

GOVERNMENT OF INDIA  
ARCHÆOLOGICAL SURVEY OF INDIA  
ARCHÆOLOGICAL  
LIBRARY

---

ACCESSION NO. 14047

CALL No. 954.082 / Hol











107 H.9. INTERESTING  
HISTORICAL EVENTS,  
Relative to the  
PROVINCES OF BENGAL,  
AND THE  
EMPIRE OF INDOSTAN.

14047

WITH

A Seasonable HINT and PERSWASIVE  
To the Honourable

The COURT of DIRECTORS of the  
EAST INDIA COMPANY.

AS ALSO

The MYTHOLOGY and COSMOGONY, FASTS  
and FESTIVALS of the GENTOO'S,  
followers of the SHASTAH.

AND

54.082  
Hol  
A DISSERTATION on the METEMPSYCHOSIS,  
commonly, though erroneously, called the  
PYTHAGOREAN Doctrine.

By J. Z. HOLWELL, Esq;

PART I

L O N D O N:

Printed for T. BECKET and P. A. DE HONDT, near  
Surry Street, in the Strand. MDCCLXV.

CENTRAL ARCHAEOLOGICAL  
LIBRARY, NEW DELHI.

Acc. No... 14047

Date... 31.12.1960

Call No... 954... 282

Hal.

PART the SECOND and Last will be  
speedily published.  
*is added at the End of Part 1.*





To the Right Honourable

CHARLES TOWNSEND, Esq;

SIR,

LAST year you indulged me with an opportunity of communicating to you, some anecdotes (little known) relative to the Mogul Empire, and the state of our *East India* trade;---in the course of that conference, you manifested to me such profound penetration, and such a ready comprehension of these subjects, that I could not resist cherishing a desire, to submit to the public my future labors on these interesting matters, under the auspices of

5

your

# DEDICATION.

your name. I lately intimated that with and intention, when you most obligingly and politely favored me, with your permission to dedicate to you *this First Part* of the Work, which at present employs my leisure hours: I now avail myself of the licence you have honoured me with, and beg leave to subscribe myself, with true respect

S I R,

Your most obliged

and most obedient

humble servant, .

Mount Felix in Surry,  
August 23<sup>rd</sup>, 1755.

J. Z. HOLWELL.



INDIA. X D 15  
TO THE

P U B L I C.

PRELIMINARY DISCOURSE.

WHEN a man excited by an irresistible and laudable impulse for the good of his country, *first speaks* before an August Assembly; he feels a certain kind of dread, awe, and trepidation, which he finds himself unable immediately to conquer; especially if he has not been much used to speak in public, or perchance possesses some share of modesty in his composition.—Thus, I conceive, it fares with every considerate author, on his first appearance before that *August Assembly* THE PUBLIC.

In this plight I felt myself in the year 1758, when I exhibited to you a scene of

unparalleled horror and distress, which I judged not unworthy a place in our annals; —justice and the necessity of the times lately urged my second appearance, and obliged me to draw my pen in defence of injured worth and character: but now, by use and indulgence grown bolder, (a very common case) I present myself before you of my own voluntary choice.

Independency, and a pleasing retirement, however *delectable* in themselves, have yet their seasons of *vacancy* and *leisure*, that may want filling up.—And happy! ought that man to esteem himself, who can employ those *voids* and *blanks* in time to the emolument, or even literary amusement of mankind.

Such is my situation, and such are my motives, for taking up the pen again; motives, so laudable in themselves, will, I trust, engage the candor and indulgence of my readers for any defects in the following performance.

The *East-Indies*, and particularly *Bengall*, are now become so important an object and concern to *Great-Britain*, that every elucidation thereof, must I think be acceptable,  
that

that is founded on facts, just observations, and faithful recitals.

Through a course of thirty years residence in *Bengall*, my leisure hours were employed in collecting materials relative to the transactions, revolutions and occurrences of that invaluable country, and the religious tenets of its inhabitants, natives of *Indostan*; which I flattered myself, when reduced to form and order, might prove worthy your attention.

