

Da tsargand bashee parhez da par- hez ga	} Here the abstinence of abstainers will be discovered
Kakádar shee pa spahade pa shráb	
Za Rahman lareeyá zohda pana ghwadam	} When they be surrounded by love and wine.
Dareeyá zohad ázáb de hamitab	
	} May God defend Rahman from hypocrisy ;
	Hypocrisy is trouble and reproach.

(True Copy)

H. TORRENS,

(Signed) R. LEACH.

Depy. Secy. to the Govt. of India.

With the Govr. Genl.

ART. II.—SISUPA'LA BAD'HA, or death of SISUPA'LA by MA'GHA.
Translated, with Annotations, by J. C. C. SUTHERLAND, ESQ.

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Book I.—The conference between KRISHNA and NA'RADA.

Salutation to the fortunate GANESA !

श्रियःपतिःश्रीमतिशसितुंजगजगन्निवासोवसुदेवसद्गनि ।

वसन्दर्शावतरन्तमम्बराद्विरण्यगर्भाङ्गभुवंमुनिंहरिः ॥१॥

1. HARI, husband of SRI, dwelling in the fortunate abode of VASUDEVA, to reform the world, though himself the abode of worlds, saw descending from the sky, the sage, who sprang from a portion of the being, that was conceived in the golden mundane egg.

द्विधाकृतात्माकिमयंदिवाकरोविधूमरोचिःकिमयंकृताशनः ।

गतन्तिरश्चीनमनूरुसारथेःप्रसिद्धमूर्ध्वज्ज्वलनंहविर्भुजः ।

पतत्यधोधामविसारिसर्व्वतःकिमेतदित्याकलमीक्षितंजनैः ॥२॥

2. Is this the Sun itself parted into two orbs? Is it fire shining with light divested of smoke? The motion of the luminary whose charioteer has no legs is curvilinear. The ascent of flame is a well known property of fire. What is this, which descends diffusing light around? Thus was the sage contemplated by wonder by the people.

चयस्त्विषामित्यवधारितंपुराततःशरीरीतिविभाविताकृतिं ।

विभुर्विभक्तावयवंपुमानितिक्रमादमुंनारदइत्यवोधिसः ॥३॥

3. The sagacious hero gradually recognized him. First, he remarked a mass of light; then, perceived an organic shape; next, discerned the human form; and, lastly, knew him to be NA'RADA.

नवानधोऽधोवृहतःपयोधरान्समूढकर्पूरपरागपाण्डुरं ।

क्षणंक्षणोत्क्षिप्तगजेन्द्रकृत्तिनास्फुटौपमंभूतिसितेनशम्भुना ॥४॥

4. Who, gray like a heap of levigated camphor, clearly resembled for a moment (whilst close under vast fresh clouds,) SAMBHU whitened with ashes, and clad in the skin of a mighty elephant thrown over [his shoulder].

दधानमम्भोरुहकेशरद्युतीर्ज्जटाःशरच्चन्द्रमरीचिरोचिषः ।

विपाकपिङ्गास्तुहिनस्थलीरुहोधराधरेन्द्रं व्रततीततीरिव ॥५॥

5. Who, shining like the Moon in the sultry season, and wearing braided locks, yellow as cream, and splendid like the filaments of the lotus, resembled the king of mountains covered with multitudes of twining plants that thrive in the region of snow.

पिशङ्गमौञ्जीयुजमज्जुनच्छविंशानमेणाजिनमञ्जनद्युतिं ।

सुवर्णसूत्राकलिताधराम्बरांविडम्बयन्तंसितिवाससस्तनुं ॥६॥

6. Who, brilliantly white, girt with a yellow cord made of hyacinthoid alectris, and clad in the skin of a black antelope, shining like antimony, mocked the person of the hero, conspicuous by his black apparel, fastened to a golden cord.

