

ALBERUNI'S INDIA.

AN ACCOUNT OF THE RELIGION, PHILOSOPHY, LITERATURE,
GEOGRAPHY, CHRONOLOGY, ASTRONOMY, CUSTOMS,
LAWS AND ASTROLOGY OF INDIA
ABOUT A.D. 1030.



An English Edition, with Notes and Indices.

BY

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appear as red. The descent towards Tibet and China is less than one *farsakh*."

From Kanoj
to Banavâs.

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Marching from Kanoj towards the south-east, on the western side of the Ganges, you come to the realm of *Jajâhûtî*, 30 *farsakh* from Kanoj. The capital of the country is *Kajûrâha*. Between this town and Kanoj there are two of the most famous fortresses of India, Gwâliyar (Gwalior) and Kâlanjar. *Dahâla* [—*farsakh*], a country the capital of which is Tiaurî, and the ruler of which is now Gangeya.

The realm of *Kannakara*, 20 *farsakh*. *Apsûr*, *Banavâs*, on the sea-coast.

From Kanoj
to Bazâna.

Marching from Kanoj towards the south-west, you come to *Âsî*, 18 *farsakh* from Kanoj; *Sahanyâ*, 17 *farsakh*; *Jandrâ*, 18 *farsakh*; *Râjaurî*, 15 *farsakh*; *Bazâna*, the capital of Guzarat, 20 *farsakh*. This town is called *Nârâyan* by our people. After it had fallen into decay the inhabitants migrated to another place called *Jadûra* (?).

From Mâ-
hûra to
Dhâr.

The distance between Mâhûra and Kanoj is the same as that between Kanoj and Bazâna, viz. 28 *farsakh*. If a man travels from Mâhûra to Ūjain, he passes through villages which are only five *farsakh* and less distant from each other. At the end of a march of 35 *farsakh*, he comes to a large village called *Dûdahî*; thence to *Bâmahûr*, 17 *farsakh* from Dûdahi; *Bhâilsân*, 5 *farsakh*, a place most famous among the Hindus. The name of the town is identical with that of the idol worshipped there. Thence to *Ardîn*, 9 *farsakh*. The idol worshipped there is called *Mahakâla*. *Dhâr*, 7 *farsakh*.

From Ba-
zâna to
Mandagir.

Marching from Bazâna southward, you come to *Maiwâr*, 25 *farsakh* from Bazâna. This is a kingdom the capital of which is *Jattaraur*. From this town to Mâlavâ and its capital, *Dhâr*, the distance is 20 *farsakh*. The city of Ūjain lies 7 *farsakh* to the east of *Dhâr*.

From Ūjain to Bhâilasân, which likewise belongs to Mâlavâ, the distance is 10 *farsakh*.

Marching from Dhâr southward, you come to *Bhûmi-hara*, 20 *farsakh* from Dhâr; *Kand*, 20 *farsakh*; *Namâ-vur*, on the banks of the Narmadâ (Nerbudda), 10 *farsakh*; *Alîspûr*, 20 *farsakh*; *Mandagir*, on the banks of the river Gôdâvar, 60 *farsakh*.

Again marching from Dhâr southward, you come to the valley of *Namiyya*, 7 *farsakh* from Dhâr; *Mahratta-Dêsh*, 18 *farsakh*; the province of *Kunkan*, and its capital, *Tâna*, on the sea-coast, 25 *farsakh*.

From Dhâr
to Tâna.

People relate that in the plains of Kunkan, called *Dânak*, there lives an animal called *sharava* (Skr. *śarabha*). It has four feet, but also on the back it has something like four feet directed upwards. It has a small proboscis, but two big horns with which it attacks the elephant and cleaves it in two. It has the shape of a buffalo, but is larger than a *ganḍa* (rhinoceros). According to popular tales, it sometimes rams some animal with its horns, raises it or part of it towards its back, so that it comes to lie between its upper feet. There it becomes a putrid mass of worms, which work their way into the back of the animal. In consequence it continually rubs itself against the trees, and finally it perishes. Of the same animal people relate that sometimes, when hearing the thunder, it takes it to be the voice of some animal. Immediately it proceeds to attack this imaginary foe; in pursuing him it climbs up to the top of the mountain-peaks, and thence leaps towards him. Of course, it plunges into the depth and is dashed to pieces.

Notes about
various ani-
mals of
India.

