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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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Part I. The History of the Hindoos, before the first Invasion of Hindostan by the Mahomedans.

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THE HISTORY
OF
HINDOSTAN.

PART I.

The History of the HINDOOS, before the first
Invasion of HINDOSTAN by the MAHO-
MEDANS.

SECTION I.

Of the fabulous Accounts of the Hindoos concerning their
Origin.—A Specimen of their ancient History.

THERE is no history among the Hindoos, of better authority than the Mahabarit*, which Shech Abul Fazil translated into Persian, in the reign of Akbar. It consists of about one hundred and twenty thousand periods † in the original Shanscrita, in a kind of long blank verse. We shall from this author select the particulars which relate to the history of the Hindoos.

The ancient
history of the
Hindoos fa-
bulous.

* Mahabarit signifies, the great war. Our author has in this section given a specimen of the legends contained in that book.

† Athlogues or Stanzas.



Their division
of time.

The Hindoos divide the age of the world into four grand periods or jugs : the Sat Jug, the Treta Jug, the Duapur Jug, and the Cal Jug. They believe that when the Cal Jug is finished, the Sat Jug will commence again, and that thus time will revolve in eternal succession. The Sat Jug is said to have been a period of fourteen millions and four hundred thousand years, and it is represented as the age of felicity, in which there was nothing but truth, religion, happiness, peace, plenty, and independence; and that the life of man extended to one hundred thousand years.

The Treta Jug is said to contain one million and eighty thousand years, in which, it is said, that in the composition of mankind, there were three fourths truth, and one fourth falsehood, and that the age of man extended to ten thousand years. The Duapur Jug is said to contain seventy two thousand years, in which two parts of the composition of man were truth, and two parts falsehood, his age extending to one thousand years. The Cal Jug contains thirty six thousand years, in which period three fourths of the composition of man consisted of falsehood, and only one fourth of truth, his age being one hundred years.

Brimha
creates the
world,

It is the opinion of the Hindoos, that God first created five elements; Fire, Water, Air, Earth, and Akash, or a Celestial Element of which the heavens are made. He afterwards created a kind of being endued with perfect wisdom, whom he called Brimha, and commanded him to make the world. When Brimha had created mankind out of nothing, he divided them into four tribes; the Brahmin, the Kittri, the Bise, and the Sudar. The first tribe were to be priests, to direct man in the ways of God; the second rulers and possessors of the earth; the third labourers; and the fourth tradesmen and servants; which division is strictly maintained to this day.

Brimha,



Brimha, say they, wrote a book which he called the Beda, by the order of God, in which he affirms, that all things were originally God, and that all things shall be resolved into him again; that happiness consists in virtue, and that vice will be punished with misery. To regulate the ceremonies of religion, and to instruct men how to govern the world, he has in the Beda given a canon of laws, founded upon the principles of justice. But as the Bedas are covered with a veil of darkness by the Brahmins, we cannot say much more for certain concerning them. The Hindoos affirm, that Brimha lives for ever, or, as some say, one hundred years, in which each day is computed at four hundred revolutions of the Jugs. We shall here give a specimen of the early history of the Hindoos.

Author of the
Bedas.

It is recorded in the Mahabarit, that about the middle of the third period, there was a Raja of the tribe of Kittiri, in the city of Hittinapoor, whose name was Birt. He ruled the kingdom of Hindostan, and his issue after him in lineal descent for eight generations, in peace and tranquillity. The ninth in succession, whose name was Kour, we are told, founded the city of that name, which is now called Tannassar, and is about 70 crores from Delhi. He was the father of the tribe who are still called Kours.

Specimen of
the ancient
history of the
Hindoos.

In the thirteenth generation from Kour, Chitterbource reigned, and was esteemed a great prince. He had two sons, one named Ditarashter, and the other Pind. But when Ditarashter grew up, he became blind, and therefore his father left the kingdom to his younger son, who had five children; Judishter, Brimsein, and Arjun, by one wife, and Nucul and Sedive, by another woman. But his elder brother Ditarashter had sons one hundred and one, by a variety of women, among whom one was named Jirjodin, being the eldest of his children by the first wife, and another was called Jutush, being his first born by a second spouse. In short, when Pind died, the in-

Ditarashter
being blind,
his brother
succeeds to
the throne.

B 2 heritance



heritance descended by right to the heirs of his elder brother Ditarashter, so that Jirjodin became king.

Differences
between their
children.

But the children of Pind regarded Jirjodin as an enemy, and waited an opportunity to divest him of his authority. Ditarashter, fearing disturbances, advised his son to build a palace without the city for the sons of Pind, in which for some time they consented to reside. In the mean time Jirjodin had privately ordered the workmen who built this palace to fill up several vaults with combustibles, and hired an old woman to set fire to them, at a proper opportunity. But the plot being discovered accidentally by the sons of Pind, they themselves set fire to the mine, and burnt the old woman and her five sons in the flames, while they privately withdrew into the wilderness, where they remained for some time, the king imagining they had been destroyed in the fire.

The sons of
Pind shew
themselves at
Cumpula.

The sons of Pind ventured at length into a certain city called Cumpula, where they wedded Diropti, the Raja's daughter, with whom they lived by turns, for the space of seventeen days. In a short time, however, it was noised abroad, that the sons of Pind were not dead, as was supposed, which reaching the ears of the king, he ordered enquiry to be made, and found that truth was in the report. Anxious to have them again in his power, he wrote to them affectionate letters, inviting them to Histinapoor, to share with him the inheritance of their forefathers. They were at length prevailed upon by his fair promises, returned to court, and were treated in every respect becoming their dignity. A part of the kingdom was allotted for their maintenance, for upon their arrival they became so much beloved by the people and nobility, that the king was afraid to lay violent hands upon them. Their popularity daily increasing, and their party being strengthened by many of the principal nobility, they at length openly insisted upon a division of the empire in their favour, which the king being in no condition to refuse, complied with without hesitation.

Are invited to
court.