विहङ्गराजाङ्गरुहैरिवायतैर्हिरण्मयोवीरुहवल्लितन्तुभिः ।

कृतोपवीतंहिमशुभ्रमुच्चकैर्धनंवनान्तेतडितांगुणैरिव ॥७॥

7. Who, white as snow, and wearing for a scarf a string made of the fibres of climbing plants, gathered from the golden soil, and long like the down on the body of the king of birds, resembled a cloud streaked with flashes of lightning, in the season in which clouds become unfrequent.

निसर्गचित्रोज्ज्वलसूक्ष्मपद्ममणालसद्विसच्छेदसिताङ्गसङ्गिना ।
चकासतंचारुचमूरुचर्मणाकुथेननागेन्द्रसिवेन्द्रवाहनं ॥८॥

8. Who, seemed the king of elephants that bears INDRA, ornamented with trappings made of the beautiful skin of a spotted deer, covered with hair, delicate, glossy, and naturally variegated, decorating a body white like the slips of the stalk of a lotus.

अजस्रमास्फालितवल्लकीगुणक्षतोज्ज्वलाम्बुष्ठनखांशुभिन्नया ।
पुरःप्रवालैरिवपूरितार्द्धयाविभान्तमच्छस्फटिकाक्षमालया ॥९॥

9. Who held a rosary of clear crystal beads, but seemingly half filled with coral beads, in front being divided by the rays, emitted from the nail of his thumb, reddened by the strings of his lute continually struck by him.

रणङ्गिराघट्टनयानभस्वतःपृथग्विभिन्नश्रुतिमण्डलैःस्वरैः ।
स्फुटीभवद्गामविशेषमूर्च्छनामवेक्षमाणमहतांमुज्जुर्मुज्जुः ॥१०॥

10. Who looked again and again at his lute surnamed "the large," wherein the rising and descending melodies of various octaves became distinct, by musical notes, which consist of different sets of measured sonorous lengths, and which were separately sounded by the impulse of the breeze.

निवर्त्यसोऽनुब्रजतःकृतानतीनतीन्द्रियज्ञाननिधिर्नभस्वतः ।
समासदत्सादितदैत्यसंपदःपदमहेन्द्रालयचारुचक्रिणः ॥११॥

11. That Treasure of Knowledge, which is possessed by such as have subdued their passions, dismissing the inhabitants of the sky, who followed him with humble salutations, alighted at the house of him who is armed with a discus, and has stript demons of their conquests, an abode elegant like the palace of INDRA.

पतत्पतङ्गप्रतिमस्तपोनिधिःपुरोऽस्ययावन्नभुविष्यलीयत ।
गिरेस्तडित्वानिवतावदुच्चकैर्जवेनपीठादुदतिष्ठदच्युतः ॥१२॥

12. The devout saint, an image of the descending Sun, was not yet standing before the immortal hero, when he hastily rose from his lofty throne, like a thunder-cloud from a mountain.

अथप्रयत्नोन्नमितानमत्फलैर्धृतैकथश्चित्फणिनांगणैरधः ।

न्यधायिषातामभिदेवकीसुतंसुतेनधातुश्चरणोभुवस्तले ॥१३॥

13. The son of DHATRI alighted before the son of DEVAKI, and as the feet of the saint touched the surface of the earth, it was hardly upheld by multitudes of serpents underneath, who bowed, in despite of their exertions to raise their dilated necks.

तमर्च्यमर्घादिकयादिपूरुषःसपथ्ययासाधुसपथ्यपूजत् ।

गृहानुपेतुंप्रणयादभीप्सवोभवन्तिनापुण्यवतामनीषिणः ॥१४॥

14. The primeval being shewed due honour to that venerable person with an *arghya* and other ceremonies ; for wise persons enter not, with complacency, the houses of them who do not perform the sacred rites of civility.