The *ganḍa* exists in large numbers in India, more particularly about the Ganges. It is of the build of a buffalo, has a black scaly skin, and dewlaps hanging down under the chin. It has three yellow hoofs on each foot, the biggest one forward, the others on both sides. The tail is not long; the eyes lie low, farther down the cheek than is the case with all other animals. On the top of the nose there is a single horn which is

bent upwards. The Brahmins have the privilege of eating the flesh of the *gaṇḍa*. I have myself witnessed how an elephant coming across a young *gaṇḍa* was attacked by it. The *gaṇḍa* wounded with its horn a forefoot of the elephant, and threw it down on its face.

I thought that the *gaṇḍa* was the rhinoceros (or *karkadann*), but a man who had visited Sufâla, in the country of the Negroes, told me that the *kark*, which the Negroes call *impîlâ*, the horn of which furnishes the material for the handles of our knives, comes nearer this description than the rhinoceros. It has various colours. On the skull it has a conical horn, broad at the root, but not very high. The shaft of the horn (lit. its arrow) is black inside, and white everywhere else. On the front it has a second and longer horn of the same description, which becomes erect as soon as the animal wants to ram with it. It sharpens this horn against the rocks, so that it cuts and pierces. It has hoofs, and a hairy tail like the tail of an ass.

There are crocodiles in the rivers of India as in the Nile, a fact which led simple Aljâhiz, in his ignorance of the courses of the rivers and the configuration of the ocean, to think that the river of Muhrân (the river Sindh) was a branch of the Nile. Besides, there are other marvellous animals in the rivers of India of the crocodile tribe, *makara*, curious kinds of fishes, and an animal like a leather-bag, which appears to the ships and plays in swimming. It is called *burlû* (porpoise?). I suppose it to be the dolphin or a kind of dolphin. People say that it has a hole on the head for taking breath like the dolphin.

In the rivers of Southern India there is an animal called by various names, *grâha*, *jalatantu*, and *tandûâ*. It is thin, but very long. People say it spies and lies in wait for those who enter the water and stand in it, whether men or animals, and at once attacks them. First it circles round the prey at some distance, until

its length comes to an end. Then it draws itself together, and winds itself like a knot round the feet of the prey, which is thus thrown off its legs and perishes. A man who had seen the animal told me that it has the head of a dog, and a tail to which there are attached many long tentacles, which it winds round the prey, in case the latter is not weary enough. By means of these feelers it drags the prey towards the tail itself, and when once firmly encircled by the tail the animal is lost.

After this digression we return to our subject.

Marching from Bazâna towards the south-west, you come to *Anhilvâra*, 60 *farsakh* from Bazâna; *Somanâth*, on the sea-coast, 50 *farsakh*. From Bazâna to Somanâth.

Marching from Anhilvâra southward, you come to *Lârdêsh*, to the two capitals of the country, *Bihrôj* and *Rihanjûr*, 42 *farsakh* from Anhilvâra. Both are on the sea-coast to the east of Tâna. From Anhilvâra to Loharânî.

Marching from Bazâna towards the west, you come to *Mû'tân*, 50 *farsakh* from Bazâna; *Bhâtî*, 15 *farsakh*.

Marching from Bhâtî towards the south-west, you come to *Arôr*, 15 *farsakh* from Bhâtî, a township between two arms of the Sindh River; *Bamhanwâ Alman-şûra*, 20 *farsakh*; *Lôharânî*, at the mouth of the Sindh River, 30 *farsakh*.

Marching from Kanoj towards the north-north-west, you come to *Shirshâraha*, 50 *farsakh* from Kanoj; *Pinjaur*, 18 *farsakh*, situated on the mountains, whilst opposite it in the plain there lies the city of Tânêshar; *Dahmâla*, the capital of Jâlandhar, at the foot of the mountains, 18 *farsakh*; *Ballâwar*, 10 *farsakh*; thence marching westward, you come to *Ladda*, 13 *farsakh*; the fortress *Râjagirî*, 8 *farsakh*; thence marching northward, you come to *Kashmîr*, 25 *farsakh*. From Kanoj to Kashmîr.

Marching from Kanoj towards the west, you come to *Diyâmau*, 10 *farsakh* from Kanoj; *Kutî*, 10 *farsakh*; *Ânâr*, 10 *farsakh*; *Mîrat*, 10 *farsakh*; *Pânipat*, 10 From Kanoj to Ghazna. Page 101.