Some



Some time after these transactions Judishter gave the feast of the period *, the manner of which is said to be this: They lighted a prodigious fire, and threw into it every kind of spice, perfume, fruit, and grain. At this feast it was necessary that all the Rajas of the earth should be present. Judishter, in order to invite the Rajas, sent his four brothers to the four quarters of the world, that by the favour of God his design in a short time might be accomplished. His brothers, according to his desire, from Arab, from Agim, from Turkistan, from Habysh, and other countries, brought those princes to be present at this grand festival. Jirjodin, on observing the greatness of Judishter, burnt with envy at his fortune, and contrived this scheme to deprive his rival of his kingdoms and wealth.

The feast of the period.

It was the custom in those days to play at dice, and Jirjodin, having made a false set, challenged Judishter to play, which being accepted by him, he in a short time, in the presence of the princes, lost all his wealth and kingdoms. Jirjodin told him then, that he would give him one more chance to recover the whole, but that if he again should lose, he must retire, with all his brothers, for the space of twelve years into banishment, and if during that interval he was to be seen in his former dominions, he was to remain in banishment twelve years more. Judishter, hoping that fortune would not always be unkind, consented to these terms, but having lost as before, he was constrained by the princes, who were umpires, to relinquish his kingdoms to Jirjodin, and retire into banishment with his brethren from Inderput, his capital city, now known by the name of Delhi.

The sins of Pind banished for twelve years.

Twelve years they lay concealed in the wilderness, in such a manner that the tread of their feet was not heard; and when the time of their exile expired, they dispatched Kishen, the son of Basdeo, to demand the restoration of their kingdoms. Jirjodin, notwithstanding

Send an ambassador to demand their share of the kingdom.

* Jug-Rajasou, somewhat similar to the secular games among the Romans.

of



A battle.

of his promise, made a jest of the embassy, and turned the ambassador with scorn from his presence. The sons of Pind finding that they could do nothing without force, began to collect their friends, of whom they had many; and in a short time they appeared in the field of Kirket, near the city of Tanassar, at the head of a mighty army, in the beginning of the Cal Jug. Jirjodin advancing with his army, after having drawn up his troops in array, encouraged the ranks of the valiant. The soldiers on both sides, according to the custom of battle, began to work for death; the contest was renew'd, with dubious advantages, for the space of eighteen days, till at length, Jirjodin, with most of his friends, as the reward of his perfidy, drank the cup of fate in the field of war.

Incredible
number of
both armies.

The Hindoos say, that in this war, Jirjodin commanded eleven cohin, and the sons of Pind seven: a cohin, according to their fabulous accounts, consisted of twenty-one thousand eight hundred and seventy elephants of war, an equal number of chariots, six thousand six hundred and ten horsemen, and one hundred and nine thousand three hundred and fifty foot. Of all this incredible number, they say that only twelve men survived on both sides, four on the part of Jirjodin, and eight on the part of Judishter; among the latter was the ambassador Kishen Basdeo, who is esteem'd a great prophet among the Hindoos. They say, that the astrologers gave advice to Raja Kuns, who ruled in the city of Muttra, that Kishen should one day take away his life; upon which he sought every opportunity to put Kishen to death: but Kishen, knowing the designs of his foe, retired to a place called Nind, where he lived with a shepherd eleven years. He ventured at length into the world, and collecting a body of men together, who were dissatisfied with the government of Kuns, he made war upon him and put him to death, setting up Ogursein, the father of Kuns, in the kingdom; and he himself lived afterwards thirty-two years, at the head of the administration at Muttra. Raja Jeradsing, from the country of Barounia, came at length



length with a great army, towards Muttra, to turn Kishen from his place. At the same time came from the east, Raja Callioon, and attacked him on the other side. Kishen, not able to oppose these two Rajas, fled towards Duarka, which is on the coast of the Salt Sea, and was there besieged for the space of eighteen years, where some say he died; but the superstitious aver that he is still alive, and therefore they pay him divine honors.

They relate that after the Mahabarit, which signifies the great war, Judishter having overcome Jirjodin, ruled the whole empire of Hindostan for thirty-six years, when being disgusted with the vanity and pomp of the world, he retired into a mountain, dividing his wealth and empire among his friends, and lived the life of religion and poverty the remainder of his days. The reign of Jirjodin and Judishter is said to be one hundred and twenty-five years. Such are the tales of the Hindoos concerning an age too dark and distant to be distinctly known.

SECTION II.

Of the Origin of the Hindoos †.

AS the best and most authentic historians agree that Adam was the father of mankind, whose creation they place about five thousand years before the Higerah, the sensible part of mankind, who love the plainness of truth better than the extravagance of fable,

*Origin of the
Hindoos.*

† Though our author begins his accounts of Hindostan with the flood, yet like the annals of other nations, there is little to be depended upon in the history of that country, for some ages after that supposed period. This must rather be ascribed to the ignorance of the Mahommedans in the Sanscrita language, than to a real want of ancient monuments among the Hindoos themselves. In the first centuries of the Higerah, truth begins to beam forth with lustre in his accounts of India, and that with more precision and minuteness than any history we have of any European nation, in so early a period.

have



have rejected the marvellous traditions of the Hindoos, concerning the transactions of a hundred thousand years, and are of opinion that they, like other nations, are the descendants of the sons of Noo, who peopled the world. The Hindoos pretend to know nothing of the flood; however, as this event is supported by the testimony of all other nations, there is little room to doubt of its truth, and we shall, therefore, proceed to trace the Hindoos from that great æra, according to the best authorities.

The sons of
Noo or Noah

We are told that Noo had three sons, Sham, Eaphs and Ham. Sham, the eldest, had nine sons, Arshud, Arphashud, Bood, Khe, Simood, Aram, Kibt, Aad and Keitan. All the tribes of Arabs, Abraham and the prophets, were of the race of Arphashud, and his second son Keiomours, is said to be the first king of Agim*, and his sons were six, Shamuc, Pharis, Iraac, Billou, Shaam and Mogaan. Shamuc inherited the kingdom after the death of his father, whereas the other sons dispersing themselves, laid the foundation of monarchies, which pass'd by their names.

Eaphs or
Japhet.

Eaphs, according to the desire of his father, turned his face to the north-east, where he had many sons and daughters. The name of his first-born was Turc, from whence all the tribes of the Turks, Moguls, Usbecks, Chigettas, Turkumanians and Rumians†. The name of the second son was Chin, who laid the foundation of the mighty monarchy of China; and the third, whose name was Rus, is said to be the father of those nations, who extend themselves northward, even into the regions of darkness, in the countries of Musc, Ghiz and Eucolaat.