It is well known that at the capture of *Calcutta*, A. D. 1756, I lost many curious *Gentoo* manuscripts, and among them two very correct and valuable copies of the *Gentoo Shastab*. They were procured by me with so much trouble and expence; that even the commissioners of restitution, though not at all disposed to favor me, allowed me two thousand *Madras* rupees in recompence for this particular loss; but the most irreparable damage I suffered under this head of grievances, was a translation I made of a considerable part of the *Shastab*, which had cost me eighteen months hard labor: as that work opened upon me, I distinctly saw, that the *Mythology*, as well as the *Cosmogony* of the *Egyptians*, *Greeks* and *Romans*, were borrowed from



the doctrines of the *Bramins*, contained in this book, even to the copying their exteriors of worship, and the distribution of their idols, though grossly mutilated and adulterated. But more of this in the course of my present work.

I should in the compass of one year more, with the close application, I intended bestowing on it, have accomplished a complete translation of the whole *Sbaftab*, that would I flattered myself have been a valuable acquisition to the learned world, had not the fatal catastrophe of fifty-six put it totally out of my power ever to attempt it again.

From that change in our affairs abroad, a new chain of pursuits engrossed my time and attention, so that I could no longer devote either, to the studies I had before so much at heart—however, during the last eight months of my residence in *Bengall*, being freed from the plagues of government, (thanks to my *very honourable masters* for it) I reassumed my researches with tolerable success, which joined to some manuscripts recovered by an unforeseen and extraordinary event (that possibly I may hereafter recite) enables me to undertake the task I now assign myself.

It

It is true I intended a much nobler entertainment for my readers; but as that is now irrecoverably beyond my reach, without once more doubling the *Cape of Good Hope*, (to which I feel not the least inclination) we must content ourselves with the homely fare we have before us, ranged in the best manner our straitened circumstances will admit of—as it is essentially necessary at this interesting period, that we should be able to form some clearer ideas of a people, with whom we have had such important transactions, and of whom so little is truly known \*.

Having studiously perused all that has been written of the empire of *Indostan*, both as to its ancient, as well as more modern state; as also the various accounts transmitted to us, by authors in almost all ages (from *Arrian*, down to the *Abbé de Guyon*) concerning the *Hindoos*, and the religious tenets of the *Bramins*, I venture to pronounce them all very defective, fallacious, and unsatisfactory to an inquisitive searcher after truth, and only tend to convey a very imperfect and unjust sem-

\* Here I would be understood to mean the *Gentooes* only, now laboring under *Mahometan* tyranny, but fated, I hope, soon to feel the blessings of a mild *British* government.

blance of a people, who from the earliest times have been an ornament to the creation—if so much can with propriety be said of any known people upon earth.

All the modern writers represent the *Hindoos* as a race of stupid and gross *Idolators*: from the ancients indeed these people met with better treatment; although they too as well as the others were equally ignorant in the subjects they treated of.

The modern authors who have wrote on the principles and worship of the *Hindoos*, are chiefly of the *Romish* communion, therefore we need wonder the less that they (from a superstitious zeal inseparable from that communion) should depreciate and traduce the mythology of the venerable ancient *Bramins*, on so slender a foundation as a few insignificant literal translations of the *Viedam*, and these not made from the book itself, but from unconnected scraps and bits, picked up here and there by hearsay from *Hindoos*, probably as ignorant as themselves.

From such weak grounds and evidence as this, and by the help of a few exhibitions of the *Hindoos*, *seemingly* monstrous idols, the *Popish* authors hesitate not to stigmatize



stigmatize those most venerable sages the *Bramins*, as having instituted doctrines and worship, which if believed, would reduce them below the level of the brute creation, as every reader must have observed, who has mispent his time in the perusal of them; in the way of their proper calling and function, they were however right; as having been appointed to propagate their own system of theology abroad; though strictly speaking, their own tenets were more idolatrous than the system they travelled so far to arraign. On this mistaken method and false zeal of propagating *any faith at any rate*, I beg to be indulged in making the following general reflections, which naturally arise from the subject before us.