नयावदेतावुदपश्यदुत्थितौजनस्तुषाराञ्जनपर्वताविव ।

स्वहस्तदत्तेमुनिमासनेमुनिश्चिरन्तनस्तावदभिन्यवीविशत् ॥१५॥

15. Ere the people observed them, as they stood rivalling mountains of snow and of antimony, the primeval sage had made the saint sit down in front of him on a seat presented with his own hands.

महान्महानीलशिलारुचःपूरोनिषे दिवान्कंसकृषःसविष्टरे ।

श्रितोदयाद्रेरभिसायमुच्चकैरचूचुरच्चन्द्रमसोऽभिरामतां ॥१६॥

16. Sitting on a lofty throne before the foe of KANSA (who shone like a vast sapphire) the sage exhibited the beauties of the Moon resting on the orient mountain opposite to the dusk at eve.

विधायतस्यापचितिंप्रसेदुषःप्रकाममप्रीयतयज्जनांग्रियः ।

ग्रहीतुमार्यान्परिचर्ययामुज्जर्महानुभावाहिनितान्तमर्थिनः ॥१७॥

17. The being who is dear to pious votaries, pleased the saint by special honour shewn to him as he sat down ; for the wise delight in repeatedly conciliating venerable guests by respectful treatment.

अशेषतीर्थोपहृताःकमुल्लोनिधायपाणावृषिणाभ्युदीरिताः ।

अघौघविध्वंसविधौपटीयसीर्नतेनमूर्द्धाहरिरग्रहीदपः ॥१८॥

18. HARI bowed his head as he received the fluid poured into his hands by the sage from a gourd, which contained water collected from every holy stream, and most efficacious to remove all taint of sin.

सकाञ्चनेयत्रमुनेरनुज्ञयानवाम्बूदश्यामवपुर्न्यवि क्षत

जिगायजम्बूजनितश्रियःश्रियंसुमेरुशृङ्गस्यतदातदासनं ॥१९॥

19. The golden throne on which the hero, whose body was black like a fresh cloud, sat down at the bidding of the saint, surpassed the beauty of the cliff of *Sumeru*, embellished as it is by the fruit of the *Eugenia*.

सतप्तकार्तस्वरभाश्वराम्बरः कठोरताराधिपलाञ्छनच्छविः ।

विदुद्युतेवाडवजातवेदसःशिखाभिराश्लिष्टद्वाम्भसांनिधिः ॥२०॥

20. Resplendent like the orb of the Moon, and clad in apparel that equalled the lustre of tried gold, he resembled the ocean embraced by the flames of submarine fire.

ANNOTATIONS—BOOK I.

V. 1. BRAHMA was born in an egg bright as gold (Menu, c. i. v. 9.) and from his hip sprang NARADA. KRISHNA being an incarnation of VISHNU bears the titles of that deity; the name HARI, and the attribute of pervading and containing the universe are therefore given to him, at the same time that he is mentioned as the son of VASUDEVA. His wife RUKMINI is in like manner considered as an incarnation of SRI or LUKSHMI. In the original, SRI is the first word of the couplet, purposely introduced there as an auspicious beginning of the Poem.

V. 2. The first part of this triplet is an interpolation. The Scholiast leaves it unnoticed. ARUNA is the dawn, or the Charioteer of the Sun, and is figured without lower extremities.

V. 3. The sagacity of KRISHNA is here meant to be contrasted with the stupid wonder of the people.

V. 4. On certain festive days SIVA dances before his wife PARVATI.

V. 5. The mineral anjana that used for collyrium is here meant.

V. 6. BALARAMA, brother of KRISHNA, derives several of his titles from the black apparel constantly worn by him.

V. 7. VISHNU's bird named *Garuda*, is surnamed King of Birds. The down on his body is figured as much larger than that which is observed in his kindred of royal vultures.

The King of Vultures, if the bird usually so named were meant by Sir William Jones, (As. Res. vol. vi. p. 128), has been described as a native of America and the West Indies. The Pandits of Behar suppose the gigantic crane to be the *Garuda*.