* Media.

† The European Turks are called Rumians, by the eastern nations, from their possessing the empire of the Romans in the lesser Asia.

Ham,



Ham, by the order of his illustrious father, turned his face to the south. He also had many children: the name of the first was Hind, ^{Ham, the progenitor of the Hindoos.} the second Sind, the third Habysh†, the fourth Zinge, the fifth Barber, and the sixth Nobah; from these, all the kingdoms, distinguished by their names, took their rise. Hind, turning eastward, possessed himself of the paradisial regions of Hindostan, where he laid the foundation of his monarchy. His brother Sind, turning to the south-east, possessed himself of the fertile plains of the river ||, and founding the city of Tatta, ruled the kingdom of Moulton.

Hind had four sons, one of whom was named Purib, another Bang, a third Decan, and a fourth Nerwaal. ^{The sons of Hind.} They first inhabited the countries, known to this day by their names. To Decan, the son of Hind, was born three sons, among whom he divided his kingdom, Marhat, Conher and Tiling; and from them sprung these three great tribes in the Decan, Marhattas, Conherias and Telingas. Nerwaal had also three sons, Beroge, Cambage and Malrage, whose names descended to the countries over which they ruled. Bang also had many children, who lived to inherit the kingdom of Bengal. But Purib, the first-born of Hind, had forty-two sons, who in a short time multiply'd exceedingly; but among these, one of them whose name was Krishen, exalted himself above his brethren.

† Habysh, according to the Mahommedans, was the progenitor of the Abyssinians.

|| The Indus.



SECTION III.

Of the Reign of Krishen, the Founder of the Dynasty of the Marages.

Krishen first
king of Hin-
doostan.

LET it not be concealed that the first who placed his foot on the musnud of empire, in the region of Hindoostan, was Krishen; but not that Krishen whom the Hindoos worship, but a man of wisdom, policy, and courage. He was, it is said, so fat a man, that finding no horse sufficiently strong for his weight, he first, prompted by necessity, found out the art of catching and taming elephants. In the reign of Krishen, it is also said, that there lived a certain person of the race of Bang, whose name was Brahma, wise and learned, whom Krishen made his vizier. This Brahma is said to be the father of many arts, of writing and of working in wood and iron. He was also the founder of the city of Oud, which became the capital of Krishen; and is said to have been the first regular imperial city of Hindoostan. When Krishen had lived to the age of four hundred years *, he left the world to his first-born Marage, having, during his reign, peopled near two thousand towns and villages.

* That is to say, Krishen, and such of his race as bore his name, reigned four hundred years over Hindoostan. It is to be observed that our author does not, properly speaking, begin his history till the empire of Ghizoi was founded by Subuetagi; his professed design being to record the transactions of the Mahomedans in Hindoostan. What therefore the translator has distinguished under the title of the first part of this history is no more than a dissertation prefixed to the original, in which the domestic accounts of the Hindoos, concerning their ancient Kings, are briefly recapitulated.

SECTION



SECTION IV.

Of the Reign of Marage*, the son of Krishen, and of the Dynasties of the Marages and Keshrorages.

WHEN Marage, by the consent of his brothers and of the people, had ascended the throne, in the art of government he soon rivall'd the fame of his father, devoting his time to the just administration of his affairs. As the children of Brahma were skill'd in the arts of their father, he continued the most expert of them as his vizier, and appointed the rest his astrologers, physicians and priests, whence some derive the origin of the Brahmins, who to this day exercise those functions in Hindostan. Others of the nobility were appointed hereditary governors of provinces, from whom the second great sect of the Hindoos are supposed to derive their origin; while a third class were commanded to cultivate the ground, and a fourth to employ themselves in such arts as were necessary for the purposes of society. It was enacted, that this division of the subjects of Marage into four grand departments should subsist for ever; and thus was laid the foundation of the four great sects of Hindoos, Brahma, Kittri, Bise and Sudur.

The wise and the excellent Marage was a lover of learning. He invited philosophers from all parts, and founded the city of Bahar for their reception; appropriating the revenues of certain lands for their maintenance, and building several noble edifices and temples for the worship of the true God. Of the length of his reign, and the manner of his death, we have no particular accounts; neither are we inform'd of the lives and actions of his successors, who are said to have ruled over Hindostan, under the name and honours of

* Marage, signifies the great king.



their father, during the space of seven hundred years, in which time the country is said to have greatly encreas'd in riches, cultivation, and in the number of its people. A friendly correspondence was kept up between the imperial crowns of Hindostan and Iran †, till at length one of the princes of the blood of Hind, went in disgust to the presence of Feredoon, king of Iran. He laid his complaints before the king, who ordered Kirshib, the son of Attrid, with a numerous army, to recover his rights. When Kirshib reach'd the kingdom of Hindostan, a war was commenced, which continued, with various success, for the space of ten years. The country suffered exceedingly, till Marage was compell'd to give up a part of his dominions to the fugitive prince, of whose name we have no information, only that he was nephew to the then emperor. Marage thus procured peace, and sent presents by the hand of Kirshib, to the king of Iran.

The Persians, for the first time, invade Hindostan.

Rebellion in Ceylon.

It is said, that some time after, the governor of Shingeldiep || and Carnatic, trusting in his strength, blew up the flames of rebellion, which was the occasion of a long and bloody war in the Decan, in which the eldest son of the king lost his life, being deserted in the fight by Showra, ruler of the Decan, who fled with his discomfited army to the king. Marage, on hearing this news, writhed himself like a snake with anger, and bit the finger of sorrow, because, before that time, none of the rulers of the islands of Atchin, or the coasts of Pegu or Malabar, had dared to dispute his commands.

Second invasion of the Persians.

He was, at the same time, threaten'd with an invasion from Iran; for Minuchere had advanced as far as Moulton, with a mighty army, intending to make an entire conquest of Hindostan. Marage sent Baal Chund, his general, against him, who, finding that peace would be more advantageous at that juncture, than war with this foreign enemy, prevailed on Minuchere, by large presents, to return to

† Persia.

|| Ceylon.

Iran.



