



VI.—*Comparison of the Hindu and Theban Hercules, illustrated by an ancient Hindu Intaglio.*—By Lieut.-Colonel JAMES TOD, M.R.A.S., &c.*

Read December 4, 1830.

THE *intaglio*, of which the engraving is a *fac-simile*, represents BALADÉVA,† the Hercules of the Hindus, naked; the head encircled with a diadem, or fillet,‡ the ends flowing behind. His lion's hide (*Bágambra*)§ thrown

* In the possession of my friend, Thomas Perry, Esq., M.R.A.S., who, when judge and magistrate of Etawah and Mynpoori, purchased it from a person who said it came from Jeipoor.

† God (*déva*) of strength (*bala*).

‡ Notwithstanding the Rajpoots possess in the indigenous epithet *Pausha*, a word for this mark of kingly dignity seen on their most ancient medals (see vol. i. p. 313, T. R.A.S.), they now have recourse to the term of *báláband*—one of the numerous exotics adopted from their conquerors. The *báláband* of the Rajpoots is the *diadem* of the Greeks, both in application and interpretation: the one meaning *tied over*, the other *through* the head. The *báláband* is still the symbol of honour in Mewar, and was, in the days of her grandeur, held equal to any cordon in Christendom. It is of one or more cords of floss silk and gold thread, tied round the turban, the ends hanging behind the head.

Its estimation may be illustrated by an anecdote. When engaged in reconciling the long-alienated vassalage of Mewar to their Prince, accompanied by the ungracious duty of causing the surrender of their usurpation of the lands of the crown, the chieftain of Bednore “*of the sixteen*,” was one of the most impracticable, and his complaint was as much of the loss of dignity as of land, specifying the degradation of honours due only to his own grade, being conferred on those far beneath him. To my request that he would disregard them, and not let it interfere with the more important measure, I had the following dignified reproof:—“Disregard them! Why, for that simple thing (the *báláband*) round the turban, my ancestors deemed their blood a cheap purchase.” JAET SING was the descendant of JEIMUL, who defended *Cheetore* against AKBER, who held him “when dead,” in such honour, that he erected a statue to him at the gate of his palace at Agra, still there in Bernier's time; and he immortalized the matchlock with which he slew the Rajpoot, by leaving it as an heir-loom to his successor; which circumstance is mentioned in the Commentaries of his son, the Emperor Jehangír. There was no want of such chiefs as Jeimul in any Rajpoot principality. Let us respect their descendants, who yet retain, in spite of their altered condition, the magnanimity of better days.

§ From *Bág*, a lion or tiger, and *ambra*, covering.

over his right arm, extended ; on which is perched a figure presenting him a wreath, or coronet. In his left he grasps a club ; adjoining which is a *monogram*, composed of two letters, of an ancient and still undeciphered character, found on monumental rocks and pillars wherever the PÁNDÚS colonized. In various points of view, this gem will be considered a relic of more than ordinary curiosity.

First, As confirming the fact asserted by Arrian more than two thousand years ago, of the analogy in costume and attributes of the Hindu and Theban Hercules.

Second, The consequent confirmation of the antiquity of the existing martial mythology.

Third, As proving the antiquity of the art of engraving gems amongst the Hindus.

Fourth, For the antiquity of the characters forming the monogram ; and, *vice versá*, the antiquity of the gem, from the use of this now incognate but once widely-disseminated character.

Arrian, when sketching the history of the family ruling on the Jumna, in Alexander's invasion, clearly indicates that he had access to the genealogies of the PÁNDÚ race, a branch of which ruled in these regions eight centuries subsequent to that memorable conflict, the *Máhábhárat*, which forms an era in the very dawn of Hindu history, and which, from astro-nomic and genealogical calculation, has been calculated about 1,100 years before Christ.* However briefly the Grecian historian touches on the history, genealogy, manners, or geography of the race ruling on the Jumna three centuries before Christ, there is sufficient to identify it, and, aided by the *intaglio*, to establish several singular analogies between the legends handed down by Arrian, and the sacred writings and traditions still current amongst the Hindus. The discussion may gratify curiosity, if not add much to our instruction.

There is no name so widely disseminated in the local traditions of India as that of *Pandú*. From the snowy Himáchil to Cape Comorin, every nation and tribe has some memorial to exhibit of this celebrated race. Yet although the name has been perpetuated through the lapse of ages, in the geographic nomenclature of the regions they inhabited ; although nations far remote and without intercourse possess monuments which they attribute

* Bentley: Asiatic Researches. Annals of Rajast'han, vol. i. p. 56.

to this race ; and although one peculiar character forms the inscriptions of all such monuments, still there are sceptics as to their existence, and who imagine the "Great War" as fabulous as the Trojan. For such there is no law of historic evidence, short of mathematical demonstration, that will suffice. The triumphal column of the *Yadus*,* at Delhi, mentioned by the bard Chand seven centuries ago ; that at Prága, the first seat of their power ; the Forum (*Châori*) of ΒΗΙΜΑ,† in the valley of *Mokundurra* ;‡ the caves of *Dhoomnar*, of *Nasuk*, and *Girnáar*, with their various rock inscriptions ; the sepulchral monuments of *Pandú mandalam*§ in the Carnatic, and many other places, separated a thousand miles from each other, might in vain be appealed to.

It has been the fortune of the writer to wander over a great portion of the space sacred to *Pandú* traditional history, to have visited their monuments, to have discovered the sites of some of their ancient and long-forgotten cities,|| and their medals, to have copied numerous inscriptions attributed to them, and to have conversed with many of the *Tiuar* tribe, who would deem it an insult to doubt their descent from this illustrious race : until the impression on his mind is, that the existence of the Etruscans or Assyrians might as well be doubted as that of the *Pandús*. But who, asks the sceptic, were these *Pandús*, who possessed in *Baladéva* a chieftain with the attributes of Hercules ?

The traditions of the Hindus assert, that India was colonized by a race called *Yadu*,¶ to which they trace the foundation of the most conspicuous of their ancient cities.

* *Pandú* is a great branch of the *Yadú* race, having *Búdha* as its patriarch.

† One of the *Pandú* leaders ; an engraving of this, the most ancient fragment of architecture I have seen, is engraved for the second volume of the "Annals of Rajast'han."

‡ The Pass (*durra*, or *dwarra*) of *Mokund*, an epithet of *Heri*.

§ The "*Pandionis Regio*" of Ptolemy, having *Madura* as a capital, which yields conviction that the *Pandús* colonized this region, and gave the name of their old seat of power, *Mathūra* on the *Jumna*, to the new settlement. It is my intention to enter more fully on this subject hereafter in a paper "On the Sepulchral Monuments of the Rajpoots," which will furnish another link in the chain of evidence of the Scythic origin of some of these.

|| *Arore* on the *Indus*, and *Súrapúra*, capital of the *Súrasení* (of *Arrian*) on the *Jumna*.