V. 8. The spotted Axis is the species of deer alluded to in this place. *Airavata*, surnamed King of Elephants, bears INDRA, the sovereign of demi-gods. He is figured white like the royal elephants of Ava.

V. 9. NARADA being an ascetic is painted as here described, with a rosary in one hand, and his Indian lute in the other, his hair braided like an anchorite, his complexion fair, and his body covered with ashes, a sacerdotal string by way of scarf, a yellow cord round his waist, and the skin of an antelope on his shoulders.

V. 10. NARADA's lute, surnamed *Mahati* or "the large," SARASWATI's is called "*Kachhapi*" (testudo), as VISWAVASA's *Vrihati* or "the best," and TUMBURU's "*Kalavati*."

The dissertation of Sir W. Jones, on the musical notes of the Hindoos, may be consulted (A. R. vol. iii. p. 45). *Murchana* is here rendered according to the passage quoted by the Scholiast from a musical treatise. "The ascent and descent of the seven notes in due order are called *Murchha*." There are seven in each octave, and consequently twenty-one in the three octaves.

V. 11. The knowledge of God is attained by completely subduing worldly appetites. The discus is KRISHNA's weapon of offence.

V. 13. DHATRI is a title of BRAHMA. DEVAKI was mother of KRISHNA. In the infernal regions vast serpents, analogous in figure to the common Naga, are supposed by Hindu mythology to uphold the world on their dilated necks.

Their sensation of NARADA's weight as he alighted, is termed by the Scholiast a beautiful exaggeration.

V. 14. Water with rice and grass presented to a guest in an oval vessel is named *Arghya*. It is one of the most auspicious ceremonies at the solemn reception of a guest.

V. 15. Primeval sage, like primeval being in the preceding verse, is a title of VISHNU, applied like all other titles and attributes of that deity, to KRISHNA.

V. 16. KANSA was slain by KRISHNA. The Scholiast cites a passage from AGASTYA where sapphires (if this gem be really meant by the Sanscrit terms *Maha Nila* and *Indra Nila*) are described as produced in mines in the island of *Sinhala* or *Silan*.

The earth is supposed by Hindu poets and mythologists to be terminated by mountains. The Sun rises from behind the eastern range, and sets behind the western.

V. 18. NARADA, like other ascetics, bears a gourd by way of water-pot; making continual pilgrimages he had attached water from every holy river or lake.

V. 19. In conformity with the opinion of the Scholiast, *Jumbu* is here taken for the fruit of the *Eugenia*, which when ripe is of a very dark colour; but *Jumbu* is also the name of a river which flows from the mountain *Sumeru*.

V. 20. The notion of submarine fire may be founded on volcanic phenomena observed in ancient times.

ART. III.—*On the Geographic Distribution of Birds, but more particularly of the European Species; with a critical examination of Mr. Swainson's account.*¹ By WM. JAMESON, ESQ., Bengal Medical Service.

The advantages to be derived from a study of the geographic distribution of the organic and inorganic kingdoms, as presented to our view at the present day, are of the greatest importance, seeing that until this subject has been properly examined, that of a former world must remain imperfect; and probably if more attention had been paid to it, many of the numerous errors connected with the distribution of fossil animals would not have been committed. Lately the foot-marks of birds² have been discovered in a formation *said to be as old as the new red sandstone*; and the author, from an examination of these marks, has not only been able to point out the genus, but even characterise the species. The presumption in doing this, is scarcely

¹ Read to the Wernerian Natural History Society of Edinburgh.

² Prof. Hitchcock in Sillim. American Journ. of Science.



Sutherland, J C C. 1840. "Art. II.—Sisupaala Badha, or Death of Sisupaala by Maagha by J. C. C. Sutherland, Esq." *The journal of the Asiatic Society of Bengal* 8(85), 16–21.

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