANI.

“ The *poetry of Ind.*” In Oriental grouping and scenery, DANIEL still stands unrivalled.<sup>1</sup>

This interesting goddess—“ Sweet grace of BRAHMA’S bed”—“ whose sigh is music, and each tear a pearl”—occupies many of the plates and pages of my *H. Pan.* In my collection of *Hindimythi* I have her in a hundred forms; and should be well pleased to have little else to do than to concoct and put forth a pretty little volume of half the size of this, of SARASWATIANA—but it may not be.

Her figure on the round medal is larger than in my Plate; and I wish my figure had not been placed in a *cartouche*. I was lately pleasingly engaged in having this medal and some others, with their reverses, copied and engraved on a broad sheet, for a much respected old friend, recently deceased. She was justly proud of being the mother of sons who had, at *Haileybury* and *Calcutta* colleges, won no fewer than twelve of these, or similar, splendid gold medals, for distinguished acquirement in *Sanskrit, Arabic, Persian, Bengallee—Mathematics, Classics, Political Economy, &c.* They are the gifted sons of my very old and respected friend Mr. JOHN MORRIS, of the E. I. Direction. She, who would naturally have been the most deeply gratified by the impressions from the beautiful plate, did not, alas! live to witness its completion.

Of *F*, I shall say but little. It is from a gem of the same shape, and about half the size, in the TOWNLEY collection. A learned commentator has described it as the “ head of PAN and of a ram on the body of a cock, over whose head is

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<sup>1</sup> SARASWATI’S *Vina* is brought before us when we find that the *Finnish* ORPHEUS is named VIENA-MUNDA. In the *Edda* he performs, like KRISHNA, SARASWATI, and NAREDA in the *Purana*, many musical miracles. *Vina-munda* are Sanskrit words, or one compound, applicable to a musical deity.

the asterisk of the sun, and below it the head of an aquatic fowl attached to the same body. The cock is the symbol of the sun, probably from proclaiming his approach in the morning; and the aquatic fowl is the emblem of water: so that this composition, apparently so whimsical, represents the universe between the two great prolific elements—the one the active, the other the passive, cause of all things.”<sup>1</sup>

If we dwell on this it would lead us too deeply into the *actives* and *passives* of Hindús, and the *Vulcanics* and *Neptunics* of *Europe*, and their corresponding fancies in *Egypt*, according to PAUSANIAS and others. But, desirous to avoid submersion in the one, and burning our fingers with the other, we pass on to the last unnoticed subject *H* of Pl. V. Medals, bearing combinations of man and bull, are common. This is from one in the Brit. Mus.—smaller than my engraving; with an equestrian armed figure, probably MARS, on the reverse. I shall offer no observations on this subject. The characters may be partly Greek—or they may be fancied to resemble some of those above them—in lines E and G—that tridentated, like several in B and E—the upper one like F 19 or 17. Such resemblances were unheeded when, some years ago, I selected *fig. H* for another purpose, not now before us.

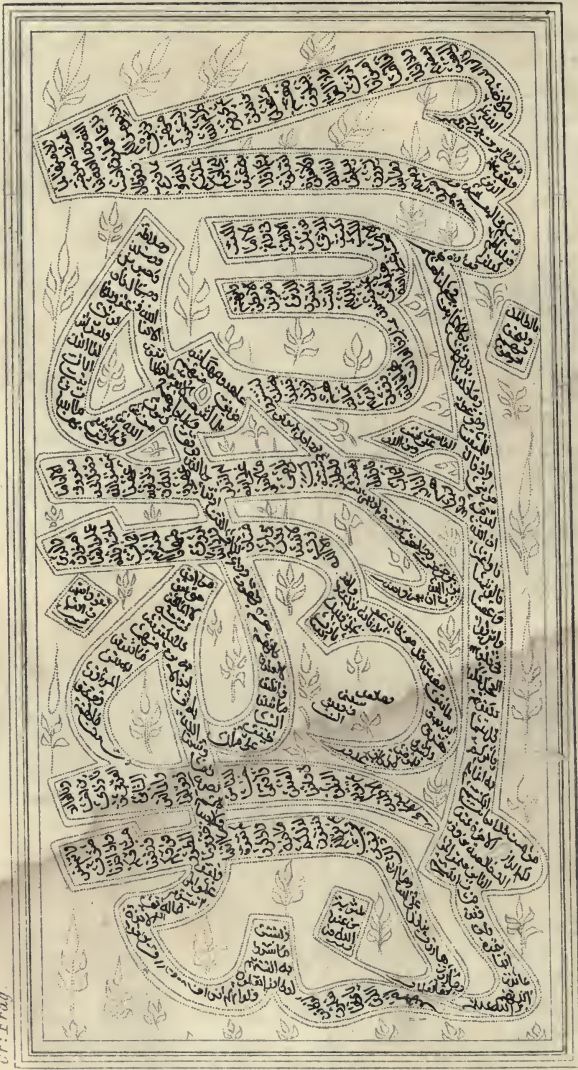
We have now ran through Pl. V.—and although with a rapidity scarcely admitting the tithe of what might be said on the strange variety (yet in reality almost unity) of its subjects and allusions, still to some, probably, at tiresome length.

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<sup>1</sup> Showing the subject *F* to a less recondite friend, he shocked me by saying that it was like a homely thing that he had often seen in gingerbread at *Bow*, *Horn*, and *Bartlemy* fairs! So near are the sublime and the ridiculous. It is probably a clumsy Gnostical triad or quaternion: or it may refer to some ancient zodiac—of which the frequent recurrence of ram, bull, goat, woman, crab, fish, bow, lion, &c. on *Egyptic* and other antiquities, singly or combined, afford some confirmation.







Engraved by J. Wecker

It may, but most likely never will, furnish matter for a farther lecture. The labour—I dare not say *profitable* labour—of an industrious life, would not exhaust it.

Here, too, I may, as well as any where else, observe that I had intended to append a few pages of notes to these *Fragments*. Such intention of hanging a few notes on them has occasionally appeared in earlier pages. But, however desirable it is to me to indulge in such an advantage, I must, I see, forego it. Farther indulgence in such discursive scope would (as honest TERRY, the early East Indian traveller, said of his publication) make my volume “look more like a bundle than a book.” I therefore must reluctantly omit perhaps half a hundred pages of notes and illustration, which I was prepared to inflict on the enduring reader.