¶ For a sketch of this race see *History of the Tribes*, "Annals of Rajast'han," vol. i. p. 85. The *Yadus* are in the unpolished dialect pronounced *Jadú* or *Jadoon*. Strange to say, a branch

Hasti, the twenty-sixth in descent from *Pooru*, son of *Ydyáti*, founded Hastinapoor, on the Ganges, long the capital of Upper India; and although not mentioned by name in any of the Greek writers, was probably the regal abode of the *Porus** who opposed Alexander. From *Hasti* issued several tribes, of which the *Cúrús* and *Pándús* were the most distinguished; while from *Yadu*, elder brother of *Pooru*, issued the *Hericúla*, or "race of Heri," who erected the cities of *Súrpoora*, *Mathúrá*, and *Baldévà*, on the Jumna.†

It is not my intention to seize upon the curious nominal similitude of which Arrian was probably ignorant when he started the hypothesis more than 2,000 years ago, of the identity of the Hercules of Thebes and of the Jumna, though the "delight of Juno" (*Herakles*) might be proud of his descent from the Indo-Scythic *Hericúla*.

Let us place what the Greek writers have said on this subject in juxtaposition with the legends of the Jains and Poorans, and then comment thereon.

of that extensive *Oolooss* of the Ghilji nation, the *Eusofzyes*, or "tribe of Joseph," is called *Jadoons*, and their original seats about *Guzni*, a city claimed by the *Yadus* as founded by Raja Guj long anterior to the era of Vicrama. See "Elphinstone's Cabul," vol. i. for mention of the *Jadoons*.

* *Pooru* continued to be the patronymic of the *Yadú* race until the more distinguished name of *Cúrú* took the lead, who, to maintain their pre-eminence, contested by the sons of *Pandu*, another celebrated chief, caused that civil strife, termed the *Máhábhárat*, which ended in their dispersion. The appellation *Porus*, which distinguished more than one of the kings of Northern India, during the Macedonian invasion, originated from the *Poori* of *Yadú* race.

† *Prága*, the modern Allahabad, at the confluence of the Jumna and Ganges, was established even before Hastinapoor, and is considered as the very cradle of the race of *Pooru*, whence its name *Porága*, abbreviated to *Prága*, the city of the *Prasi* of Megasthenes. The traditional couplets of the Rajpoot races, embodied in their old genealogical histories, are the most valuable relics of the past. One of these thus gives the foundation of the old *Yadu* colonies:—

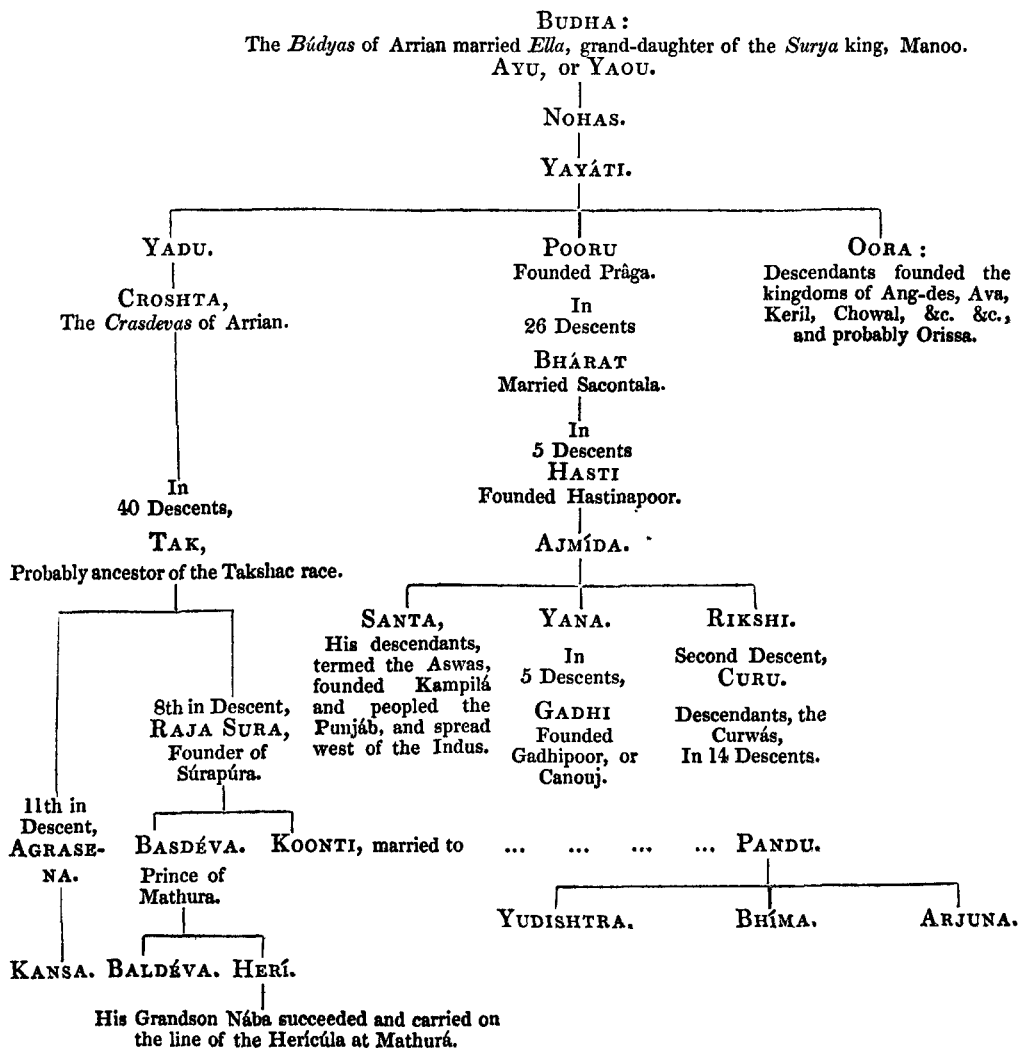
" Ad *Prága* o'thanna
Doótyá *Mathúrápoori*
Dwarica Raj-nát'h aya
Chaotur-túnha *Marúst'halí*."

I would suggest the probability, that the disputed *Palibothra* should be *Pooripútra*; *i. e.* the city inhabited by "The children (*pútrá*) of *Poorú*." It is not uncommon thus to name colonies, *ex. gr.* the little state of *Bhawulpore*, east of the confluent arms of the Indus, is called "*Daod-*

Arrian, chap. vii. Indian History:—" The whole country of India is divided into 122 nations, according to Megasthenes. Like the Scythians, the Indians were anciently a wandering race, tilled no lands, had neither towns, houses, or temples; clothed themselves in the skins of wild beasts, ate of the fruit of the TALA, a palm tree, and the beasts of chace, before

pootra," the race of Daôd (David) the founder. There is no other position than Prâga that answers to Palibothra, the capital of the *Prasii*, to whom Megasthenes was sent as ambassador from Seleucus.

INDU-VANSA, according to the Poorâns.



