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The History Of Hindostan; From The Earliest Account Of Time, To The Death Of Akbar; Translated From The Persian Of Mahummud Casim Ferishta Of Delhi

Together With A Dissertation Concerning the Religion and Philosophy of
the Brahmins ; With An Appendix, Containing the History of the Mogul
Empire, from its Decline in the Reign of Mahummud Shaw, to the present
Times ; In Two Volumes

Ferishta, Mahummud Casim

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A Catalogue of the Gods of the Hindoos.

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A
C A T A L O G U E
OF THE
G O D S OF THE H I N D O O S.

TO prevent future writers from confounding themselves and others, by mistaking synonymous names of the Gods of the Hindoos, for different intelligences, we here present the public with a catalogue of them, as taken from an original book of the Brahmins. A list of proper names, especially in a foreign language, is so very dry of itself, that it is superfluous to advise such as are not particularly inquisitive upon this subject, to pass entirely over this list, as it can afford very little amusement.

BRIMH, or the supreme being, is distinguished by a thousand names, in the Shanscrita, according to the Brahmins; but it is to be observed, that in that number they include the names of all those powers, properties, and attributes, which they conceive to be inherent in the divine nature, as well as the names of all those symbols and material essences,
under



under which God is worshipped. Those commonly used are, Ishbur, the great will; Bagubaan, the receptacle of goodness; Narrain, the giver of motion; Pirripurrou, the first essence; Niringen, the dispassionate; Nidakar, the immaterial.

BRIMHA, or God, in his attribute of wisdom, is worshipped under the following names. Attimabah, the good spirit. Beda, science. Beddatta, the giver of knowledge. Bishehrick, the flower of the creation. Surrajist, Purmist, Pittamah, Hirinagirba, Lokeffa, Saimbu, Choturanun, Datta, Objajoni, Birrinchi, Commalasein, Bididi.

BISHEN, or God in his providential quality, is worshipped under the following names. Krishana, the giver of joy; Bishana, the nourisher. Baycanta, Bitara-sirba, Dammudar, Bishehkef, Kefeba, Mahdob, Subbuh, Deitari, Pundericack, Gurrud-idaja, Pittamber, Othuta, Saringi, Bislickson, Jannardan, Uppindera, Indrabah-rajah, Suckerpani, Chullerbudge, Puttanab, Mudcripu, Basdebo, Tribickerma, Deibuckinindan, Suri, Sirriputti, Purrusittam, Bunnumali, Billidinfi, Kangfarratti, Oddu-kego, Bislimber, Koitabagit, Sirbassa, Lanchana.

SHIBAH, or as it is generally pronounced, SHIEB, and sometimes SHIEW, emblematically, the destructive power of God, is known by the names of Mahoiffur, the great Demon; Mahdebo, the great spirit; Bamdebo, the frightful spirit; Mohilla, the destroyer; Khaal, time; Sumbu, Ish, Pusshuputti, Shuli, Surboh, Ishan, Shawkacarrah, Sandraseikar, Butcheffa, Candapurfu, Giriffa, Merrurah, Mittenja, Kirtibash, Pinnaki, Pirmatadippo, Ugur, Choppurdi, Sricant, Sitticant,



Sitticant, Copalbrit, Birrupacka, Trilochuna, Kerfanwreta, Sirbugah, Durjutti, Neloloito, Harra, Sarraharra, Trimbeck, Tripurantacka, Gangadir, Undukorripu, Kirtudanfi, Birfadija, Bumkefa, Babah, Bimeh, Stanu, Rudder, Ummaputti.

In the same manner as the power of God is figuratively said to have taken upon itself three masculine forms at the creation; so PIRKITT, or the goodness of God, is said to have taken three feminine forms. The first of these was Drugah, or Virtue, who, say they, was married to Shibah, to intimate that good and evil are so blended together, that they could not have existed separately; for had there been no such thing as evil, in consequence there could be no good. She is worshipped in this character under the names of Bowani, courage; Maiah, love; Homibutti, Ishura, Shibae, Rudderani, Sirbani, Surba-mungula, Appurna, Parbutti, Kattaini Gouri, and a variety of other names.