In a former page, 62, I have mentioned that I possess a beautiful copy of the *Koran* in the form of a roll, or *pootee*, or *puti* (the two spellings are meant to produce the same sound)—as such rolls are called in *India*, by both Hindús and Mahommedans. Such things are not uncommon in *England*. There are several in the libraries of the East India House, and of the Royal Asiatic Society, of the *Koran*, and of *Hindu* works. Of the latter I have two, curiously illuminated with various drawings. Such objects are of high price in *India*—higher, probably by half, than they would bring in *England*. I once had it in contemplation to make out an analysis of the *Koran*, intending to omit a great portion of its more uninteresting matters, repetitions, &c. and to comprise its essentials within the compass of a few sheets. I made some progress in it; and had Pl. VI. engraved as a specimen of my *puti*: of which it is as nearly a *fac-simile* as to size, outline, filling in, &c., as the correct eye and steady hand of an excellent engraver can make it. Having the plate, and having before referred to it, I give it as of a pretty and curious subject—albeit my intended analysis cannot be now forthcoming.

The paper is very fine—in length  $14\frac{1}{2}$  feet—in breadth, outside to outside,  $3\frac{1}{4}$  inches—of a brownish colour—besprent with gold, in dust, spots, flowers, and in various forms.

The exterior straight lines, and the double exterior of the large letters, as well as the flowers, are of gold. The large letters are those composing the sentence so often in the mouths of Mahomedans, commonly called the *Bismillah*—they are given in p. 28. The sentence as there given and translated in p. 29, commences the *Koran*, and all its chapters, except the ninth—and usually every book, of pious or serious pretensions. There are fifteen other such separations, as it were, of the currency of the text, or writing—by these large letters,—all varying, beautifully turned, some with deep red writing intermixed. The body of the text or writing seldom runs straight from side to side; but sloping, and in almost every other mode, forming a great variety of whimsical, though graceful forms. It would be creditable to any nobleman, or gentleman, or society, having funds, to have such a roll engraved and worked, in exact similitude. I would, if I had the means. But I have perhaps done my share; having risked the engraving of some hundreds, if not thousands, of oriental subjects, of various descriptions.

*Within* the gilt outline of the large letters is the text—written across them, in very short lines. I do not suppose that my *puti* contains the whole of the *Koran*. It begins with the first chapter, as given in No. 7 of Plate III., and translated in p. 29: but I have not tested it farther by collation. I have never, indeed, till the day on which I write this account, (Feb. 1834)—unrolled it wholly, though I have possessed it many years; and was not before fully aware of its varied beauties. It is a *very* beautiful MS. The paper is in sheets or strips, about two feet long—so neatly joined as to be scarcely perceptible, even at the back. In front the joinings are not easily detected.

Neatly rolled up, it is not thicker than one's thumb. It requires, as I have just experienced, considerable care, delicacy of touch, and patience, to re-roll it into its former neatness and dimensions. With the reasonable exertion of such portion of those qualifications as I possess, I have not succeeded in such endeavour. The case made to contain it

will not—and I must, at a more convenient season, unroll and try again.

In this account of Pl. VI. I have hinted at the “half-price” estimation in which such Eastern MSS. are held in *England*. A like sentiment has occurred before. And I seek this occasion to say that I should—wanting money more than MSS. or curiosities, gladly dispose of my Collection at half what it has cost me. Of MSS. indeed, I have very few. But in mythological subjects my Collection is, perhaps, unique: especially in figures and groups, in metals—copper, brass, zinc, silver. Of these I have several hundreds—mostly out of temples. I have had opportunities of possessing myself of such things in the sad times of wars, plunder, famine. Some of these are fine specimens of metallurgic skill. In view to the eventual publication of my Hindu Pantheon, I availed myself for many years of every (on my part honest) opportunity of accumulating mythological materials. Many were engraved for that work, as well from drawings and paintings as from metallic subjects. Of such drawings, coloured and plain, I have also several hundreds, together with a few curious and ancient coins. Among the coins, a fine set of the Zodiac rupees. Likewise a few cut stones: my finest specimen of which is engraved No. 7 of Pl. III. of this book.

My Collection would form a good foundation for any gentleman or society desirous of forming an Oriental *musée*. It would probably suit—as well as for any—a foreign, public or private, institution or gentleman: and would be no small addition to any collection, public or private, any where.

But, resuming the description of the Plates of this volume, we reach the VIIth and last. It is of the Shield mentioned in p. 62;—on the whole the most elaborated article of the kind that I ever saw. It is of rhinoceros' hide—semi-transparent—eighteen inches in diameter. Its whole concavity is covered with flowers, not ungracefully formed, and turned—erst while gilt—but it is probably very old; and although its gildings, &c. are worn, it is in good, serviceable condition.



In the internal centre is a velvet cushion, five inches square, for a rest to the knuckles, when the hand grasps two stout leathers fastened to four stout iron rings—one at each corner of the cushion. These rings move in strong iron eyes or sockets, which go through the shield, and on the other, or convex, side, end in as many stout bosses—as seen in the Plate—radiated, of a neat pattern—and about an inch in diameter, and raised nearly as much. The observer will perceive that these four bosses, four figures meant to represent tigers, composed mostly of letters, and a central subject, with the interstices filled in with flowers, and a flowered border, occupy the entire of the external or outside surface. The centre, or *umbo*, where “frightful gorgon frowned” on the shield of THESEUS and MINERVA, is a *toghraic* anagram of the names of ALLAH and the “holy family,” already given in p. 25. It is on the shield something like an ugly human face—more so from the gilding and effect than in the plate; and the names are thereon more easily read. It may not be termed *Gorgonic*. But although the Mahomedan artist may never have heard of the Hesiodic shield of HERCULES, or the Virgilian shield of ENEAS, or of the Homeric shield of ACHILLES—those exquisite forgings on the Parnassean anvil by “VULCAN’S glorious craft;”—yet the recurrence of such seeming similarity is not unpleasing. We must not, however, too hastily conclude that the poetic creations alluded to have been altogether unknown to more eastern artists: since we have lately read of a close translation of VIRGIL in, I think, a *Jaina* language, in a *Jaina* library in *Tibet*.

If the curious reader will begin at the lowest foot of a tiger, proceed along the belly to the back, the hind legs, the thigh, rump, and tail, he may, not without difficulty, make out the following words; comprising what is usually called “*Nad i ALI*”—or the “*Praise of ALI*,”—the same that is contained in the gem No. 10 of Pl. III.—described in p. 446—though on account of the extreme minuteness of the cutting, not engraved in my Plate.





Engraved by J. Swaine.

ناد علياً مظهر العجايب تجده عوناً لك في النوايب  
كل هم وغم سيتجلي بذبتك يا محمد و بولايتك  
يا علي يا علي

“ Invoke ALI, the displayer of miracles : thou wilt find him a help to thee in troubles.

“ Every care, and every grief is removed by thy prophetic influence, O MOHAMMED ! and by thy princely rule, O ALI ! O ALI ! ”

This was obligingly extracted and translated for me by my learned friend Mr. Mitchell, of the Royal Asiatic Society. It is a very favorite text with warriors—as the name of ALI deservedly is. I know not whence it is taken.