Iran. When Baal Chund had accomplished this pacification, he was ordered by the king, to march to the Carnatic, where he subdued the governor of Shingeldiep, and again established the authority of his master. Some authors relate, that Baal Chund was obliged to cede the whole territory of Punjaab to Minuchere, the general of Feredoon *, before he would return to Iran: But others affirm, that the territory of Punjaab, during the reign of Feredoon, was in the possession of the king of Agim †.

When Baal Chund returned from the war, Marage, in reward of his bravery, appointed him ruler of Malava. This general is said to have built the castles of Gualier and Biana, and to have first introduced music into Hindostan, from the Tilingas of the Decan, among whom it was invented.

The dynasty of the posterity of Marage lasted seven hundred years after the death of Krishen, when Keshrorage ascended the throne. This prince was also of the race of the Marages, and had fourteen brothers, whom on his accession he dispatch'd into different countries; while he himself taking the way of Calpic, went into the Decan, by the city of Gunduar, and directing his march towards Shingeldiep, reduced that country into obedience, and regulated its government. Soon after, the Zemindars of the Decan joining in confederacy, exalted the spear of enmity, and day by day gained strength, till at last they ventured to advance their standards against the king. Keshrorage, seeing the inequality of his force, began to treat about a peace, which he obtained, and began his retreat.

* Feredoon and Minuchere seem to have been names common to all the Kings of Persia in those ages.

† Media.



Perfians aid
Keshrorage.

The Decan
reduced.

In the mean time, he sent presents to Minuchere, King of Iran, to demand assistance. Minuchere ordered Sham, the son of Nireman, with a great force, to his aid. Keshrorage met him at the town of Jillender, and received him with feasts and with joy. The confederate armies turned their standards towards the Decan, and the chiefs of the rebels began to be greatly affected with the terror of the troops of Iran. The regions of the Decan fell again into the hands of the King. When the country was settled in tranquillity, Keshrorage returned with his army to his capital of Oud, and from thence, accompanying Sham as far as Punjaab, dismiss'd him with presents to his prince Minuchere. Keshrorage returning home, spread the umbrella of justice over the head of his people, and gave them happiness, plenty and peace. His successors of the same name ruled Hindostan two hundred and twenty years, of whom we hear nothing remarkable, till Firose Ra ascended the throne of empire.

SECTION V.

Of the Reign of Firose Ra, and the Dissolution of the
Dynasty of the Keshrorage.

Before Christ
1209.
Firose Ra a
weak prince.

FIROSE RA, being versed in the Indian sciences of the Shashter, took great delight in the society of learned men, and entirely neglected the art of war. He expended his revenues in charities to Fakeers, and in building temples for the worship of God. He made two journeys to the city of Bahar, to which he granted large endowments, and built the town of Moneer. Among the bad actions of his life is related, that on the death of Sham, the son of Nireman, who was a great general under Minuchere*,

11

* King of Persia.



Afrasiab * having invaded the kingdom of Iran, Firose Ra ungratefully seiz'd the same opportunity to wrest the countries of Punjaab † and Jallender from that prince, notwithstanding the generous assistance of Persia to his father, in recovering the kingdoms of the Decan. Some ancient authors relate, that till the reign of Keikubad, the territories of Punjaab were annexed to those of Hindostan: But when the hero of the world, Rustum Dista ‡, gave grace to the throne of empire, he turned to the conquest of Punjaab; and Firose Ra unable to oppose his progress, withdrew his army to the mountains of Turhat. After Rustum had conquer'd Sind, Moultan and Punjaab, he advanced towards Turhat; and Firose Ra, in great terror, fled from thence to the mountains of Jarcund and Gundwarah; nor did he ever after see happiness, but gave up his soul to death. He is said to have reign'd one hundred and thirty-seven years, but this period must be understood, to include all the Kings who ruled under that name and title.

Seizes upon
Punjaab.

Deposed by
Rustum Dista,

Dynasty of the
Firose Ra
ends.

SECTION VI.

Of the Reign of Soorage; and the Dynasty of that Name.

WHEN the news of the death of Firose Ra reach'd the ears of Rustum, that hero, on account of his character and ingratitude to Minuchere, was not desirous that his son should succeed to his honours; he therefore placed a chief of the Hindoos, whose name

Before Christ
1072.
Soorage as-
cends the
throne.

* King of Turan or Great Tartary. He was one of the greatest conquerors of the East.

† The countries lying near the five heads of the Indus.

‡ Rustum Dista was King of Seistan, and for his great exploits he was reckoned the Hercules of the East.

was



was Soorage, upon the throne, and he himself returned to Iran.
A powerful prince. Soorage became a powerful prince, and from the sea of Bengal, to that of Malabar, placed his viceroys and governors, and turned his mind to erect magnificent edifices, and to improve agriculture.

In the reign of Soorage, a Brahmin from the mountains of Jarcund appear'd, who was skill'd in the arts of enchantment, and who, insinuating himself into the favour of the King, instructed him in the practices of idolatry. It is said, that Hind continued, in imitation of his father, to worship the true God, and that his descendants followed his example; till in the time of Marage, a person came from Iran, and introduced the worship of the sun, moon and stars, and their proper symbol the element of fire: But the Brahmin, in the days of Soorage, having introduced the worship of Idols, in a manner obliterated all traces of the old religion; for then, every great family molded their silver and gold into images of their fore fathers, and setting them up as objects of worship, among their vassals, there arose in the land, Gods without number.

Soorage builds Kinnoge. Soorage built the city of Kinnoge, which he adorn'd with the temples of his Gods, and was intent upon the practice of idolatry. This city, being pleasantly situated on the banks of the Ganges, he constituted his capital; and it is said that the extent of the walls of Kinnoge was, at that time, fifty crores.

Duration of the dynasty of the Soorages. The dynasty of the Soorages lasted two hundred and eighty-six years, during which time, they sent annual presents, by way of tribute, to the Kings of Iran.

SECTION



SECTION VII.

Of Barage.