That ignorance, superstition and partiality to ourselves, are too commonly the cause of presumption and contempt of others—those whose knowledge of states and kingdoms extends no further than the limits of their native land, often imagine all beyond it scarce worth their thoughts, or at least greatly inferior in comparison with their own; a conclusion natural, though unjust—If from clime and country we proceed to individuals, we shall see the same unwarrantable prepossession and preference to self

take place; and proceeding still further in our reflections, we may observe the same confined way of thinking and judging, leads the multitude (and I wish I could say the multitude only) of every nation and sect, to arraign and have in utter detestation and contempt, the religious principles and worship of all that happen to be out of the pale of their own church or mode of faith.

That every nation and *sect* should have a high and even superior opinion of the religious principles, under which they were born and educated, is extremely natural and just, provided they do not from an intemperate zeal or religious vanity (now so much the fashion) presume to condemn, depreciate or invade the religious principles of others—this condemning spirit can proceed only from one of the three following causes, a defect in understanding, a want of knowledge of the world (in men and things) or a bad (and restless) heart. The salvation of mankind, so much pretended, has no place in the hearts or labors of these zealots, or they would not go about seeking whom they can confound in spirit, destroying the peace and tranquillity of their *poor* fellow christians.

Men

Men who have been conversant with foreign countries, and made proper and benevolent remarks on the manners and principles of their inhabitants, will not despise or condemn the different ways by which they approach the *Deity*, but revere it still as a divine worship, though they may piously lament it deviates so much from their own.

To rescue distant nations from the gross conceptions entertained of them by the multitude, of all other persuasions, is the true business and indispensable duty of a *Traveller*; or else his travels and remarks, can only amuse his readers, without conveying to them any useful instruction or solid satisfaction.

A meer description of the exterior manners and religion of a people, will no more give us a true idea of them, than a geographical description of a country, can convey a just conception of their laws and government; the traveller must sink deeper in his researches, would he feast the mind of an understanding reader.—His telling us such and such a people, in the *East* or *West-Indies*, worship this stock, or that stone, or monstrous idol; only serves to reduce in  
our



our esteem, our fellow creatures, to the most abject and despicable point of light. Whereas, was he skilled in the language of the people he describes, sufficiently to trace the etymology of their words and phrases, and capable of diving into the mysteries of their theology; he would probably be able to evince us, that such seemingly preposterous worship, had the most sublime rational source and foundation.

The traveller, who without these essential requisites, (as well as industry and a clear understanding) pretends to describe and fix the religious tenets of any nation whatever, dishonestly imposes his own reveries on the world, and does the greatest injury and violence to letters, and the cause of humanity—How far the productions of most travellers may justly fall under this censure, I submit to the public.

To the want of this attention and capacity in the traveller, we may ascribe in a great measure, the despicable, and I dare say unworthy notions, we too aptly entertain of most nations very remote from us; whereas were we better informed, we should find our minds opened, our understandings enlarged, and ourselves inspired

spired with that benevolence for our species, without which the human form becomes rather a disgrace than ornament.

I am sorry to say, that in general the accounts published of the manners and religious principles of *the East and West-Indies*, have been in the light and superficial way before objected to: but as my knowledge extends only to the former, I shall confine my remarks to them; and endeavor to extricate them in some degree from the gross absurdities we have conceived of them: confessing myself amazed that we should so readily believe the people of *Indostan* a race of stupid *Idolators*, when to our costs, in a political and commercial view, we have found them superior to us.