Rhinoceros' hide is the most esteemed substance for shields in *India* ; being deemed the toughest and most impenetrable. No sword or spear could, I should think, pierce mine : nor would a musket-ball, unless discharged direct and close,—nor, perhaps, even then.

I must not omit to note that the execution of these devices on the shield must have been a work of much time and some ingenuity :—for the whole are raised or embossed, by the cutting or scooping away out of the thickness of the hide all the interstitial parts, leaving the letters, words, characters, and flowers, in relief, all of which are gilt, or painted green and varnished. Nor will I grudge space to note another seeming similarity in the exterior ornamentings of this very widely used species of armour. In a recent page we have seen that in *Arabia*, *Persia*, and *India*, *Bāg*, or *Baug*, is a tiger ; it is also the lion. In a very curious article in vol. xxiv of *Archæologia*, a description of a Scandinavian shield of about A. D. 998 is quoted from a *Saga* : “ Next came KARI with a shield bearing the figure of a



lion." And in a note we read that "In the *Scalda*, or collection of Eddaic epithets attached to the *Edda* of SNORRE, we are told that it was usual to paint the exterior circle of the ancient shields, which was called *Baug*; and hence shields were also poetically termed *Baug*." p. 267, 8. This very elaborate article is by F. MADDEN, Esq. F. R. S.—on Chess and Chess-men.

It remains that I state how I became possessed of this curious shield.

I have noticed, p. 76—how *Poona* was, when I was last a resident there, beleaguered with armies; not hostile, so far as not being actually combatant may be said to denote the absence of hostility—but short of that, containing all the moral elements of combustion. It was the habit of DOWLUT RAO SINDEA, the then youthful head of the most powerful of those armies, to go out hunting two or three times a week. On such occasions he would be attended, or escorted, by perhaps six or eight thousand or more of his cavalry, and by infantry and guns. In those treacherous times—all ready for, and of course all suspecting, treachery—those movements of MARAJ (*Maha raja*) as his courtiers and others called him, were viewed with certain feelings of jealousy and fear by the leaders of the other armies; who, on those mornings, if not on others, would be under arms very early. Such is, however, a pretty universal custom all over *India*. Every soldier of the immense armies of the East India Company are, or used to be, under arms every morning at day-break—except perhaps on Sunday in peaceable garrisons. On the occasions to which I allude, SINDEA would be on the move about five o'clock.

At the time of which I am about to speak, there were violent feuds in the family and army of HOLKAR—fomented by SINDEA; in counteraction of which the deep diplomacy of NANA FURNAVEESE—the TALLEYRAND of *India*—prime minister to the weak *Peshwa* BAAJY RAO, backed by our policy and friendly offers of mediation, did not prevail. At length two or three of the turbulent brothers of the HOLKAR family separated themselves in violent anger from the head;

and, taking with them all the soldiery and rabble who would follow them, crossed the river which separated the immense army of HOLKAR from the little abode and encampment of the English embassy, and pitched immediately in our front—and so near as scarcely to leave any intermediate space, even a roadway, between. On our friendly remonstrance, the outskirt of their encampment was removed a few yards, perhaps fifty, from the front of our little line. Our rear and flanks were covered by the two rivers; between, and at the very junction of which was, and had long been, the position of the English embassy; with a long range of open ground in front.

The proximity of such vagabonds and ruffians as Mahratta armies were usually composed of, was any thing but agreeable to us. Our policy was a strict neutrality—with frequent proffers to all parties to interpose in the way of friendly mediation whenever invited.

It was the party hostile to D. R. SINDEA, who had thus separated and placed themselves in almost open defiance of him, as well as of the head of the family—expecting perhaps a greater adherence of followers, and hoping more aid from NANA FURNAVEESE and the *Poona* government, than they were then, however willing, able to bestow.

The separatists, feeling their weakness, sent frequent messages and letters to Mr. UHTHOFF, then political resident at *Poona*, for advice and assistance:—one was difficult, the other impossible, to render. We therefore merely temporised; recommending moderation, conciliation, &c. but could, of course, neither say or do any thing materially serviceable to men who had thus rashly placed themselves in so desperate a predicament. There may have been five or six thousand of them.

There is no part of the world where armed followers, horse and foot, may be more readily got together than in *India*; especially in or near the territory of the *Mahrattas*. Any leader, bearing a tolerable name for intrepidity and liberality, who can get together two or three elephants, as many guns, a hundred horse, and a few hundred foot, and

promising plunder, would soon collect thousands, perhaps tens of thousands, of suitable followers. The HOLKAR family have been, almost every one, rather famed for boldness and liberality—and probably the separatists might in a few weeks have become formidable in point of numbers, if unmolested. But two or three days decided that point.

One morning in the year 1797, DOWLUT RAO was reported by the spies, employed on the part of all other leaders and powers (the English among them) to have gone out hunting, with a larger escort, and more infantry and guns, than usual; and taken such and such a direction: an opposite one to the camp of the HOLKAR separatists, who were thereby lulled into a fancied security.

About half past five of that morning our little party were alarmed by a violent cannonading in our front. The whistling of shot and an immediate succession of musketry, and turbulence of every description, soon taught us what had commenced—to wit—an attack by SINDEA on HOLKAR'S camp.

Resistance on the part of HOLKAR would have been of little avail, even had they been prepared; but they were altogether inefficient, and were taken by surprise; and suffered immediate rout. After a few rounds of shot and some musketry, some thousands of cavalry rushed in, cut the tent-ropes of the fleeing rabble, horse, foot, and followers—and in half an hour little semblance of a camp remained.

At the first shot our little party—two companies of sepoy under my command as an “honorary escort”—were extended along our front to keep out the fugitives—judging that if any of them entered our lines, their assailants and pursuers could hardly be kept out.

The readiest line of flight was past our front, over a ford on our left, by the piers of an unfinished bridge, into a suburb of the city, from which HOLKAR'S, as well as our encampment or residency, was divided by the river *Moota*. Had it been SINDEA'S object to have destroyed or captured the HOLKAR'S troops, a few guns and a small body of horse on the right bank or city side of the river could have

effected it. But dispersion seemed his object: and this was most completely effected.

The brothers and those immediately about their persons made a show of resistance—one of them, I think, and a few of the adherents were killed: and two of the brothers escaped to *Hydrabad*.

It was a brigade of infantry commanded by a Neapolitan named *FILOSE*, who made this attack. He told us afterwards that he had orders to be careful to direct his cannonade and fire so as not to endanger our line: and so well was this attended to, that although we seemed to be very dangerously in the range of the two positions, we had only two or three men wounded. For this due apologies were made; and information was of course given of *SINDEA'S* object in making the attack, that I have thus, from recollection, briefly described, as introductory to my acquirement of the Shield—the subject of Pl. VII: affording, as well, a trait characteristic of the doings of a strange race, among whom—in camps and courts—I passed some years of my early life.