“ Bacchus or Triptolemus made a conquest of them ; who built them cities, gave them laws, taught them agriculture, the use of wine, as he had the Greeks, and to yoke their oxen to the plough. He also instructed them in military discipline, the worship of the gods to be performed with drums and cymbals, and introduced the satyric dance, and to suffer their hair to grow.”

The whole of this relation is in perfect accordance with the traditional cosmography of the Jains or Budhists of India. Their *Adnath*, or *Budha*, the patriarch of the Yadu race, is the counterpart of this Bacchus, or Triptolemus, whom they bring from central Asia, to espouse Ella, daughter of Súrya, and sister of *Manu*, or *Menes*, the first sovereign of India. Some of the laws of Triptolemus, the first lawgiver of Greece, have a remarkable affinity to those of the Jains, especially that first commandment common to both—“ Thou shalt kill no living-thing.” The Jains say this Adnath taught every art enumerated by Arrian, “ even to muzzling the ox, and treading out the corn ;” though the orgies of the agricultural divinity, Bacchus, the satyric dance with drum and cymbal, rather appertain to the *Ad-iswar* of the *Sivites*, whose rites are thus administered.*

Chap. viii.—“ When Bacchus was about to leave the country, he appointed Spartembas to govern, who dying was succeeded by BUDYAS (*Βυδύαν*) ; he by CRASDEVAS (*Κρασδευαν*) ; and so in succession, from father to son. The Hercules who penetrated so far, the Indians tell us, was a native of their country. He is particularly worshipped by the SURASÉNI, who have two great cities, METHORAS (*Μεθορα*), and CLEISOBORUS (*Κλεισοβορα*), and the navigable river JOBARES (*Ιωβαρης*), passes through their territories. This Hercules, as Megasthenes asserts, and the Indians themselves assure us, uses the same habit with the Theban Hercules.”

Here we have *Budha*, the progenitor of the whole *Indu* or *Yadu* race, and in *Crasdevas*, the *Croshta*, or *Croshtdeva*, the branch from which the *Hericulas* are descended. *Baldeva*, whose effigies are on the gem before us, is the Hindu Hercules ; his name signifying the god (*Déva*) of strength (*bala*). The city sacred to him, and called after him *Baldeva* (fam. *Buldeo*), is in the very heart of the *Súraséni*, and there he continues to receive worship, as in the days of Alexander, and ages anterior. This town is therefore the *Heraclea*, as he is the Hercules of the *Súraséni*.

* There is little doubt that these sects closely approximated at the most remote periods.

The two chief cities of the Súraséni, Methoras and Cleisoboras, are *Mathúra* and *Súrapoora*, and the river "Jobares passing through their territory," the Yamuna or Jumna.

The Súraséni derive their name from *Súraséna** (founder of *Súrapúra*), the common ancestor of Heri (chief of *Mathúra*) and Baldéva. A wreck of *Súrapúra* yet exists about fifty miles below Mathura, placed like it, on the Jumna, and must have been known to the Greeks, and probably claimed precedence of Methoras: Cleisoboras must, therefore, be an adulterated orthography. According to the traditional topography of the Hindus, the land of the *Súraséni*, or the pastoral region of *Vraja*, extended about one hundred miles around *Mathúra* as a centre, comprehending *Gwalior* and all *Yaduwati*† on the south, from the Chumbull to the Sinda.‡ This region was famed for

* There are two princes of this name in the Yadu genealogies: one, the grandfather; the other, nine generations anterior to Heri and Baladeva. We must remain in ignorance which of these founded *Súrapúra*. See genealogical table of these races, p. 32, vol. i., *Annals of Rajast'han*.

† This wild region continues to be held throughout the vicissitudes of ages, by chieftains of the Yadu race, of which the Rao's of Karowli and *Sri Mathúra* are the heads. With Rao Manohur Sing, of the latter place, I was on terms of real friendship, from my subaltern days to the period of quitting India. It was from him I had the first transcript of the genealogy of his ancestors, and the copy of the *Mahabharata* that I presented to the Society (which Professor Bopp of Berlin pronounced the best he had seen), was transcribed for me from an antique copy in the possession of this representative of the race whose history it develops.

In hunting with the Yadu Rao, who is one of the most courteous and well-bred men I ever knew, I was instructed in the mode of throwing a light javelin, or dart, at objects from the horse while at speed. This dart is about twice the size of a common arrow, and like it, feathered; and previous to launching it, it is twirled three or four times at arm's length, holding it by the feathered end, and is thrown with wonderful precision, not unfrequently hitting crows as they fly past. Although I never absolutely knocked one down, I have made them have recourse to all their cunning to avoid the dart. In no other part of India did I ever see this amusement, which is perhaps a wreck of their old Scythic manners.

This descendant of Hercules was wofully cast down, when, in the *arrondissement* of territory which followed the battles of Assye and Dehli, in 1803-4, he was placed under the Jaut, or Jit (ci-devant Prince of Gohud), as his *suzerain*,—a feeling, ignorant as we are of their past history and associations, which many cannot enter into. *Imagine a scion of the Plantagenets holding from a clod-pole?*

‡ *Sinde*. Besides the Sinda or Indus, we have two rivers with this appellation in Central India, one (that in question) rising at Latouti on the table-land near Seronge, and falling into the Chumbull at its junction with the Jumna, forms that sacred spot *Triveni*, where there is a shrine to *Siva*. The *Choota*, or Little Sinda, rises in the table-land forming the buttress of Malwa, skirting the Nerbudda, and joins the Par. Thus the Indo-Scythic or Tatar term *Sin* or

the purity of its dialect, and in arms, as well as in arts, even in the days of the legislator Menu, who enjoins that "the van in battle"* should be assigned to the soldiers of *Suraséni*. Baldeva has, therefore, a legitimate right to have his city amidst such a people. There he is still enshrined, and covered with his lion's hide and armed with his club, his fane attracts the martial pilgrim from all parts of India after a lapse of 3,000 years. Had Arrian left us his indigenous epithet, or that of his race (*Hericúla*), or of this his city amongst the *Suraséni*, we should have judged how far *nominal* resemblance had aided his (Arrian's) hypothesis regarding the analogy of the deified heroes of the Greeks and Yadus.

Arrian continues, chap. viii. "He, Hercules, had a daughter, when advanced in years, and being unable to find a husband worthy of her, he married her himself, that he might supply the throne of India with monarchs. Her name was *Pandea*, and he caused the whole province in which she was born to receive its name from her."

Diodorus repeats the legend with little variation, both taken from the journal of Megasthenes, now lost:—

"Hercules was born amongst the Indians, and like the Greeks, they furnish him with a club and lion's hide. In strength† he excelled all men, and cleared the sea and land of monsters and wild beasts. He had many sons, but only one daughter. He built Palibothra, and divided his kingdom amongst his sons. They never colonized, but in time most of the cities assumed a democratical form of government, though some were monarchical till Alexander's time."