As the consort of Bishen, she is worshipped under the names of Litchmi, which signifies fortune; Puddamah, Leich, Commala, Siri Horripria.

As the consort of Brimha, she is generally known by the names of Surfitti, which means the bestower of wisdom; Giandah, the giver of reason; Gire, Baak, Bani, Sardah, Brimhapira.

Besides the above six capital divisions of the divine attributes, they raise temples to GRANESH, or policy, whom they worship at the commencement of any design, by the names of Biggenrage, Binnauck, Deimatar, Gunnadebo, Eckdant, Herrumboo, Lumbodre, Gunjanund. This divinity is feign-



ed to be the first born son of Shibah, and is represented with the head of an elephant, with one tooth only.

KARTICK, or Fame, is also worshipped under various names as follows ; Farruck-gite, Mahasin, Surjunmah, Surranonno, Parbutti-nundun, Skunda Sonnani, Agnibu, Guha, Bahulliha, Bishaka, Shuckibahin, Shanmattara, Shuckliddir, Cummar, Corrim-chidarna. He is said to be the second son of Sibah.

CAM-DEBO, the spirit of love, is also known by the names of Muddun, Mannumut, Maro, Purrudumun, Minckatin, Kundurp, Durpako, Annungah, Panfusur, Shwaro, Sumberari, Munnufigah, Kusshumetha, Ommenidja, Pafsbadinna, Kulliputti, Nackera-dija, Ratimoboo: he is said to be the first born of Bishen.

COBERE, or wealth, is known by the following names ; Trumbuca-fuca, Juckrage, Gudja-keffera, Monnufa-dirma, Dunnedo, Raja Raja, Donnadippa, Kinareffo, Borfferbunnu, Pollusta, Narru-bahin, Joikaika, Ellabilla, Srida Punejanisherah. Nill Cobere the son of wealth, is also represented in the emblems of luxury, but is seldom worshipped.

SOORAGE, or the Sun, is worshipped under the names of Inder, or the King of the Stars ; Mohruttan, Mugubah, Biraja, Packfasen, Birdirsiba, Sonnasir, Purruhutta, Purrinder, Giftnow, Likkerfubba, Sockor, Sukamunneh, Debasputti, Suttrama, Gottrabit, Budgeri, Basub, Bitterha, Bastosputti, Suraputti, Ballaratti, Satchiputti, Jambubedi, Horriheia, Surat, Nomisinundun, Sonkrindana, Duffibina, Turrafat, Negabahina, Akindilla, Sorakah, Ribukah.



CHUNDER, or the Moon, is worshipped under the names of Hindoo, Himmanchu, Chundermah, Kumuda-bandibah, Bid-du, Sudduns, Subransu, Ossadiffa, Nishaputti, Objoja, Soom, Gullow, Merkanku, Kollandi, Dirjarage, Sefudirra, Nuhtitressa, Kepakina.

Besides all the above, they have divinities which they suppose to preside over the elements, rivers, mountains, &c. or rather worship all these as parts of the divinity, or on a supposition of his existence in all things.

AGUNNI, or the God of fire, hath thirty-five names. Birren, or the God of water, ten names. Baiow, or the God of air, twenty-three names; all which are too tedious to mention.

The JUM are fourteen in number, and are supposed to be spirits who dispose of the souls of the dead.

The USSERA are beautiful women, who are feigned to reside in heaven, and to sing the praises of God.

The GUNDIRP are boys who have the same office.

The RAKISS are ghosts or spectres who walk about the earth.

The DEINTS or OISSURS are evil spirits or demons, who were expelled from heaven, and are now said to live underground.

The DEOS or DEBOS, are spirits whose bodies are supposed to be of the element of fire; they are sometimes represented beautiful



beautiful as angels, and at other times in horrible forms ; they are supposed to inhabit the air.

Such is the strange system of religion which priestcraft has imposed on the vulgar, ever ready in all climes and ages to take advantage of superstitious minds. There is one thing however to be said in favour of the Hindoo doctrine, that while it teaches the purest morals, it is systematically formed on philosophical opinions. Let us therefore no longer imagine half the world more ignorant than the stones which they seem to worship, but rest assured, that whatever the external ceremonies of religion may be, the self-same infinite Being is the object of universal adoration.