The poor fugitives, denied shelter in our line, flung away their arms, encumbrances, and property, in our front, and over the fences of our gardens. Among such articles was this Shield, which was never claimed; and which, I almost forget how, became mine. I believe by the donation of a small sum to a little fund, which the sale of the unclaimed property, and a contribution by ourselves, enabled us to distribute among some of the wounded and most distressed of the sufferers, who fell within the scope of our assistance and observance.



## FRAGMENTS—FIFTH.

## CLEFTS—FISSURES—IN TREES, &amp;c.

LOOKING with some dismay at the top of the page, I see that I cannot have room for much of the chapter mentioned in pp. 245, 88. The heading of that portion of my intended Fragments is this—“CLEFTS—FISSURES, *ligneous* and *lithic*—HOLY WELLS and WATERS—HILLS—HOLLOWs—CAVERNS—&c, &c, LINGAIC and IONIC types”—of which I can now give, and that rather disjointedly, the portion only connected with TREES.

The sycamore at *Matarea*, in *Egypt*, is still shown, which miraculously opened IONICALLY to receive and reproduce our persecuted Virgin. It probably has been struck by lightning, like the ruminal fig-tree, noticed in p. 256 preceding, and may bear a longitudinal cicatrice from a healed wound; or, if hollow, exhibit a perforation of an IONIC shape. If it heal, such is the form of the scar:—unclosed, of the aperture. It is enough. In a few years, or centuries, suitable legends will not be wanting—they have been found, almost every where, forthcoming; and, it must be said, almost every where, curiously cognate in their occult allusions.

I do not find that the sycamore was especially a

mystical tree among any ancient people. I cannot see any thing mystical, or peculiar, in or about it—save perhaps that peculiarity of exhibiting a variety of dark spots on its foliage. Egyptian mummy-cases are said to be made of it. Whether this was from its supposed great durability, or from any superstitious feeling, who can say? If from the first, our notion on the point of ligneous duration does not, I think, accord with that of the ancient Egyptians. If the selection of the sycamore was from any superstitious feeling, it may be connected with that observable at *Matarea*. The mummy-case is receiving and reproducing—and may, among an imaginative race, always seeking psychological allusions, have been forced into connexion with the mystery of regeneration, so extensively prevalent; and may share with its “leathern inmate,” the quaint, almost half-unintelligible, “imperishable type of evanescence” of the poet. “See farther,” I find added to the preceding paragraph, “for sycamoric mysticisms.” But I have sought no farther. The idea seems merely started, not pursued.

But here may be traced another link connecting through distant countries the chain of mystery in this line of thought—that is, of the mysticism of Clefts, or **IONIC** forms, and transit, and trees. Those beautiful and interesting objects of producing and reproducing nature, connect themselves, in the mystic’s contemplative eye, with all that is beautiful and interesting, and poetical and profound. They point up to the *Heavens*—they strike down to *Tartarus*; but are still of *Earth*:—a Brahmanal triad, expressed by

the Sanskrit word *bhurbhuvaswah*—*heaven-earth-sky*—a vastly profound trisyllabic-monoverbal-mythos:—holding, like the mighty AUM, or O'M, in mystic combination, the elementals of BRAHMA—VISHNU—SIVA.

As VIRGIL says of the Eleusinian, Druidic, Dodonaic oak,—

— et quantum vertice ad auras  
Ætherias, tantum radice in Tartara tendit.

*Æn.* iv. 441.

High as the head shoots towering to the skies  
So deep the root in hell's foundation lies. PITT.

Rural, solitary, wanderings give rise to poetical and pious communings—they are, or ought to be, nearly allied—often, let us hope, identical—in their origin and end. Of the poetical sort—one may not now call it religious, whatever such may once have been—I find the following lines connected, more or less, with our present subject. I know not their author, nor where I found them,—

— Wither'd boughs grotesque,  
Strip'd of their leaves and twigs by hoary age,  
From depth of shaggy covert peeping forth  
In the low vale, or on deep mountain side—  
And sometimes with stirring horns  
Of the live deer, or goats' depending beard—  
These were the lurking satyrs: a wild brood  
Of gamesome deities—or PAN himself—  
The simple shepherd's awe-inspiring god.

The commendable delicacy, generally speaking, of Mahommedans, and the prosaic nature of their religion, forbid sexual allusions in their writings. And, without impugning their fastidiousness on that point

—not indeed always observable even in the *Koran*—we find there, and in the Commentaries, a connexion of birth, and tree, not very unlike what has been told, or shadowed, respecting JUNO *Samia*, or LATONA, and the Hindu SAMIA — as noticed in pp. 359, 60.

In the nineteenth *Sura*, or chapter, of the *Koran*, entitled “MARY,” much concerning the miraculous conception occurs. Having praised St. JOHN, as “a devout person, and dutiful towards his parents; not proud, or rebellious”—and invoked a blessing on him in these words—“Peace be on him—the day whereon he was born, and the day whereon he shall die, and the day whereon he shall be raised to life—”\* the prophet continues—“And remember the story of MARY—when the pains of child-birth came upon her near the trunk of a palm-tree.”—“A withered trunk,” adds a commentator, “without any head or verdure; notwithstanding which, though in the winter season, it miraculously supplied her with fruits for her nourishment.”—“And he who was beneath her,” continues the *Koran*, “called to her—saying, shake the palm-tree, and it shall let fall ripe dates upon thee ready gathered.”

Commentators differ as to whether it was the infant

\* It is not so marked by commentators, but herein might have been discovered a mystical triad of days—those of birth, death, and resurrection. “The day whereon he *shall die*,” would seem to indicate that St. JOHN was supposed to be then living—but I do not recollect such a supposition among Mahommedans touching JOHN, as coeval with the prophet: though of some other eminent persons very extended life is predicated.



or the angel GABRIEL who so called to the mother. They say "the dry trunk revived, and shot forth green leaves, and a head laden with ripe fruit."

On these passages SALE remarks that the Mahomedan account of this delivery resembles that of LATONA, as described by CALLIMACHUS—not only in reference to the sustaining palm, or olive, or laurel, but in the very early speaking of the infants. On another text in *Sura 3*,\* such very early speaking is made more parallel. It was to relieve the mother from injurious suspicions in the later instance that the preternatural speaking occurred: some say from the womb, as in the earlier; others from the cradle. SALE reasonably supposes that the fabulous traditions of the eastern Christians afforded the grounds of these texts and commentaries. KORAN i. 63. ii. 130.