On this curious fragment of the biography of the *Hericúlas*, Arrian, though generally blamed for not exercising a sound judgment, both indulges his humour and incredulity; yet, by the retention of an apparently idle anecdote, 800 years old in Alexander's time, we are enabled to trace an historical fact, however distorted, which has floated through twenty-one subsequent centuries with little variation, proving beyond a doubt, that the Macedonian *savans* had consulted the Hindu legendary histories in which it is thus related.

river, extends far east of the '*Abba-Sin*' (Father Stream) or Indus, which is only known by this name high up. Below Ootch, it is termed the '*Meeta Murán*,' or Sweet River; also an Indo-Sythic term.

* Menu "On the Military Class," chap. vii. p. 217: Haughton's Edition.

† "In strength" *bala*, whence his epithet *Baladeva* "God of Strength."

Vichitra, son and successor of *Santana*, sovereign of Hastinapoor, had no male issue. He had two legitimate and one illegitimate daughters. Of the first, one from her colour was named *Pandea*. *Vyasu*,* their *Gūrū*, or *spiritual father*, the sole male of the house of *Santana*, took this niece, his *spiritual daughter Pandea*, to wife. She bore him *Pandū*, who succeeded to the sovereignty of Northern India, and which from that time has been designated the *Panduan Raj*, or kingdom of the Pandus.

Thus the identity of *Arrian's* relation with existing tradition is maintained throughout, even to *Pandea*, daughter of the *Herícula* king, giving her name to "the province in which she was born."† By a slight sketch of the issue of *PANDEA*, we can fill up the picture of similitude drawn by *Diodorus* on the achievements of the *Hercules* of the *Yadus*, who, "in strength (*bala*) excelled all men, and cleared the sea and land of monsters and wild beasts."

Pandū, son of *Pandea*, married *Koontí*, sister of *Basdēva*, prince of *Mathurá*,‡ the father of *Heri* and *Baldeva*. But, "for the sins of their ancestors, sterility was the doom of the wife of *Pandu*, until, "by means of a charm," she enticed the celestials to her bed. By *Dhermaraj* (*Minos*) she had *Yudishtra*; by *Pavan* (*Eolus*) she had *Bhíma*; by *Indra* (*Jupiter Cælus*) she had *Arjuna*; and *Nycúla* and *Sydéva* owed their existence to *Aswiní-Komara*, the Hindu *Esculapius*.

These are the "Five Pandus" whose exploits fill the traditional history of India, and, though a mixture of truth and fiction, must not be rejected.

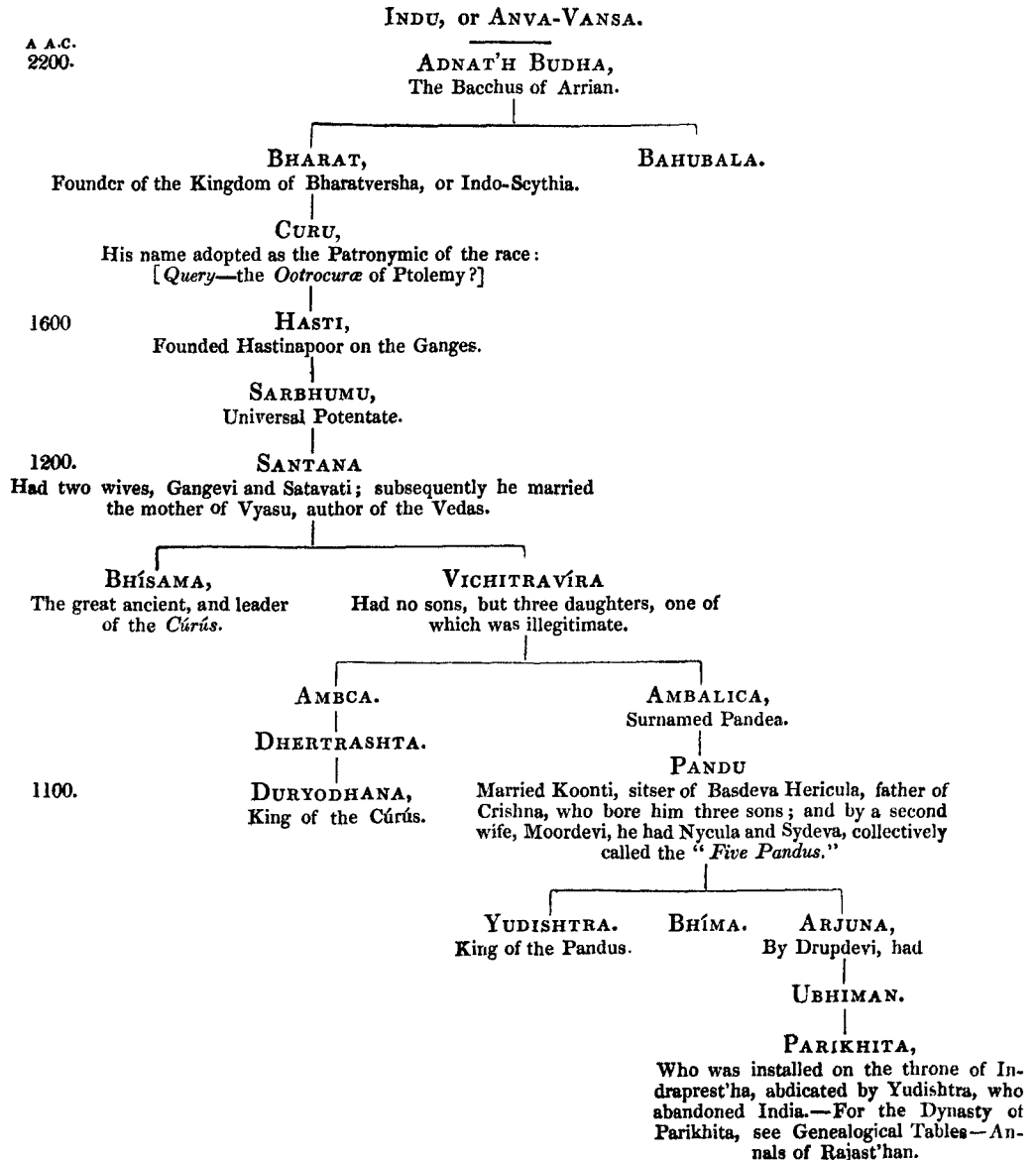
* *Vyasu*, author or compiler of the *Vedas*, was the son of King *Santana* by *Yojnaganda*, a fisherman's daughter. She was 'la belle Battelière' of the *Jumna*, and in ferrying over the *Herícula* king, proved he was no saint, though he begat one. It is doubtful whether this humble mother of the first name in Hindu literature, and parent to its proudest kings, did not become the legitimate wife of the king. Her epithet of *Yojna-ganda*, or the "Fragrant," imports one "the aroma of whose frame extends for a *yojna*," or four miles.