OF the race of the Surage we hear nothing particular till the reign of Barage, who was the last of that family. When Barage mounted the throne of Hindostan, he enlarged the city of Barage, and dignified it with his own name. This city is situated to the north-west of Oud about forty crores, by the foot of the mountains. He is said to have wrote some books on the science of music, which were in great repute in antient times. We are also told, that he finished the city of Banaris, which his father had begun to build towards the latter end of his reign: But his disposition being somewhat tinctured with madness, he overturned the laws of Marage, which were founded on wisdom, and great disturbances arose in Hindostan. Keidar, a Brahmin, from the mountains of Sewali, having collected a great army, invaded him, and having in the end, entirely defeated the King, wielded the scepter of government in his own hand. The reign of Barage is said to have been thirty-six years.

Before Christ
786.
Barage
mounts the
throne.

Is tyrannical.

Deposed.

SECTION



SECTION VIII.

Of the Reign of Keidar the Brahmin.

Before Christ
750.
Keidar, a
Brahmin, suc-
ceeds to the
throne.

WHEN Keidar the Brahmin had claspt the bride of royalty in his arms*, being a man of learning and genius, he became a great King; but carrying the trappings of Kei Caous and Kei Chufero† on his shoulders, he was constrained, by way of tribute, to send them annual gifts. This prince laid the foundation of the castle of Killinger, upon a high rock, about thirty crores south from Allahabad, and lived to see it compleatly finished. In the latter end of his reign, one Shinkol, a native of Kinnoge, having strengthened himself, took possession of Bang‡ and Behar, where he had been governor; and leading a great army against Keidar, after many battles had been fought with various success, the fortune of Shinkol at length prevailed. The reign of Keidar was nineteen years.

Defeated and
dethroned by
Shinkol.

SECTION IX.

Of the Reign of Shinkol and of his Son and Successor Rhoat.

Before Christ
731.
Shinkol
mounts the
throne.

WHEN Shinkol had ascended the throne, he exerted himself in the military art, and affected great magnificence. The city of Lucknouti, which is famous by the name of Goura, he rebuilt and beautified, with many noble structures: That city is said to have been the capital of Bang for the space of two thousand

* A metaphorical expression for the empire.

† Kei-Caous and Kei-Chufero were Kings of Persia.

‡ The province of Bengal.



years, and was not destroyed till after the conquest of Timur, when Tanda became the seat of government in those parts.

Shinkol kept up a force of four thousand elephants of war, a hundred thousand horse, and four hundred thousand foot. When, therefore, Afrasiab *, King of Iran, demanded his tribute, Shinkol, confiding in his own strength, refused to make any acknowledgment, but turned away the Persian ambassador with disgrace. Afrasiab, being enraged at this treatment, one of his generals, whose name was Peiran, was commanded to march against Shinkol with fifty thousand chosen troops. When intelligence of this invasion came to Shinkol, he exalted the spear of defiance, and raising a great army, marched forth to meet him.

His great
army.

Refuses to pay
tribute to
Persia.

The two armies came in sight of each other near the hills of Koge, which are in the country of Koracut, on the frontiers of Bengala. The battle soon begun, and it lasted two days and two nights, without victory declaring on either side. The Turks †, doing justice to their former fame, had by this time laid fifty thousand of the Hindoos upon the field; yet, on account of the number of the enemy, the harvest seemed not to decrease before them: In the mean time, eighteen thousand of the smaller army being slain, a weakness appeared distinctly on the face of their affairs. However, urged as they were, they made a third attempt, and finding themselves overcome, they fought as they retreated to the mountains; there they took possession of a strong post, from which it was impossible to drive them: From this post, they continued with small parties, to harrafs the neighbouring country, and in the mean time, dispatched letters to Afrasiab, giving him an account of their situation.

Defeats the
Persians.

* Afrasiab was a common title of the Kings of Persia of the Tartar race.

† The word Turk signifies no more than a soldier in the Persian language, so that all their troops went by that name; Turks in this place must be understood of those whom we call Tartars.



Afrafiab was at that time in the city of Gingdis, which is situated between Chitta and Chin, and about a month's journey beyond the city of Balich. When he received intelligence of the situation of Peiran, he hastened to his relief with a hundred thousand horse, and came just in time to save him from destruction; for Shinkol had so closely invested him with a numerous army, that in a few days more he must have perished with famine, or submitted himself to the mercy of an enraged enemy. Afrafiab without delay assaulted Shinkol; the terrified Hindoos, unable to stand the combat, were dispersed like straw before the storm, leaving their wealth and equipage behind. When Peiran was relieved from his distress, Afrafiab pursued the enemy, and put thousands of them to the sword. Shinkol himself hastened to Bang, and came to the city of Lucknouti, but being closely pursued by Afrafiab, he tarried there only one day, and then fled to the mountains of Turhat. The Turks ravaged the whole kingdom with fire and sword.

But is overcome by Afrafiab, and Hindostan ravaged.

Submits and is carried to Persia.

Afrafiab having received intelligence of Shinkol, he directed his march towards him. Shinkol immediately sent some of the wise men of his court to beg peace and forgiveness for his errors, soliciting that he might have the honour to kiss the foot of the lord of nations. Afrafiab yielded to his intreaties, and Shinkol, with a sword and a coffin, was brought into his presence. It was agreed between the kings that Shinkol should accompany Afrafiab to Turan, and that his son should have the empire restored to him upon condition of paying an annual tribute. Thus Shinkol continued to attend Afrafiab, who returned to his own dominions, till in one of the battles with Rustum * he was slain by that hero's sword.

Before Christ 667.
Rhoat a good prince.

Shinkol is said to have reigned sixty-four years. His son Rhoat, who succeeded him in the throne, was a wise, religious and affable

* Rustum seems to be a name common to all the kings of Sistan.

prince.
2



prince. The revenues of his empire, which extended from Kirmi to Malava, he divided into three parts; one of which he expended in charities, another he sent to Afrasiab for his tribute, in which there was a large surplus for the use of his father; and the other third was appropriated to the necessary expences of his government. His standing army upon this account was small, which induced the king of Malava, who was rich and powerful, to withdraw his neck from the yoke of obedience, and to seize upon the castle of Gualier, at the time that Raja Rhoat was busy in building the strong hold of Rho-tas, which still goes by his name. When intelligence was brought to the King of the loss of Gualier, he assembled an army and led them against the Raja of Malava, but was forced to retreat. After Rhoat and his race had reigned eighty-one years, they went the way of their fathers, and having left no children to assume the ensigns of royalty, there arose great disturbances in the city of Kinnoge. A nobleman whose name was Merage, from the Rajaput tribe of Cutchwa, assumed at last the dignities of the empire. This prince we are told was a native of Marwar.