Having transiently mentioned the *Viedam* and *Sbastab*, (the *Gentoos* scriptures) it is necessary I should inform you—The book first named, is followed by the *Gentoos* of the *Mallabar* and *Cormandel* coasts, and also of the Island of *Ceylon*.—The *Sbastab* is followed by the *Gentoos* of the provinces of *Bengall*, and by all the *Gentoos* of the rest of *India*, commonly called *India proper*; that is to say—the greatest  
part



part of *Orissa*, *Bengall proper*, *Babar*, *Banaras*, *Oud*, *Eleabas*, *Agra*, *Delby*, &c. all along the course of the rivers *Ganges* and *Jumna* to the *Indus*.

Both these books contain the institutes of their respective religions and worships, as well as the history of their ancient *Rajahs* and princes; often couched under allegory and fable; their antiquity is contended for by the partisans of each—but the similitude of their *names*, *idols*, and great part of their worship, leaves little room to doubt, nay plainly evinces, that both these scriptures were originally *one*.—And if we compare the great purity and chaste manners of the *Shastab*, with the great absurdities and impurities of the *Viedam*; we need not hesitate to pronounce, the *latter* a *corruption* of the former.—All that I need add here, is, that my remarks follow the *Shastab* only.

Taste in reading differs as much as in the choice of viands; what proves a delicious morsel to one, is disgusting to another. I was never invited to a feast in my life, that I did not regret the absence of a bill of fare:—Therefore to save you from this difficulty, I here present you a list of what  
is

is provided for your entertainment in the following sheets, in eight courses; so that if your stomach does not stimulate you to taste the whole, you will be enabled to fall to, on that dish which may best suit your appetite.

I. General head.—A short history of the succession to the empire of *Indostan*, from *Aurenge Zebe* to *Mahomet Shaw*.—This subject has been already touched upon by my ingenious friend Mr. *James Fraser*, but being foreign to his more immediate concern (*the invasion of Nadir Shaw*) he has touched it so slightly, as to convey a very imperfect idea of the *circumstances* attending the many astonishing changes that happened in this short and memorable period. These particulars I was favored with at *Patna*, *A. D.* 1733, by a sensible *Armenian*, who resided alternately at *Agra* and *Delby*, in a civil post of some trust, under the emperors during the course of these transactions.

II. Transactions in the subahdaary of *Bengall*, from the period that *Jassier Khan* ruled these provinces, to the usurpation of the government by *Aliverdi Khan*, with the extraordinary circumstances attending the

Having thus set forth my real motives for taking up the pen again, and opened the plan of my intended work; I shall here close this preliminary discourse: the favorable acceptance of my labors, by the candid public, is all the recompence hoped, or wished for, by their

Obedient humble servant;

J. Z. HOLWELL.

CHAP.

## C H A P. I.

*The succession of the Mogull Emperors from  
Auring Zebe.*

WHOEVER has attentively perused the histories of the rise of states and kingdoms, must have made this melancholy observation ; that the approaches to usurped royalty, dominion and power, are *generally* founded, in the first instance, on the subduction of every virtue from the human breast : as, the sacred ties of justice, affinity, gratitude and *true* benevolence. A few exceptions may possibly subsist in the course of many thousand years, against our conclusion ; but they are so *very few*, that we think they cannot in the least invalidate our general assertion.

The glittering prospects of a crown, so dazzle and dim the *eye* of cool reflection and reason, that it becomes *blind* to every other consideration of humanity.



Ambition, or a restless thirst after power and dominion, has ever been the *bane* of the civil rights and liberties of mankind; and seems to be a passion implanted in the original nature and construction of man:—if otherwise, his conduct is wholly unaccountable; for we see that every individual of the species, in every rank and degree, is grasping and labouring to possess that which every individual is so materially concerned to prevent; *neither* of them adverting to this invariable truth: That *he* who invades the liberty, rights and property of *another*, gives, at the same time, a lesson and just cause for dispossessing *himself*.—Why this eternal warfare and contention for dominion between man and man, collectively or separately, (from his creation to this hour) was originally implanted in him, we may, in a future dissertation, attempt to solve; here we will only lament, that so it undeniably is.