† A section of the *Māhābhārata* is devoted to an account of the *Herícula* or *Herivansa*, and from some extracts I had made, it is made to appear that this race came from Southern India, but these were too superficial to permit me to give any opinion on the subject. We can have little doubt that the *Pandumandalam* of the Carnatic, the *Regio Pandionis* of *Ptolemy*, with its capital *Madúra*, was colonized by the *Pandus* from *Mathura*. The pastoral region of *Heriáná*, between the *Jumna* and the *Sutlej*, was likewise named from a colony of the *Herícula*.

‡ They were of the same stock, and what we term first cousins: a degree of propinquity termed incestuous by the Hindus. And another among the many proofs that this race was foreign, or Scythic, is, that the canons regulating the degrees of matrimonial affinities had not then been promulgated.

The fictitious portion of it was evidently invented to cover some paramount disgrace in the Yadu family, in the debasement of this branch thereof.*

* The Jains or Budhists reject the fabulous portion of this genealogy, and assert that Pandú had two wives : by *Koonti* of the *Heracula* race he had three sons ; and by *Moordévi* two, making the " Five Pandus :"—



Note.—These are only the conspicuous princes of a long line.

Ambca, the elder sister of *Pandea*, bore (also by *Vyasu*) *Dhertrashtra*, who had a son, *Duryodhana*. This branch of the *Yadus* assumed the surname of *Cúrú*, from a celebrated ancestor. On *Pandu's* death, *Duryodhana*, (in consequence of his father's incapacity from blindness) assumed the rod (*charri**) of empire, proclaiming the illegitimacy of the "Five *Pandus*." Intestine broils followed, and the brothers were proscribed during the term of twelve years. Accompanied by their *Heracula* brethren, *Heri* and *Baldéva*, they perambulated every part of India, leaving these monuments still ascribed to them. The deeds of valour performed in these wanderings are still the theme of local tradition, and would afford no mean parallel to the exploits of the *Hercules* of the west, though it would be difficult to separate the actions of the *Pandus* of *Hastinapoor*, or their *Súrasénic* relations, *Baldéva* and *Heri*.

Expelled from *Hastinapoor* they retired to the north, and on their arrival at *Kampila*, the capital of *Drúpdeva*, king of *Panchalica*, found assembled the chivalry of India, suitors for the hand of his daughter *Drúpdevi*. In those primitive days beauty became the prize of valour, and *Arjuna's* skill in the bow obtained the meed; but as she sealed her choice by throwing round his neck the *burmala*, or marriage-garland, she drew upon the exile the undissembled wrath of the disappointed lovers. *Arjuna's* bow, however, again proved victorious, and they expiated their rancour with their blood. "The princess of *Panchalica* became the wife in common of the five brothers."

The king of *Kampila* † was of the same original *Yadu* stock; his race

* The Imperial Rod or "*Charri*" is a long staff or javelin, and is often placed on the *royal cushion* or throne. The allusion to it in colloquial discourse is common. *Charri myn zoor hyn*, "His rod is strong."

† It is important to remark, that *Ambassadors* from the King of *Kampila* were sent to the Emperor *CHAO* in A.D. 408. The Chinese historians call it *Kia-pi-li*, and say that his name was *YUE-GNAI*, who was of the religion of *Fo!!!* Either his name is intended as *Agni-pala*, or that of his race, *Agni-cúla* which was essentially *Budhist*.

The communication from all parts of India, at this period, with all the princes of the dynasty of *Sum*, proves it to have been founded on a community of religious sentiment. The kingdom of *Po-li*, which sent ambassadors to *Fi-HOAM-ti* about fifty years after the first, was in all probability one of the *Páli* kings of Central-India, about the *Betwá* River. *Kiu-to* (*Cheetore?*) represented in the very heart of India, sent ambassadors in 516, when *Cosmos* was in India. But the most tangible of all is the embassy sent in A.D. 641 to Emperor *Tai-tçong*, from a king named *Hou-lo-mien*, his country *Makito* or *Mokiato*, in the heart of India, whose capital was *Cha-po-ho-*

was *Aswa*, probably the *Asi*, one of the four Scythic tribes inhabiting Central-Asia, mentioned by Strabo as having, in conjunction with the Tochari, &c. (*Turshka*), overturned the Bactrian empire.* That he was Indo-Scythic, this instance of admitted polyandrisms would alone go far to prove. Nor is it improbable that the Pandus were the offspring of a Scythic prince of this region to which they migrated, who obtained the favours of *Pandea*, and that the story of their birth was fabricated to hide the disgrace.

They returned with their bride to Hastinapoor, and with the aid of the priesthood and concurrence of the blind king Dhertrashtra, a partition of dominion took place, when Yudishtra, the elder Pandu, was enthroned in Indraput,† which henceforth eclipsed the more ancient capital Hastinapoor. But the contests for supremacy were soon renewed, and the brothers again declared outlaws by their uncompromising and vindictive relation. They soon travelled to the south, and were long indebted to the deep forests of *Virát* and *Herimbá*, for security, suffering every privation and encountering manifold dangers from the savage beasts and no less savage men who peopled these wilds. The remembrance of these varied adventures is yet cherished in these intricate and interesting regions, through which I have traced their wanderings, and listened with delight to the recital of their adventures; to that of *Bhíma* with the giant daughter of *Herimba*, or the exploit of *Heri* with the demon of *Toolisham*.‡ I have

lo-tching, doubtless Pooliman, king of *Magadha*, or Behar, his capital, *Champapoori*. He also the same year received ambassadors from the king of *Outcha*. This is *Ootch* at the *furca* of the *Punjad*, or confluent five rivers forming the Indus. From *Cosmos* we learn that an Indo-Scythic king of Hun race then ruled on the Indus. I have often intended to analyse those chapters of *De Guignes*, containing the account of the missions from India to China at this remote period, having perhaps had better opportunities of studying the Geography of northern India than many others, but I have so much varied material that I must be satisfied to throw out these hints for others to pursue; satisfied it is worth the labour, as an aid to Hindu chronology. "On the Dynasties of *Sum*, *Leam*, and *Tam*."—*Hist. Gen. des Huns*, tom. i.

* A colony of this *Asi*, I have surmised in a preceding paper, may have colonized Scandinavia and founded *Asgard*: the region (*gar*) of the *Asi*. Thither the *Gete* had preceded; hence the mythological similitude exhibited in the martial poetry of the Rajpoot bards, and the Scalds of the North; besides the resemblance of the *Runes* and old Pali of these *Pastoral* tribes.

† Its name of *Dehli* is modern, having been given in the eighth century, by the *Tuars*, descended from the Pandus, who refounded it.