We have shown that the mouths of caves, and fissures in rocks, or perforations, are fancied to be symbolised by the hieroglyphic of PARVATI, or KALI, or DEVI—both from their form and darkness. So are the mouths of wells, and fissures or clefts in trees. A cleft or perforated rock at the extremity of a bold promontory in *Bombay*, called *Malabar Point*, is a celebrated IONI; and passing through it is, and

\* Entitled "The family of IMRAN," the name given in the *Koran* to the father of the Virgin MARY. This is a very curious chapter—betraying great ignorance of chronology on the part of the prophet, notwithstanding his translator's endeavours to extricate him from such "intolerable anachronisms," as would, "if admitted, be sufficient of itself to destroy the pretended authority of the Book."

has been immemorially, a regenerating process. I have, on another occasion, noticed this at some length — *H. P.* 395 — and the *Point* is mentioned in p. 324 of this volume.

Promontories are in themselves, from their figure, *Linga ic*, or *SIVA ic*, as they are deltæ. They are aptly called “tongues of land,” evidently from their shape. A very bold promontory of the caverned, and formerly holy, island of *Salsette*, projects itself into *Bombay* harbour, pointing towards the caverned and holy island, known to Europeans by the name of *Elephanta*. We call the promontory the “Neat’s Tongue.” I know not if we have taken it from the natives. It is probable. The human tongue, projected or protruded, has, by western heathens, been fancied a *Bacchic* or *Phallic* type, and may be so in *India*: but I am not aware of it. Very ancient *PANIC* gems and medals are still seen with the human tongue unseemingly protruded. This organ is of a conic, or *Linga ic*, shape; and otherways reminds mystics of occult matters.

Passing through a lithic perforation, or cleft, or fissure, is, as just noticed, in *India*, a purifying, or, as there described, a regenerating process: and so may, perhaps, be the more easy operation through a cleft tree; but I do not recollect to have there heard of it. In *England* the supposed benefit of passing a child through a cloven tree is not a confined persuasion. It is not very uncommon in *Suffolk* —but, in comparison with *India*, these differences are noticeable—there the ceremony is spiritual—typical of a new birth—regenerative: here, it is *now*,

exclusively corporeal—curative only of rupture or rickets. In *India* it is, as far as I know, a lithic, here it is a ligneous, transit. But in other parts of *England*, as in *India*, **IONI** of stone have been described. That the superstition of both countries have a common source, I am able and willing to believe.

I have never seen the operation performed in *England*—but will describe recent instances of its occurrence—quoting first a passage or two from my notes on this curious subject, made many years ago.

Passing a child through a cleft tree was formerly, in times of greater ignorance, probably a more common usage than in these. I have never actually seen it done; but I have in early life heard with wonderment of its performance; and have known lads who have undergone the operation. I have not heard of its application to girls. *Mem.* to inquire into that point. The ceremony is thus described in **CULLUM'S** *Hawstead*. “There is no better place than this where I may mention a custom which I have twice seen practised in this garden<sup>1</sup> within a few years—namely, that of drawing a child through a cleft tree. For this purpose a young ash was each time selected, and split longitudinally about five feet. The fissure was kept open by my gardener, while the friends of the child, having first stripped him naked, passed him thrice through it, always head foremost. As soon as the operation was performed, the wounded tree was bound up with pack-thread; and, as the bark healed, the child

<sup>1</sup> At *Hardwicke*, near *Bury St. Edmunds*.

was expected to recover. The first of these young patients was to be cured of the rickets, the second of a rupture. About the former I had no opportunity of making any inquiry; but I frequently saw the father of the latter, who assured me that his child, without any other assistance, gradually mended, and at length grew perfectly well."

Dr. BORLASE, in his *Antiquities of Cornwall*, p. 172, mentions a custom practised in that part of the island analogous to that just mentioned. There is a stone, he says, in the parish of *Mardon*,<sup>1</sup> with a hole in it fourteen inches diameter, through which he was informed by an intelligent neighbour many persons had crept for pains in their backs and limbs; and that fanciful parents, at certain times of the year, do customarily draw their children through, to cure them of the rickets.

Dr. BORLASE adduces many more instances, as CULLUM informs us, of the supposed efficacy of passing through, or between, various substances; but for them the reader is referred to the work itself. "Yet I cannot help remarking," he continues, "how curious it is that the eastern and western extremities of the kingdom should coincide in this singular custom, the spirit of which is certainly derived from the most remote antiquity; and of which the historians of the interior parts have not, as far as I at present recollect, taken any notice. Men of education laugh,

<sup>1</sup> In *India*, one in search of etymologies might be disposed to see in the name of this village something like *Maha-dun*, or *Great-hill*: especially if situated on or near an eminence giving a colour to such a derivation.



and with reason, at such things ; but the common people, untutored by philosophy, transmit them from father to son, and show us how our ancestors thought and acted thousands of years ago." CULLUM'S *Hist. and Antiq. of Hawstead, Suffolk*—forming XXIII. of *Bib. Top. Brit.* 1784.

I have not had an opportunity of examining Dr. BORLASE'S *Cornwall*. I shall expect, if he is circumstantial, to find considerable similarity between the British and Indian superstitions in this particular. Of those of *India* I will here observe that the lithic IONI at *Malabar Point, Bombay*, is used both by women and men—as is at some length described in the HP. The famous Brahman RAGOBA, the father of the *last* of the *Mahratta Peshwas*, when at *Bombay*, passed through it frequently—and it is said, that the great SIVAJI jeopardied his liberty and life for the advantages of such regeneration. The said RAGOBA sent two Brahman ambassadors to *England*. On their return they required purification from having passed through, and lived in, debasing countries. They were regenerated by a transit through a golden IONI, made expressly for the purpose—and of course with other presents to an immense amount, given to the Brahmans.

These ceremonies, differing more or less, are extensively observable. They appear to have existed in *Greece*. It is related that those who had been thought dead, and, after the celebration of their funeral rites, unexpectedly recovered—or those who, after a long absence in foreign countries, where they were thought to have died, returned safe home—

such persons at *Athens* were purified by being let through the lap of a woman's gown; that so they might seem to be new-born, and were then admitted to certain holy rites that had been denied them previous to this regeneration. POTTER'S *Arch. Grec.* b. II. c. 3. This is more in accordance with the *Hindu* ceremonials and feelings than is here shown—as may be seen in HP. 397. written without any knowledge of what POTTER had previously said.

In a foregoing extract CULLUM thinks the eastern and western parts of *England* only, exhibit traces of the ancient superstition. But in BRAND'S *Rep. Antiq.* we are told that in *Oxford* it was still a usage in families of low-life, expecting a birth, to prepare a "groaning cheese." In this, at birth, a hole was cut, through which, on the christening day, the child was passed. The shape of the hole is not mentioned—nor, I believe, many particulars of the ceremonies. It is added that "farther north, 'groaning cheeses' are also made—and that the first slice has virtue similar to bride-cake, being cut into small pieces and given to maidens, to excite pleasant and expressive dreams—all these things having allusion to the mysterious operations of nature."—p. 445.

On this I will only remark, that the first slice of a cheese is likely to be of a *Linga* ic, or conical, or pyramidal, wedge, form—and if so, in certain places, mystical and appropriate: and that although such forms may be still observed among us, as has been shown in some pages preceding, as remnants of mysticisms, they are no longer, among us, appropriate.