The miserable effects of this fatal passion, for *rule* is no where more strongly exemplify'd, than in the short recital we are going to make of the successors of *Auring Zebe* to the throne of *Indostan*; to which he himself did not arrive without wading through a sea of blood, and a continued chain of almost unparallel'd religious fraud,  
per-

perfidy and cruelty; leaving on record a flagrant proof, That no ties, however sacred, can resist, or come in competition with, the charms of royalty. His bloody example was very exactly copied by his descendants.

*Auring Zebe* deceasing the 21st of February 1707, was succeeded in the throne by his second son *Mahommed Mauzm*; for, notwithstanding the positive injunction in *Auring Zebe's* last Will, in favour of his son *Mahommed Azem Shaw*, *Mahommed Mauzm* adopting the successful example of his father, disputed the crown with his elder brother, who, in battle near *Agra*, was defeated and killed. *Mahommed Mauzm* was immediately proclaimed Emperor, and assumed (amongst other titles mentioned by *Mr. Fraser*) the title of *Shaw Allum, King of the World*. I have, in my collection, two gold Mohurs struck in this Emperor's Reign, *Anno* 1709, and 1711; on the first was impressed *Shaw Allum*; on the other, *Babadr Shaw, The Valiant King*; which title he was latterly fondest of.

His reign, though extended to the term of six years, was unhappy and turbulent. The fortune of war gave him the succession to his father's dominions, but he succeeded

*Shaw Al-lum.* not to his capacity and fame; perplexed with the restless ambition of his *four sons*, who in his life time shewed themselves competitors for his crown, he died of discontent and grief, *Anno 1713.*

*Anno 1713.* His four sons were, *Mauz O'din*, *Mabomed Azim*, *Raffecil al Kaddr*, and *Khojista Akbter*; they had been some years Governors of distinct provinces, and were each, at the death of their father, at the head of a puissant army to support their several pretensions to the throne.

*Mabommed Azim*, being superior in force, wealth, and reputation, to the other three brothers, they joined in league against him, taking the most solemn oath on *Khoran*, to be faithful to each other, and to submit to an equal partition of the Empire in thirds, as soon as they should defeat and succeed against their brother.

*Anno 1714.* In consequence of this compact, the three brothers united their respective armies, a general battle ensued; in the first heat of which, *Mabommed Azim* was killed by the shot of an arrow, as he was gallantly charging on his elephant the center of his brothers army, which he was informed was com-

commanded in person by his eldest brother *Mauz O'din*.

The treasures of *Mahommed Azim*, by the dexterity of *Zulfecar Khan*, an Omrah in the interest of *Mauz O'din*, fell into the hands of the latter, with which having privately bought over most of the troops of his two remaining brothers, he attacked them on the field of battle, in violation of his solemn oath.

The brothers being no ways prepared for this sudden, unsuspected and perfidious stroke, were capable of making but small resistance; the elder of the two *Raffeeil al Kaddr*, was presently killed, and what is worthy remark, fell upon the body of his brother *Mahommed Azim*; *Khojista Akbter*, the youngest of the four, collecting some few of his own and *Raffeeil al Kaddr's* troops, fled towards the province of *Deccan* his government, but being pursued and attacked by *Mauz O'din*, shared the same fate with his brothers.

Thus *Mauz O'din* became, like his father and grandfather, possessed of the throne of *Indostan*, by the perfidious destruction of his brothers; one circumstance however might be pleaded in behalf of *Mauz O'din*,  
 C 3 which



which neither of the other two could lay any claim to,—for he was the legal heir to the crown ; but it may also justly be said, that he had waved and given up his legal right, when he entered into the voluntary compact with his brethren. He was proclaimed Emperor by the stile and title of *Mauz O'din Jebandar Shaw, The King who possesses the World* ; and appointed *Zulfecar Khan* his Vizir.