Tributary to Persia.

The family of Shinkol become extinct.

SECTION X.

Of the Reign of Merage.

AFTER Merage had firmly established himself upon the throne, he led an army towards Narval*, and punished the disobedient Zemindars of that country. Having built a port on the shores of the Salt Sea, he there constructed ships of wonderful invention to trade into foreign lands, and having settled the country in peace, returned to his capital, where he died, after a reign of forty

Merage succeeds to the throne, before Christ 586.

Encourages trade.

Dis.

* Guzerat.

years.



years. He was cotemporary with Gustasp, Emperor of Turkistan †, to whom he paid tribute.

SECTION XI.

Of the Reign of Kederage.

Before Christ
546.
Kederage.
Conquers
Punjaab.

But loses it
again.

KEDERAGE was nephew, by a sister, to the former King, and nominated by him for his successor. Rustum Distā the second being slain, and the ruler of Punjaab being a weak man, Kederage led an army that way, conquered it without much difficulty, and remained some time in Bhera, which is an ancient city. He built the fort of Jimbu, situated about forty crores from Lahore, on a mountain: then leaving one of his kinsmen, whose name was Wirick, to govern the country, he returned to his capital. But some time after two tribes of mountaineers, the Gickers and Joppies, collecting all the troops of Cabul and Kandahar, advanced against Kederage, and recovered all those territories, from which time these people have kept possession of the mountains, and are now called Afgans. Kederage reigned forty three years.

† Hytaspes, the father of Darius Hytaspes, King of Persia. It is remarkable, that the chronology of the Hindoos agrees almost exactly with Sir Isaac Newton. Newton fixes the commencement of the reign of Darius in the 521st year before Christ; so that if we suppose that Hytaspes made a figure in Turkestan twenty five years before the accession of his son to the throne of Persia, which is no ways improbable, the chronology of Hindostan agrees perfectly with that which Newton has established.



SECTION XII.

Of the Reign of Jeichund.

JEICHUND was commander in chief of the armies of the former King, and having the power in his hands, he mounted the throne at the death of his sovereign. In this reign a dreadful famine and pestilence devoured the land. The King neglecting the public calamity in the city of Biana, spent his time in riot and festivity. Many towns and villages upon this occasion became desolate, and the whole kingdom of Hindostan put on the aspect of ruin and distress. Jeichund, at the expiration of sixty years, withdrew into the regions of eternity. He was cotemporary with Bemin and Daraab, and sent them an annual tribute. He left one son of tender years, so that the mother of the child took the reins of administration into her hands; but being too weak to guide the chariot of empire, Delu, the brother of Jeichund, seized that opportunity of usurping the government.

Before Christ

503.

Jeichund.

A dissolute

prince.

Dies.

Dela usurps

the throne.

SECTION XIII.

Of the Reigns of Delu and the two Foors.

DELU was a prince uncommonly brave and generous, with a disposition benevolent towards men, and entirely devoted to his creator. He founded the city of Delhi in the fortieth year of his reign; but a Raja of his own family, whose name was Foor*, and who ruled the country of Cumaoon under him, rebelled, and having

Before Christ

443.

A brave and

generous

prince.

Foor or Porus rebels.

* Foor was father to the famous Porus who fought against Alexander.

first



Defeats and
deposes Delu.

His son ne-
glects to pay
the tribute to
Persia, and is
overthrown
and slain by
Alexander.
Before Christ
330.

first secured that country, drew a great army together, and invaded the Emperor in Kinnoge. Thus a bloody war was commenced, in which the Emperor was taken prisoner and sent to be confined in the fort of Rhotas. Foor led his army towards Bang, and conquered the country as far as the ocean, and became a great and powerful prince: but his son Foor confiding in his strength, neglected to pay the customary tribute to the King of Iran, which drew the victorious army of the great Secunder * upon his head. Foor, notwithstanding, would not submit; but with an army numerous as the locusts, met Secunder at Sirhind, about eighty crores from Delhi, where a terrible battle was fought, in which he bravely lost his life with many thousands of his subjects.

When the great Secunder came to Hindostan, there was a Raja of the Decan, whose name was Bider, and founder of the castle of that name, who upon hearing of the victory of Secunder and the death of Foor, sent his son with great wealth to the conqueror to obtain peace, which being granted, and a mutiny arising in his army, Secunder returned to Iran.

Sinfarchund. After the death of Foor, and the return of Secunder, Sinfarchund assumed the imperial dignity, and in a short time regulated the empire, which was then in great confusion, but he neglected not to send his regular tribute to Kodirs and Nirfi, who at that time held the Sultanit of Iran.

Jonah, After he and his family of the same name had reigned seventy years, a Raja whose name was Jonah, invaded the empire, and gained the ascendancy. Some say that Jonah was the nephew of Foor, but this is not well attested. However, when his fortune raised him to a good prince, the throne, he became an excellent prince, taking great pains in peopling and cultivating the waste parts of his dominions, and found-

* Alexander the Great.

ing



ing a lasting name of justice and benevolence. Aridthere* at this time was Emperor of Iran, and advanced with an army to the borders of Hindostan, when Jonah, in fear of his arms, hastened to make his submission, carrying with him a great number of warlike elephants, with a vast quantity of gold and jewels, which he presented to the Emperor and bought peace. He then returned to Kinnoge, and ruled in tranquillity for many years. He and his posterity reigned ninety years without doing any thing remarkable to the accession of Callian Chund to the imperial throne. Submits to Persia.

SECTION XIV.

Of Callian Chund.

CALLIAN CHUND was a prince of an evil disposition, oppressive and tyrannical to his subjects, whose blood he shed without mercy. His cruelty occasioned many people of distinction to desert the country and fly to other kingdoms for protection, by which the lustre of the court and the beauty of the country were greatly diminished. At length faction began openly to raise her head, and all the dependant Rajas to appear in arms, so that being deserted by his own troops, he fled and died in obscurity. Before Christ 170. Callian Chund a bad prince. Deposed.

From this period, we find nothing certain in the history of Hindostan to the time of Bickermagit, the Raja of Malava, who made a considerable figure in the world. We shall therefore make a short digression from the history of the Kings of Kinnoge, to give some account of him.