‡ *Heri's* slaughter of the *Hydra* of *Yatnuna* and rescuing the *Vedas*, or *Science*, from the same foe in the Gulph of *Cutch*, form a parallel to, and might be the original of *Hercules* strangling the serpent, and the adventure of the *Pythian Apollo*,

gazed with interest on the refreshing cascade issuing from a fissure of the bleak rock rent by the club of Baldeva to assuage the thirst of the mother of the Pandus ; and partaken of the sorrow of the narrator as, seated on the margin of the lotos fountain,* he related, on the spot where it happened, the martyrdom of Heri by the forester Bhíl. With this guide and votary of the deity of the Yamuna I have made pilgrimage to the *tumulus* where his ashes were deposited, and mingled my resentment with his as he marked the shrine of an Islamite saint in contaminating contiguity with that of the lover of Radha. With him I have allowed my imagination to carry me back three thousand years, and as he pointed out the mountain at whose base the mild yet manly Arjúna, conqueror of the suitors of *Panchalica*, was despoiled of his victorious bow by the Bhíl, have pondered with a lively interest on the vicissitudes of their fortunes. These are the scenes which excite the Hindu, whether the proud Rajpoot, the humble peasant, or man of wealth ; and you must see them and converse with them under the influence of such impressions, to understand the moral effect upon their lives and character.

It would be out of place to detail the lengthened adventures of the Hericulas of the Rajpoots, but there is one incident so characteristic, and out of which has sprung one of the most distinguished architectural decorations, that its insertion here may be deemed not inadmissible. If Vitruvius attributes those graceful supporters of entablatures to the damsels of Caria, we may ascribe their counterpart to the Pandus at a period still more remote ; though the HINDU *Gutachuc* possesses neither the euphony or grace of the Grecian *Caryatidæ*.

Gutachuc was the son of the forest king of Herimba, and as his sister became enamoured of the valiant Bhíma, so he transferred his affections to the beauteous Drúpdevi, the common spouse of the exiled brothers. Although necessity had compelled Bhíma not to repudiate the advances of the gigantic daughter of Herimba, he was determined even to risk the forfeiture of the sanctuary they enjoyed, to punish this revolting proposal. Drúpdevi was instructed to consent and to name the temple as the place of assignation. Overjoyed at his success he failed not in punctuality, but as his audacious hand was raised to remove the veil from her face, the nervous arm of Bhíma rent the supporting column of the temple. To save himself

* *Comala-coonda.*

and the fair object of his passion from being crushed under the impending ruin, he strained his gigantic force, and supported the fabric on his shoulders, till he was released by the attendant protectors of the fair. To commemorate the infamy of the forester, who thus violated the laws of sanctuary (*sirna*) and hospitality, the *Silpis* or architects have “*par ordonnance*” adopted this relation in all sacred edifices, where a diminutive and grotesque figure of *Gutachuc*, with arms and legs extended under him, the head stooping and face distorted, as from a sense of oppression, ornaments the capitals of columns which support entablatures.*

The meritorious conduct of the valorous band, the services they performed in return for the protection afforded them in the various countries they perambulated, obtained them abundant auxiliaries; and having completed the term of their banishment, they emerged from their retreats, and returning to the “*Sable Yamuna*,” † demanded to participate in their

* Those who wish to see a representation of *Gutachuc* may be gratified, in examining that fine composition in the last number of Captain Grindlay's “*Scenery, &c. of Western India* ;” a work which evinces his love for the arts, in preserving from the universal destroyer some of the finest specimens of Hindu and Mahomedan art yet existing. The site of the edifice whence these columns were delineated is in the very heart of the scenes we describe. To judge of the uniformity of this emblematic *Gutachuc*, I may draw the reader's attention to similar columns of great antiquity in the ruins of Chandravati. (See *Annals of Rajast'han*, vol. i. p. 574.)

The curious in old Saxon or Gothic architecture have only to look at those grotesque embellishments of columns for the representations of *Gutachuc*, not the only ornament common to the old temples of the Getic races of Europe, and the Indo-Scythic races of the East. Those specimens of tortuous imagination which decorate the oldest European churches, as Falaise in Normandy, Moissac in Languedoc, Poitiers, and many others in France; of Monza and Padua in Italy; of the German churches, where what is called the “*style Byzantin*” prevails; and our own Saxon monuments of England, might be transferred to some of the ancient Hindu temples without violation of uniformity.

The term *Gothic* is by no means misapplied, confined to the *decorations* of this style of architecture, and obtaining in all these edifices at the period the Gothic races simultaneously overran Europe, indicates some original source (*ex. gr.* Pali temple of Ajmere, *Annals of Rajast'han*). To the kingdom of Vizigoths, or Eastern Getes, from the Ebro to the Loire, of which Toulouse was the capital, may be ascribed the Asiatic character of the sculptures observed in some of these temples; while to the same Getic race, whether Kimbri, Longobardi or Saxon, may be assigned those of Normandy, Northern Italy, and England. Hence the term Gothic means the corruption of the purer Roman style, by the incorporation not so much of the principles of Getic architectural art, as the super addition of their barbarous mythological decorations.

† The Yamuna is named after the sister of the Hindu Pluto, *Yama*. Hence its funereal qualities. It is also called Kali-nadi, the “*black river*,” the Kalindi of the Greeks, and contracted to “*Kali-de*”

“*Bápótá*,”* or birth-right. But Duryodhana received them with scorn, though they limited their demands to the “*panch-Patī's*,” or five townships of Indraput, Paniput, Soniput, &c.† In the full pride of possession, their relative, spurning all compromise, contemptuously replied, “they should not have so much of the soil, his sovereignty, as would cover the point of a needle.” Left without alternative, they determined to conquer what injustice denied them.

The extensive plains of the Caggar, or Sarasvati, were fixed upon to decide the claims to supremacy of the rival clans, the *Cúrús* and *Pandús*, and there the auxiliary bands of the “fifty-six Yadú tribes,”‡ (“*chapun cūla Yádú*,”) gathered from the most remote regions to espouse either cause in this great conflict. The theme has alike secured immortality to the bard and to the actors in that exterminating day, and the martial Rajput, who yet continues his pilgrimage to *Cúrú-khéta*, feels sanctified in only beholding this the Troad of India, on which Fame has erected her temple. Hither her votaries have crowded for ages,§ ready, like the Yadu warrior,

“ To sail in tempests down the stream of life,”

in order to have their names recorded on the pedestal of the “Great idol of mankind:” around whose statue their mental vision pours in all the honours of apotheosis, the just YUDISHTRA, the warlike BHÍMA, and, resting on his club the mighty BALDEVA; while seated in their war chariot, between the rival hosts, HERI and ARJUNA discourse on the horrors of civil dissension.||

the *black pool*, in which the infant Heri slew his hydra foe; the Python of the Greeks and Typhon of the Egyptians.

* *Bápótá*, “patrimony,” from *Báp*, “father.”

† This tradition establishes the antiquity of those towns yet existing. Were people to be stationed there during the rainy season, I have no doubt coins and other memoria of the *Panduas* would be abundantly discovered. It was thus I obtained hundreds, nay, thousands of coins and medals from the ancient cities of Mathura, Surapura, Ojein, &c. &c.

‡ The “gathering” of the *Cúrús* and *Pandus*, however exaggerated by the Bards, must have been a very stirring scene. It is detailed at length, the clans, the leaders, and their actions, in the great work. The pick-axe, applied to the *Cúrú-khéta*, might yet yield something for the antiquarian.