In continuation of my notes on superstitious clefts, I farther extract these, made in 1827. The subject was recently recalled to my recollection by my bailiff when walking through a plantation in *Woodbridge*. I observed him rather minutely inspecting a young ashen tree ; and also looking, I saw it had a straight seam or scar, three feet or more in length. On my endeavouring to trace the cause, he told me that a child had been passed through the tree, split and opened for the purpose, to cure its *bussen-belly*.<sup>1</sup> The tree is not now so thick as one's wrist, and was not, when the ceremony was performed, above an inch in diameter. The impression is, that as the tree heal of its wound, so will the child's ailment be removed. To facilitate the healing of the tree, the cleft is closed, and bandaged with thread or bass. Great confidence seems to be placed in the mysterious efficacy of the process. The ash is said to be the tree always selected on these occasions—perhaps because it is more easily cleft than most others, and

<sup>1</sup> “ *Bussen-belly*.—Ruptured.—I can recollect children in *Suffolk* drawn in a particular mode, and with certain ceremonies, through a cleft tree, as a cure for this malady. Ceremonies similar have been noticed among the Hindús. This superstition of forcing a passage through a fissure, or cleft orifice, is indeed of very extensive prevalence—and in eyes and minds prone to mystery has been viewed in a very profound light. But this is not the place to dilate on a matter far from uninteresting.”—*Suffolk Words*. *Woodbridge*, 1823. No notice of this is taken by FORBY in his *Vocabulary of East Anglia*, nor by the reverend and learned editors of that valuable work.

may more readily recover of such a wound. I have heard of a bramble being substituted, but not on ocular authority.

There is no text in our Scripture on which, as concerning the ash, the Talmudists or Targumists could, in such proneness, build any thing mysterious. The ash is but once—ISAIA. xlv. 14.—mentioned in the Bible, and this in a plain non-mystical manner.

It may be here observed that the ash was, of old, a venerated tree. HESIOD makes it the origin of his brazen-men. Among the mysteries of the Scandinavians, as related in the *Edda*, the whole human race is of the same origin. From one species of ash the Calabrians—*Kala-brians*, as I have been disposed to call them—gather manna. It exudes in summer from incisions or perforations, which almost necessarily assume, when made and when healed, an IONIC form. Single, it may be fancied, when first made—No. 17. l. D. Pl. V.—compound or double, when healed—the exterior of *fig. A* of the same plate, or of the lazar-house seal of Pl. IV. Another species of ash is poisonous: again, connecting it with SIVA ic, or KALA ic fable—as before noticed. The mountain-ash, a tree differing generically, I believe, from the common ash, shares also in mysterious repute. In days of greater superstition than the present, it was used as a counterspell against witchcraft—exactly how, or how extensively, I know not. If its name of *mountain-ash* have been given to it from its supposed love of elevated regions, it will become more and more connected with KALI, in her character of the “mountain-born”—the “mountain-



loving DIANA :” who, in one of her characters, corresponds with the obstetric LUCINA.

A scholar, duly imbued with mysticism, might, haply, trace and connect sundry poetical, and widely-spread superstitious allusions to the ash. One does not readily see why. Only one peculiarity in it occurs to me—this is, that the wood of young ash is as tough, hard, and durable, as of old : of seven years as of seventy. This, with a certain class, might seem a type or symbol—(I may not always duly discriminate between the proper meanings of these words)—of youth and age. In common with the sycamore, the ash bears, and is propagated by, a *key*—as we, and perhaps other races, call the seed. We have in an earlier page seen something of the mysticisms connected with that name and form. It might be insufferable to hint at the KALA ic sound in the initial of *Cla vis* : and that possibly something astronomical may have been fancied in the configuration of the *spots* on the singularly disposed black peculiarity of the foliage of the sycamore : such leaves moreover in their exterior form being triunical, and bifurcated at their base.

A longitudinal wound in the bark of a tree will primarily assume the SIVA ic form—the erect, obeliscal I—like the tree itself, symbolic of the *Linga*. Expanded, for a mysterious purpose—and it is curious what a number of such mysterious purposes seem to have occurred to prurient eyes—it is IONIC. Duplicated, when healing and healed, we find it still of like allusion.

In rural wanderings I have been struck with the uniformities of the wounds in trees—all, be they recent or healed, incisions or perforations, in sound or hollow trees, exhibiting that almost all-pervading form so mystical in the eye of a *Saiva*, or a *Sakti*, or a *IO nijah*; and perhaps, of Brahmans generally. Pl. 2. of the *Hin. Pan.* contains many such, as “sectarial marks or symbols.” As such they are borne on the foreheads of Hindús of the present day, as they were of old; and as they probably were also among the Egyptians: and, more of individual or official, than sectarial, distinction perhaps, among the Israelites.

With Hindús, in a word, it is the form of nature’s matrix;—with *Plutonists*, or *Vulcanists*, or *Saivas*, it is creation—it is heat—it is renovation—it is fire—it is regeneration—it is all in all. So it is with *Neptunists*, the *Vaishnavas*: then, of course, of aqueous, in lieu of igneous, reference. “What is the sea,” they say—“but the hollow of the hand—the great *argha*—of nature—or matrice of production and re-production?” But a truce to these matters.

In the seemingly whimsical operation of the cleft tree, now more immediately under our notice, the all-pervading form and feeling may be recognised. A child issuing head first (by some practitioners feet first) through such cleft—or a man through a natural or artificial similar fissure or cleft in a rock—or through a like form of metal—down to the ridiculous cut cheese of Oxford—all seem to be indications of obstetricity; and would not fail of reminding a “twice-born” Brahman of a “second birth,” or

regeneration:—of which mysterious matters his ceremonial and spiritual books abound.

The “new-birth” of Christians—let it not be deemed irreverent to mix such subjects—is expressly declared and universally understood, to be of Grace—spiritual, though it produce visible fruits. Superstition, the offspring of ignorance and craft, may occasionally symbolize it into carnality. But such is the proneness of Brahmans to general sexualization that, although their esoteric dogma of regeneration is said to be sufficiently guarded on that point, it has notwithstanding, from such proneness, been degraded into doctrines and ritual ceremonies, that we may term mythological, or whimsical, or ridiculous, or worse.

The investiture of the “twice-born”—a common periphrasis for a Brahman—of a mystical triple cord—or rather a thread diversely re-triplicated up to the number ninety-six, but how I have forgotten, if I ever knew—is understood to be a purifying rite. This thread has several names. That which I have mostly heard it called by is *zennaar*. By western writers it has been common to call it the “sacerdotal thread”—or the “Brahminical<sup>1</sup> thread”—meaning thereby, I imagine, to confine it to priests. But it is not confined to priests, nor to Brahmans. The two next classes wear it—and are canonically and ceremonially<sup>2</sup> entitled. If the reader suppose

<sup>1</sup> “*Brahminical*”—better *Brahmanical*: and *Brahmans* than *Brahmen*: and *Brahman* than *Brahmin*.