* Aridthere is the same with Arsaces, king of Parthia, who founded the Parthian or second Persian empire, about two hundred and fifty-six years before the christian era.



Bickermagit

travels to foreign countries.

His great actions and good qualities.

This Bickermagit was of the tribe of Tuar, and great things are recorded in the histories of the Hindoos, concerning the policy, justice and wisdom of his government. It is said that this prince in his youth, putting on the habit of a Fakeer, travelled over the world for many years in acquiring the arts, learning and policy of foreign nations. It was not however till the age of fifty that he became famous for his exploits in the field, to which they say he was impelled by divine command; which notion seemed indeed to be justified by his uncommon success, which soon paved his way to the throne. In a few months he entirely subdued the kingdoms of Narval and Malava, spreading the carpet of justice, and throwing the shadow of his protection over the heads of his subjects. The poets of those days praise his justice, by telling us that the magnet without his leave durst not exert its power upon iron, nor amber upon the chaff of the field; and such was his temperance and contempt of external grandeur, that he slept upon a mat, and reduced the furniture of his apartment to an earthen pot filled with water from the spring.

Sets up an idol,

but worships the true God.

In his reign the city of Ugein was built, as also the fort of Daar, where he took up his residence. He is said to have set up the idol Makaal* in Ugein, and to have collected Brahmins, Fakeers, and Jogies, to attend that worship for the vulgar, while he himself worshipped only the infinite and invisible God. The time of his death, before the writing of this history (in the year of the Higerah one thousand and fifteen) according to the account of the Hindoo writers, is fifteen hundred and sixty three years. He is said to have been cotemporary with Shawpoor † King of Iran.

Slain.

Bickermagit ‡ was slain in his old age, in a battle with the princes of the Decan, who had lifted up their standards against him upon the

* Great time.

† Shawpoor signifies, *the King of the city*, a title of the Kings of Persia, for some time after the dissolution of the first empire. It is the same name with Sapor, so famous in the Roman history.

‡ The æra of Bickermagit is that which is most commonly used by the Gentoos.

banks



banks of the river Nirbidda. The Hindoo historians have stretched the praise of this hero so far beyond the bounds of reason and probability, that the love of truth obliges us to be silent on this head. After the death of Bickermagit the kingdom fell into anarchy for some time, till Raja Boge drew the reins of government into his hands.

An inter-
regnum.

Raja Boge also was of the tribe of Tuar, and in policy, justice, and government, followed the example of Bickermagit. In the discipline of his troops he was extremely active and vigilant, often going the rounds in disguise to see that they were watchful on their posts. He had a peculiar passion for architecture, which he gratified in building, restoring, and ornamenting many cities in his dominions. Hindia, Bijanagur, and Gircoon, were built in his reign. He was also much addicted to women, whom he collected into his Haram from all parts. Twice every year he made a grand festival, to which thousands of musicians and singers crowded for his entertainment. This festival continued for the space of forty days, in which nothing went on but dancing, singing and debauchery. The company, on the breaking up of the assembly, were presented each with a dress and other presents according to their rank. In this luxurious manner he reigned fifty years.

A. D. 140.
Raja Boge,

a good prince.

To return to the history of Kinnoge. After the expulsion of Callian Chund, the kingdom of Kinnoge remained in anarchy to the days of Basdeo, who having mounted the throne, recovered Bahar and Bengal, which had revolted, and began to restore the power and authority of his kingdom. Byram Gore, King of Iran, at that time, came in disguise to Hindostan, in the character of a merchant, to inform himself of the power, government and manners of that country. When he was entering the city of Kinnoge, it is related, that a wild elephant attacked him, who in the season of lust had rushed from the woods, killing and destroying all who came in his way. Byram

Basdeo re-
duces Bahar
and Bengal.

The King of
Persia comes
in disguise to
Hindostan.

A. D. 350.



Gore pierced the elephant's forehead with an arrow, by which he acquired great fame and popularity. This circumstance having reached the ears of the King, he was desirous of seeing the merchant, and ^{Is discovered.} ordered him to be brought into his presence. When one of the nobles who had gone to the court of Iran some years before with the tribute, discovered him to Basdeo, who being perfectly assured of the truth, descended from his throne and embraced him.

<sup>Treated with
magnificence.</sup>

Byram Gore being constrained to assume his proper character, he was treated with the utmost magnificence and respect while he remained at the court of Kinnoge, where he married the daughter of Basdeo, and returned in a short time to Iran. Basdeo and the princes his posterity, are said to have ruled the empire for eighty years. The country being torn to pieces by a civil war, which arose between the descendants of Basdeo, Ramdeo, who had been general of the forces, excluded the royal line from the throne, and by consent of the nobility and troops, took the supreme authority into his own hands.

^{Ramdeo.}

SECTION XV.

Of the Reign of Ramdeo Rhator.

^{A. D. 416.}

RAMDEO was of the tribe of Rhator, a prince bold, wise, and generous. The first thing he did on his accession, was to exterminate by degrees the chiefs and Rajas who assumed independency, and raised factions in the empire. Then he advanced with his army towards Marvar, and recovered that country from the tribe of Cutchwa, whom he dispossessed, and peopled it with that of Rhator, from which time they have possessed it*. The tribe of

* These are the Mahrattas, who at present make such a figure in India.

Cutchwa



Cutchwa was sent to the precincts of Rhotas which they still inhabit. Ramdeo Rhator, after these transactions, returned and marched towards Lucknouti, which he took and gave to his nephew. Here great wealth fell into his hands, and after an expedition of three years he returned to Kinnoge, where he remained two years, and then marched his army towards Malava, which he conquered, and putting it in the hands of his Vizier, ordered many cities and towns to be built in that province. Having repaired the fort of Narvar, he appointed one of his kinsmen governor, and demanded the daughter of the Raja of Bijanagur in marriage, who, fearing the power of Ramdeo, complied. He remained in the city of Gundwara two years, where he slew many of the rebellious Zemindars, then returning to Kinnoge spent seven years in festivity and pleasure.