§ Here MAHMOUD of Ghizni and SHAHBUDIN were defeated; and here the last struggle for Hindu independence was maintained to the death by the Chohan Emperor PIRT'HIRAJ, SAMARSI of Cheetore, and many a noble Rajpút.

|| Thanks to the venerable translator yet amongst us, we are enabled to appreciate this episode

Though ages of oppression have shaded the virtues of the Rajpút, and dimmed his moral perceptions, he has lost none of his veneration for these stirring scenes, or the recital of the doctrines which form his rules of conduct, and whose application in the ordinary intercourse of life renders his discourse more emphatic.

But to return to the immediate object of research—our Hindu Hercules: Arrian says, that one of the tribes of the Punjáb was “called *Sobii*, that they wore the skins of wild beasts, were armed with clubs, and marked their oxen with its impress, for the reason that they were a colony left there by Hercules, and in commemoration of him:” on this and other information furnished to him by Megasthenes, he remarks:—

“This was not the Theban, nor the Tyrian, nor the Egyptian Hercules, but some great king whose dominions lay not far distant from India.” May we not conjecture the Hericúla descendant of BALDEVA? Arrian adds, that this tribe, the *Sobii*, carried the effigies of Hercules (BALDEVA) on their banners; that is, the identical figure which has prompted this disquisition. Moreover, I think this club-bearing nation† is not yet extinct, and that the *Chobi* votaries who yet fill the temples of HERI and BALDEVA in Súrasená are the very people.‡

Whoever has witnessed the annual commemoration of HERI's recovery of his birthright, would have little doubt that the *Chobis* of Mathurá were the *Sobii* of Arrian. The festival concludes with the storming of the castle of Kansa, in which these sturdy, well-fed, church-militant *Chobis* mount the breach, each armed with a long club, tipped with iron rings, with which

of the Iliad of the Hindus, which the celebrated Hastings pronounces to possess “a sublimity of conception and diction almost unequalled;” and the version of Dr. Wilkins he “fears not to compare with the best prose versions of the Iliad or Odyssey.”

Take for instance CRISHNA's description of the immortality of the soul, in the dialogue with ARJUNA, when he incites his courage “to throw off the old garment” in that day's battle:—“The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; for it is indivisible, inconsumable, incorruptible, and is not to be dried away; it is eternal, universal, permanent, immovable; it is invisible, inconceivable, and unalterable.”—*Bhagvat Gíta.*

† According to the various classical authorities, borrowing from Megasthenes, every tribe is made a nation, and every town (*poora*) a city (*polis*).

‡ The permutation of *ch* for *s* is common. The people of the South always pronounce *ch* as *s*; *ex. gr.* in no meaner name than the notorious Pindarri leader CHEETOO, the SEETOO of the *Southron*.

they forthwith demolish, amidst tumultuous yells of applause from a multitude of spectators, the mimic fortress of the usurper.

After the grand war, on which the Yadu federation was broken up, the PANDÚS, with HERI and BALDEVA, abandoned their dominions on the Yamuna for Saurashtra. Here, in their ancient haunts, they remained some time; but if we judge from the traditional accounts of HERI's assassination, and ARJUNA's being despoiled even of his bow, by the aboriginal races, they must have lost all their power. It is affirmed that such was the fraternal affection of BALDEVA for HERI, that he would not part with the body; but carried it about with him until decomposition took place, when he allowed it to be interred. YUDISHTRA, sick of dominion, together with BALDEVA and a band of the Pandús and Hericúlas, abandoned the peninsula of the *Sauras*, and crossing the Indus, retired to the north, and were supposed to have perished in the snowy mountains of Himachel. During this retreat a portion of them may have lingered in a nook of the Punjáb, and formed the nucleus of the *Sobii** adorers of Hercules, found by Alexander 350 years before Christ.

On this termination of the fortunes of the Yadús, ABHIMUN, son of ARJUNA, succeeded to the throne of Indraprestha, or Dehli, abandoned by YUDISHTRA, who left therewith his era; while HERI and BALDEVA had the honours of deification, the former in Mat'húra, the latter in that called after him BALDÉVA, *vulg.* BULDEO, the Heraclea of India.

Regarding BHÍMA tradition is silent; but those multitudinous uninscribed columns scattered every where over India bear his name, being termed *Bhím-ca-súla*, *Bhím-ca-tír*, the pillars of BHÍM; the arrows of BHÍM; also *Taili-ca-lat'h*, or the "oilman's staff," from the custom of pouring oil and marking them with a cross of vermilion. As BHÍMA was a Hericúla, these are the *Pillars of Hercules*. Mythological history records no less than forty-three deified heroes bearing this name.†

* According to the *Raj Tarangini* of the celebrated Vidyddhar, minister of Soway Jey Sing, their retreat was "by Tatha Mooltan to Badrinath." They could move in no direction without finding people of their own race, more especially in the Caucasian (*Khó-khása*) range, whence they originally came. The GHICKERS, JOUDIS, JOHYAS, and other tribes bordering these alpine barriers, maintained the habits of the Pandus to a very late period; and Polyandrisms still prevails there as amongst their colonies in Malabar.

† It might be deemed idle to contrast the Exodus of the Hericúla from India with the return of the Heraclidæ into the Grecian Peloponnesus: the periods agree; for this event was

The annals of the Yadu-Bhattis of Jesselmér who are descended from HERI, take up the history of his sons immediately following his death. NABA, his grandson, who returned to Mathura on that event, carrying with him all the insignia of rule, did not remain there, but followed his relative out of India proper; they say that his descendants ruled in Zabulisthan,* established Gujni, and were the progenitors of the Chagitais, and that their

A. A. C. 1078, according to the best chronologists, and the *Great War* about 1100. There are besides other curious affinities:—

The Grecian Heraclidæ claim Atreus as progenitor.

Euristhenes was the first king of the Heraclidæ.

The Ionians or Greeks have their name from Javan, the seventh from Japhet, son of Noah.

The Indo-Scythic Hericúla claim from Atri, father of Soma or Indu.

Yudishtra, king of the Hericúla, led the colony out of India. Etymologists would find sufficient similitude in the names of the leaders; the initial syllable is the same in both; *r* and *d* are permutable letters, and the euphonous Greek termination for the harsher Indian is common.

The Hericúlas and Pandus have also an ancestor in Javan, or Yavan, the 13th from *Yáyái*, the third son of their primeval patriarch, *Nahus*. This Yavan is the progenitor of the Indo-Scythic *Yavanas*, constantly alluded to in Menu and the Poorans.

Eight hundred years after this memorable event, Alexander, of Yavan descent, invaded the haunts of the Hericúla, and found abundant sources of analogy in the theogonies of India and his own country to amuse his veterans. If he built a fleet in the Punjab, navigated the Indus, and coasted to Babylon, what physical impossibility existed to the Indo-Scythic Hericulas wandering westward to Thrace and Ionia—a line of route abundantly tracked in subsequent ages, by Huns, Getes, and Tatars, all from the same haunts of Central Asia?