<sup>2</sup> “The three twice-born classes are the sacerdotal, the military, and the commercial: but the fourth, or servile, is

that Brahman and Priest are synonymous, he is in error. With Hindús all priests are Brahmans, as with the Hebrews all were and are Levites. The tribes of LEVI and of *Brahman* furnish the priesthood—but all Levites and Brahmans are not priests. Through this mystical *zennaar*, or *vinculum*, the sanctified person is passed, with endless ceremonials—some of which are noticed in HP. 378, &c. The figurative language common in eastern idioms of “twice-born,” being “made whole,” &c., is with us used spiritually. But it is by others misunderstood—and hence those who are not “broken-hearted,” not “broken in spirit”—but, broken in body, seek to be “made whole” by a physical rite; and pass regeneratively through a *zennaar*, or a tree, or a stone, of a peculiar form or figure.

once-born: that is, has no second birth from the *gayatri*, and wears no thread: nor is there a fifth pure class.

“Such is the advantageous privilege of those who have a double birth from their natural mothers, and from their spiritual mother—especially of a *Brahman*.”

“The first birth is from a natural mother: the second, from the ligation of the zone; the third, from the due performance of the sacrifice:—such are the births of him who is usually called twice-born, according to a text in the *Veda*.”

“Among them, his divine birth is that which is distinguished by the ligation of the zone and sacrificial cord; and in that the *gayatri* is his mother, and the *Acharya* (spiritual preceptor)—is his father.” *Institutes of MENU*. So that a *third* birth seems recognised in this venerated work. The *third* is perhaps the *sacrifice* of cremation. As has been before frequently observed, the *Hindu*, like other, rites, ceremonies, and conceits, abound in triads.



In p. 52 preceding, reference is made to a future one for a Killarnic legend, connected with a mysterious cleft tree; and with our present subject. It is this—from CROKER's entertaining "Legends of the Lake." In that poetical region, as in poetical *India*, every hill, stream, tree, stone, seem to have their appropriate fable—and we accordingly find a cleft tree—which would, as may be gathered from what we have said, in *India* be somehow or other viewed as a type of maternity—or of the IONI. The mystical transit, we have seen, is sometimes purifying or good as to the past; sometimes of prospective promise. Let us see what is said of the Irish cleft, by Mr. C. Croker.

"It is called the eye of the needle."—"Sure your honour will thread the eye of the needle—every one that comes to *Innisfallen* threads the needle"—said PLUNKET—the *cicerone* of *Killarney*:—"Pshaw!" said I; "I shall never be able to squeeze myself through that hole—I am too fat—besides, what's the use of it?" "The use, Sir?—why it will ensure your honour a long life, they say. And if your honour was a lady in a certain way, there would be no fear of you, after threading the needle." p. 70.

In earlier pages 345, 6. 94—mention is made of white kine, sacred to SIVA, and otherways classical. His vehicle is a *bull*, called *Nandi*—very frequently seen with the *Linga* and IONI. I have a score perhaps of metallic casts where the three are in union—as may be seen in the plates of the HP. In pictures his bull is white. *Nandana* and *Nandini*

are Hindu mythological names—the first of an all-producing garden—the latter of an all-prolific cow. I know not if the Roman goddess NUNDINA be closely congenerous with her near namesakes. She presided over many matters connected with the *ninth*—children are born in the *ninth* month—she presided over their purification on their *ninth* day—the *Nundinæ* occurred every ninth day;—on this day the Romans pared their nails, having, like Hindus, stated days for other important avocations—(*unġues MERCURIO—barbam JOVE—CYPRIDE crines, &c.*) SIVA'S consort is also a ninth-day divinity—the bright half of the month *Aswini* (the Twins) the first of the Hindu year is peculiarly dedicated to her under her name of DURGA. Her *Nundinæ* are called *Navaratricum*, of similar etymology—being the first *nine* days of that festival. The last three of the nine are the greater days—the last of those three the greatest. On that day animals are immolated to her honor. Nine plants are also offered, with appropriate and varied ceremonies.

But it is rather with the white bull of SIVA that we are at present concerned, as connected with similar animals and superstitious practices in *Europe*: on which subject I find this note;—“SIVA'S white bull.” I have somewhere—but at this moment do not know whether in print or not, recorded something of the sacred bulls—usually called “*Brahmany* bulls,” seen wandering loose in all the cities of *India*. They are, I think, mostly white bulls. White kine are very common in *India*. *Guzerat* produces the finest race. I had in *Bombay* a pair of milk-

white bullocks that drew my children's *gari*—a sort of carriage usually called *hackry* by the English, which cost me fifty pounds. Their short, thickset horns and hoofs, were jet black, from being kept oiled. They were much tattooed with the figures of tigers and flowers, and were noble stately animals. I should judge sixteen hands high.

Superstitious and curious usages connected with the bull might be traced very extensively. The white bull of EUROPA, the constellation of *Taurus*, and many others that have reached western fabulists, have probably been derived from those of *Egypt* and *India*. In *England* some relic of bovine superstition is now and then met with. Early Christians no doubt adopted, with modifications, many of the less objectionable customs of the Pagans—and we find some connected with the bull, reminding us strongly of their supposed origin.

In the “Gentleman's Magazine” for November, 1783—*Selec.* i. 362—are some translations from a scarce book entitled, “*Corolla Varia*, by the Rev. W. HAWKINS, Schoolmaster, of *Hadleigh, Suffolk*”—printed at *Cambridge*, 1634. The translations are of three authentic registers of the Monastery of *St. Edmundsbury*. One runs thus:—“This Indenture certifies that Master JOHN SWASSHAM, sacrist, with the consent of the prior and convent, demise and let to —, the manor called *Habyrdon* in *Bury*—and the said —, his executors, &c. shall find or cause to be found *one white bull* every year of his term, so often as it shall happen that any gentlewoman (*mulierem generosum*), or any other woman,

from devotion or vows by them made, shall visit the tomb of the glorious martyr St. EDMUND, to make the oblation of the said white bull, &c. Dated the 4th of June, in the second year of King Henry VII." (A. D. 1487.) The other indentures, nearly similar, are of the 11th and 25th of Henry VIII.

The following are from Mr. HAWKINS'S observations thereon. He had probably never heard of SIVA'S white bull: <sup>1</sup>—

“Whenever a married woman wished to be pregnant, this white bull, who enjoyed full ease and plenty in the fields of *Habyrdon*, never meanly yoked to the plough, nor ever cruelly baited at the stake, was led in procession through the principal streets of the town to the principal gate of the monastery, attended by all the monks singing, and a shouting crowd; the woman walking by him and stroking his milk-white sides and pendent dewlaps. The bull being then dismissed, the woman entered the church, and paid her vows at the altar of St.