Ramdeo afterwards went unto the mountains of Sawalic, and reduced all the Rajas of those parts; particularly the Raja of Comaon, whose ancestors, according to the fabulous history of the Hindoos, had reigned there ten thousand years. This Raja had drawn together a powerful army, with which he engaged Ramdeo in several great battles; so that for some time the war was doubtful. At length the fortune of Ramdeo prevailed, and the Raja of Comaon was forced to abandon his wealth, and take refuge in the inaccessible mountains*. His wives and daughters fell into the hands of Ramdeo, who having softened him to compassion, he restored to the Raja his country, and turned his face towards Nagracut, plundering the country till he reached Scutdimindi. There he halted out of respect to the temple of Bowani†, which was built near the fort of Nagracut, sending a person to call the Raja before him. The Raja afraid for his life, delayed for some time till he had received proper

* The mountains of Comaon lye about two hundred miles North from Delhi.

† Bowani is one of the names of the Goddess Pirkirti, concerning whom see the dissertation prefixed to this history.

assurances



assurances of personal safety, by the mediation of a Brahmin; and then he waited on the King, and exhibited the customs of obedience. Ramdeo went to pay his adoration to the idol, to whom he made rich offerings, then retiring, demanded the daughter of the Raja in marriage for his son, and marched to the fort of Jammu. The Raja of Jammu being strong in troops and well supplied with money and provisions, confiding in the strength of his fort and the inaccessibleness of the roads leading towards it, despised the summons of the King, and refused to bend to his commands, preparing himself for war. But in the first encounter in the field, his irregular troops, though singly brave, were discomfited before the united powers of the King, who driving him within his walls, immediately invested the place, and storming it in a few days, imprisoned what part of the garrison escaped the sword, and in the fort found great wealth.

The Raja having previously fled into the mountains, saw no hope but in peace, and therefore solicited the mercy of the King. Ramdeo reinstated him, taking one of his daughters for his second son. Directing his march from thence to the banks of the river Nerbet, which falls from the mountains of Cashmire into the districts of Punjaab, he traversed the country of Hindostan to the salt sea of Bengal, where the great mountains of Sewalic press upon the ocean. He accomplished this march in five months, having reduced near five hundred disobedient Rajas and Zemindars. He plundered them of their wealth, and then turned his victorious standards towards his capital of Kinnoge, which he entered in pomp and triumph.

He soon after prepared a magnificent festival, and divided the spoil among his soldiers, the share of each being forty pieces of gold. Besides a third part of the spoil was thrown among the people. From this time forward he reposed upon the throne of ease and magnificence, nor ever afterwards mounted the horse of war to hunt for further conquests. After he had reigned fifty four years, he followed

his

Dies.



his ancestors to the unknown world, from whence none return. But the great actions of his life rendered his fame immortal; for among the Kings of Hindostan, we are told by historians, that few have rivalled the greatness of Ramdeo. He was cotemporary with Firose Sassa, father of Keikubad, to whom he paid tribute.

SECTION XVI.

Of the Reign of Partab Chund.

UPON the death of Ramdeo, enmity broke out among his children, so that nothing but war, slaughter and death raged in the plains of Hindostan. In a short time, the great treasures which he had amassed, were expended, and desolation began to appear in the streets. The general of Ramdeo, whose name was Partab Chund, taking advantage of these family factions, gained confidence and popularity among the troops. He accordingly marched against the capital, and reduced it in a few days. His first care was to extirpate the royal family, that his power might be firmly established; then drawing many of the Rajas, by fair, but false promises into his power, he cut off the most formidable, by which means, the rest became obedient to his commands. This prince, by an uninterrupted course of success, began at length to devour the wind of pride, and neglected, for some years, to send the annual tribute to Iran, returning the ambassadors of Noshirwaan with empty hands and dishonour from his court. This usage provoked the resentment of the King of Iran, and he sent an army against Partab Chund, which having conquered and ravaged the countries of Cabul and Punjaab, threw him into great confusion; he therefore was forced to pay up his arrears, to advance the tribute of the ensuing year, and to make promises of future obedience.

Neglects to pay the tribute to the Persians.

Is forced to pay it.



The empire
declines.

After the death of Partab Chund, several of the neighbouring Rajas gaining power, formed independent governments, and left but a small part of the country in the hands of the heirs of the empire, insomuch that they lost the title of Rajas or Kings, and had that of Rana substituted in its place. Yet they possessed the mountains of Combilmere, and the adjacent countries of Chitor and Mindufur, till they were conquered by the successors of Timur.

SECTION XVII.

Of Annindeo, Maldeo, and the Dissolution of the Empire.

Annindeo.

Reduces the
Marhattas,
&c.
A. D. 576.

Dies.

Maldeo.

Empire of the
Hindoos dis-
solved.

ANNINDEO was of the sect of Bise, who, upon the death of Partab Chund, seized upon the country of Malaya, and with rapidity of conquest, brought Narvalla, the country of the Marhattas, and the whole territory of Berar, into the circle of his obedience. To secure these conquests, he built the forts of Mahor, Rungiri and Mundo. He was cotemporary with Chusero * Purvese, and died after a reign of sixteen years. About this time, a person whose name was Maldeo, of obscure original, from the country of Duaab, raised himself to great power, and collecting a numerous army, took the city of Delhi from the descendants of Partab Chund; then directing his march to Kinnoge, soon reduced that capital to his obedience, which at that time, we are told, was so populous, that there were in the city thirty thousand shops in which arrecas † was sold, and sixty thousand sets of musicians and singers, who paid a tax to the government, from which we may judge of the amazing extent of this city. Maldeo, at the end of forty-two years, died, and as he had no issue, every petty Raja rendered himself indepen-

* King of Persia.

† A kind of nut, which the Hindoos use as the Europeans do tobacco.

dent



dent. From that time forward, no imperial Raja ruled Hindostan; for when Sultan Mahmood Giznavi invaded that country, who was the first of the Islamite conquerors, he found it divided into small states. Kinnoge was governed by one Raja Korrah; Merat by Hirdit; Mahvin by Calchunder; Lahor by Jeipal, the son of Hitpal; and Callinger by Begera. Malava, Ajmere, Guzarat and Gualier had each their distinct Rajas, who were perfectly independent of one another; for this reason we shall quit the history of the Rajas, and begin with that of the conquest of the Islamites* in Hindostan.

* The Mahommedans.

Vol. I.

F

PART