That sublime, though apocryphal epic, the *Iliad*, is asserted to have been written by Lycurgus, during his residence amongst the Indo-Getic races of *Parva-Scythia*, whence Greece and Italy were colonized and civilized. This region, Thrace, was the very cradle of divine poesy, and from it they bring Orpheus, who is vested with all the attributes and qualifications of the *Naréda* of the Hindus. If Yudishtra, Baldeva, and the Hericulas, journied thus far, carrying their letters and their bards in their train, then, indeed, the events of the *Máhábhārata*, the divine strains of Vyasa and Sookdéva, might have afforded abundant hints to Lycurgus for the composition of the *Iliad*; and hence the similarity of the characters ascribed to the Pandus, with those of the Celto-Etruscan, would at once be accounted for.

* This is the original country of RUSTAM, the Persian Hercules, who is supposed by Sir W. Jones to have been a cotemporary of Cyrus the Great. Sir W. Ouseley has given us a very interesting sketch of the Persian Hero in the 2d vol. of his *Travels in Persia*.

sway actually extended to Samarkhand. While this branch of the Hericúla under NABA thus ruled in central Asia, the sons of his brother KHÍRA fixed themselves, the first, JHAREJA, in Saurashtra; the other, Judbhán, at BEHERA and *Juddoo-ca-dang*.—Saurashtra, the *Syastrene* of the Greeks, the kingdom of TESARIOUSTUS, conquered by MENANDER, embraced from the Indus to the gulph of Cambay; while the *Joudis*, or mountaineers of Joude, a small cluster of hills in the Punjáb, remained a distinct race even to Baber's days. But it would be impossible here to give even an indistinct outline of those important branches of the Hericúla races, who with their CÚRÚ or Caurva brethren, have left indelible traces from the "Cliffs of Caucasus" to utmost isle Taprobane."—The "*Caroora regia Cerobothri*," adjoining the "*Modura regia Pandionis*," on the Coromandel Coast, was in all probability named from a colony of the children (*putra*) of the CURUS; and Coromandel itself may be *Cúrú-mandala*, the region of the CÚRÚS.

Colonel Wilks, in his valuable History, while describing Madura as the capital of the Panduan race, says, "This invader, from his wonderful success, is said to have been attended by an army of demons (*Bootum*), and thence called *Booté Pandé Raj*." But this presents an additional proof of these colonists prefixing the name of their great patriarch BÚDHA to their own. The characters discovered in the Carnatic are the same as those in the columns and rocks at Dehli, Saurashtra, and Medhya-désa.

Wilson,* in his erudite "Remarks on the History and Chronology of Cashmere," proves that a long line of the CÚRÚ, or Caurvas, and Pandús, ruled in Cashmere; and points out from classical authority a Pandu colony even in Sogdiana. Now this would perfectly assimilate with what is said of their establishments from Zabulisthan, and the *Marúst'hali*, mentioned in the old couplet (page 142), may be the desert of Sogdiana. But it appears to me, that CÚRÚ, the progenitor of this extensive race, was king of all those regions, west as well as east of the Indus, and that he professed the religion of BÚDHA, the patriarch of his race, who, being from Sacadwípa, was styled *Sácyámooní*, teacher of the Sacæ, in his twofold capacity of priest and king, and that all these characters found on rocks and

* I had written the notes for my Dissertation on Mr. Perry's ring long before I saw Mr. Wilson's History of Cashmere, indeed, I might say, before it appeared in England; the coincidence of our opinions is, therefore, the more extraordinary. I feel gratified at having such support to my hypothesis.

columns scattered throughout India belong to this race, distinctively called Anva,* Indu, Chandrá, Soma, in opposition to the more ancient Suryas, the earlier sovereigns of India.

It only remains to mention the *monogram*, compounded of two letters, which may be found both in the Samaritan and Celto-Etruscan alphabets. It will be recollected that on the first discovery of the ancient inscription at Dehli, the idea floated that it was Greek, and the Pandu pillar was converted into a trophy of Alexander. It is to be wished that some clue to these inscriptions could be found, or that they might be traced in *Panchalicá*, Cashmere, and tracts west of the Indus, as well as the *Pandúan Raj* (Dehli and its dependencies), *Medhya-désa* (Central India), *Saurashtra*, and the *Carnatic*. One of the compartments of the Girnar-rock inscription in the peninsula of the Sauras (the *Συρον* of the Periplus, where terminated the conquests of the Greco-Bactrian kings, MENANDER and APOLLODOTUS) concludes, with the identical letters on the *intaglio*, placed disjointed and detached from the inscription, thus as it were showing their importance. I subjoin them, and likewise a few of those characters having that resemblance to the ancient Greek or Etruscan, which led to the error described. We know what these are *not*, that they have no affinity to the *Dévánágari*. The first line contains characters of the oldest Greek or Etruscan; No. 1 is the ancient *kappa*, supposed by Payne Knight (p. 9) to be anterior to the Trojan war; 2, is the Celto-Etruscan *zeta*; 3, the *lambda*; 4, is the old *sigma*, and occurs as often as 5, the modern *sigma*; 6, the Greek *delta*, is the Celto-Etruscan *beta* or *v*, and answers to the Samaritan *ain*; 7, 8, 9, the *omicron*, *theta*, *phi*, require no remark; 10, is the Celto-Etruscan *ro*; and 11 and 12 are also Etruscan.

The second line contains ten letters, which are Samaritan, an *aleph*, *be*, *pe*, *he*, *ain*, *nun*, *tau*, *tau*, while the various other letters on this rock appear compounds from these. But this proves nothing but a superficial similitude. I hold all these inscriptions at the disposition of the Society; by the publication of the fac-similes, the learned of Europe may be enabled to form their own conclusions, whether they possess more than external resemblance

* Anacoonda or Anagoondé, a suburb of Vijyanuggur, is, in all probability, derived from Anva. Colonel Wilks says from the Mackenzie Papers, the Yadava or Yadu race founded this ancient abode. He adds, "innumerable traces exist of vast and successive emigrations of this race of herdsmen (*palis*) and warriors, who carried devastation amongst the agricultural tribes of the South, and in process of time became incorporated with their opponents."

to the ancient characters of other nations. Although I have elsewhere mentioned the circumstance, I may here repeat it, that I discovered this singular rock in the year 1823, in a journey through Saurashtra and Cutch, *en route* to the Indus. The rock is a small insulated mass of compact slate, without a single fissure or rent, forming a hemisphere of about thirty feet diameter, and is nearly covered with inscription. It is not far from the gorge of the mountains by which egress is obtained to the hill of *Gírnár*, one of the five sacred mounts of the Budhists or Jains, and the cradle of that faith in India. To them these characters appertain, and will be found in all their early haunts. The Pandu caves are near this rock, and contain a few of the characters.

Characters of the Gírnar Rock-Inscription :