<sup>1</sup> “To destroy, according to the *Vedantis* of *India*, the *Sufis* of *Persia*, and many philosophers of our European schools, is only to *generate* and *reproduce* in another form. Hence the god of *destruction* presides over *generation*: as a symbol of which he rides on a *white bull*.”—Sir W. JONES. While such things are under the pen, one can scarcely help adverting to the *Taureau Blanc* of a certain infidel writer of celebrity. It is more creditable to one's industry to have read such a book, than profitable to one's mind to retain it:—and so many years have elapsed since I saw it that its tenor is more than half forgotten; its details entirely. I believe the knowledge of the author, extended as it was, did not reach to the *Nandi* of SIVA.



EDMUND, *kissing the stone*, and entreating with tears the blessing of a child. This reminds one"—continues Mr. H., although one may not readily see why—"of the *Luperci* among the Romans, who ran naked about the streets, and with thongs of goatskin struck women with child in order to give easy labour."—*Virg. Æn. viii. 663.*

Of the above-named manor of *Habyrdon* are probably those deeply-indented meadows now called *Haberden*, close to the town, on the right as you enter *Bury* from *Ipswich*: they still appertain to the feoffment of the guild—derived, uninterruptedly perhaps, from the better days of the monastery which covered them. "Kissing the stone" of the above extract, reminds us of a similar Sivaic salutation. There may have been some holy stone, in this very holy monastery. Was it pierced, or of a conical, or *Lingaic* shape? On the fine frontal gate of the magnificent remains, the *Linga* is still seen among its architectural ornaments, in the *pentalphic* form—5 of line G of Pl. V. Why, let me ask, was JUPITER *genitor* called *Lapis*?

May not *Haberden* be *Abbey-den*, or *don*, or *dun*? Visiting *Tintern's* fine relics, I enquired the name of the adjacent village, and was told *Habbey*. "A chiel was wi' me takin notes"—and smiled at my intelligence—for the aspiration had escaped me. I have a field in Suffolk called *Hoverland*—from *Ho-berland*, or *Hop-land*; for such it has been.

Being on the subject of *Suffolk* superstitions, I will add another extract from my notes—though not all of it bearing on the immediate subject of this head of my *Fragments*.

The desire of prying into futurity is most widely spread, and prevails confidently pretty exactly in the inverse ratio of intelligence. As well as the common resort to the Gypsies, who visit us frequently, we have scarcely a town in *Suffolk* of a thousand inhabitants without a fortune-teller; who is, less and less, however, also consulted in the case of stolen goods, and on other occasions. Now, of course, it is only the superstitious and credulous vulgar who so resort; but they were not such, unless indeed the ignorant may be always so denominated, who formerly had faith in such things: Hundreds of instances might be given of such common faith, and the practices resulting, among the Greeks, Romans, and, the unchanging, East Indians. The Greeks had, and perhaps have, their *μαντεια*; the Romans their *sortes*, of a variety of kinds; the Mahommedans of *Persia* and *India*, their *fal*; and the Hindus, their omens and prognostics equalling and rivalling them all. The Mahommedan *fal*, or omen, is usually sought by dropping the eye or finger on a passage in the Koran, which on the instant presents itself on being quickly opened, after certain prayers or ceremonies. HAFEZ is also thus honored—perhaps—as indeed I have seen and tried—without either. Our Bible is likewise resorted to.

Looking back many years, I can recollect being present in our kitchen when the servants sought their destinies from the Bible, in this manner. A key—by right it ought to be the key of the church-door, and perhaps was—was placed, I do not know

how or where, in the Book ; and, on the recitation of certain texts, varied I believe to accord with the object, some manifestation is looked for—what I have forgotten. On the occasion now in my recollection, one of the maids was the expectant ; and she recited, thrice, this text :—“ By night on my bed I sought him whom my soul loveth : I sought him—but I found him not.” We may guess the nature of her prurient curiosity. I have given the text from long-slumbering recollection. Looking, I find it in SOLOMON’S *Song*, iii. 1., and that it is accurately given. “ Weighing a witch against the church Bible ” is still spoken of among us ; but no one now alive has, I should think, actually seen it done. I have also heard of tying the key of the church firmly between the leaves of the Book, which would turn in the hands of a felon or guilty person, in spite of the firm tying and his firm holding, on his recital of certain imprecatory texts. Superstitions connected with *keys* have been noticed elsewhere. I could furnish some materials for a chapter on *Suffolk* superstition and demonology ; but must confine myself to one more instance—namely—that more immediately before us, of *drawing*, as it is called, a ruptured child through a cleft tree—from which subject we have strangely digressed, but have not altogether wandered.

I have very recently—February, 1834—seen the boy and his parents, who was *draawn* through my young ash at *Woodbridge*, as already mentioned. I often see the boy. He is about eight years old. His mother has assured me that it was a sad case

—“ so painful, and so *tedious* was the child, that she got no rest night nor day ”—and that the child—about six months old when *draawn*—immediately, or very soon, became composed, decidedly mended, and gradually recovered as the tree did ; and has ever since remained well. His parents only were present at the operation. I have occasionally called to tell the mother of the well-doing of the tree—evidently to her satisfaction—(as well as to that of the sympathizing boy, who may now and then have been some pennies the richer for such my visitations).

I have little doubt but I could find out half a score of persons who have been *draawn* in their infancy, and cured, in and about *Woodbridge*. At my last visit to the cured boy, his father, at my request, furnished me with the following memorandum in his own writing :—“ In putting a child through a Tree first observe it must be early in the spring before the tree begin to vegetate 2ly the tree must be split as near east and west as it can 3ly it must be done just as the sun is rising 4ly the child must be stript quite naked 5 it must be put through the tree feet foremost 6 it must be turned round with the sun and observe it must be put through the tree 3 times and next you must be careful to close the tree in a proper manner and bind it up close with some new bass or something to answer as well—JAMES LORD was put through and was cured Mrs. SHIMMING of *Pittistree* had 3 children born”—(a word, perhaps *ruptured*, is omitted)—“ and Mr. WHITBREAD gave her a tree



for each of them and was all cured and there is a man now living in *Woodbridge* who when a child was cured in the same way."

One more case has come under my immediate observance. This is of a remarkably fine lad who always works on my farm at *Bealings*—now about fifteen years old, who when about a year old was *draawn* through a young ash in the adjoining parish of *Grundisburgh*. A cure was not effected. The thing was not properly done, as is admitted. The tree died, and the lad wears a truss.

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After having been, from one cause or other, two years in the press, my poor Volume draws to a close. I finish this, its last page, on the 1st of March—an auspicious day. One kind old friend, whose venerated name honors its first page, will know and feel why I call that day *auspicious*.

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