*Shaw Jebandar.*  
*Anno*  
*1715.*

*Jebandar* was a weak Prince, and very soon after he thought himself in secure possession of the throne, sunk and lost himself in the luxuries and debaucheries of the *Seraglio* ; so wholly devoting his hours to a famed courtesan called *Lol Koar*, (better known in *Indostan* by the name of *Loll Kooree*) that he neglected every duty which ought to distinguish the Man and the King.

This courtesan was of exquisite beauty, and highly excelled as a dancer and singer, in which profession she was originally bred ; besides these qualifications, it is said, her conversation was engaging and bewitching. The Monarch, intoxicated with her allurements, had no will but hers ; by her influence she filled all places of the highest trust and honour with her base relations ; this infatuated conduct, brought the Em-

peror and Empire into the lowest contempt, and gave universal disgust to all the Omrahs and great officers of the kingdom; who one by one, under various pretexts, withdrew themselves from court, and meditated a favourable conjuncture to depose this sovereign.

Amongst the disaffected were two Generals and Omrahs of the court, of distinguished character and authority, named *Hossan Aly Khan*, and *Abdallah Khan*, brothers of the tribe of the *Seyds*, for whom *Mahometans* bear a religious veneration. These in concert with others of the Omrahs determined to raise *Mahommed Furrukhsir* to the throne; and suddenly, at the head of a choice body of troops, retired towards *Bengal*, where *Furrukhsir* then resided.

This young Prince was the son of *Mahommed Azim*, already mentioned, and nephew to the Emperor; he had resided some years at *Dacca*, (then the metropolis of *Bengal*) by the appointment of his grandfather *Shaw Allum*, where he was so much beloved, that the inhabitants of that city to this day, in their common songs lament his fate in tears to his memory.

*Anno*  
1715.

When *Furrukhsir* first received advice of *Shaw Allum's* death, and the fatal catastrophe of his father and uncles, he withdrew from *Dacca*, knowing his uncle, *Jebandar*, would never think himself secure on the throne, whilst so near a pretender to it was in being. Much perplexed, and irresolute what course to take, as he was at the head of an inconsiderate, but faithful body of horse, retiring out of the province, he was met by express messengers from the revolters, urging his immediate advance to *Patna* in the province of *Babaar*, where on his arrival he was received by *Seyd Hoffman Aly Khan*, *Seyd Abdallah Khan*, and other principal Omrahs and officers, who instantly proclaimed him Emperor of *Indostan*.

On the first news of this revolt and competitor, the court was struck with a panick; but the Emperor, buried in the embraces of his beloved *Loll Kooree*, treated it as an impotent attempt hardly worth his notice, contenting himself with sending his son *Eas O'din*, at the head of 15000 horse, to suppress him, with orders to bring the traitor's head.

Express after express arriving with intelligence that *Furrukhsir's* party gained strength

Strength every hour, and that he was in full march towards *Agra*, the Emperor re-inforced his son with a large body of troops, under the joint command of his Vizir *Zulfecar Khan*, and his favourite *Gokuldas Khan*, between whom there subsisted much private jealousy and enmity.

*Furrukhsir* had by this time drawn together a respectable army, and thought himself strong enough to quit *Patna*, which he accordingly did, and by forced marches advanced as far as *Chivalram* in the province of *Eleabas*, where he was met by *Eas O'din*, at the head of his 15000 horse. This young Prince after a short contest, perceiving the superiority of the enemy's forces, thought it adviseable to retreat towards *Agra*, which he did in good order; and in a few days was joined near *Agra* by the troops, sent by the Emperor under the command of the Vizir and *Gokuldas Khan*, to reinforce them: here it was resolved to wait the approach of the enemy, for which they did not wait long, and a general battle quickly ensued.

Anno  
1715.

The Emperor's forces, by the advice of *Zulfecar Khan*, was formed into three divisions: The center was commanded by

*Eas*



*Eas O'din* ; the right by *Gokuldas Khan* ; and the left by *Zulfecar Khan*.

*Furrukhsir* observed the like division of his forces : He gave the command of his center division to *Seyd Hossan Aly Khan* ; the right to *Seyd Abdallan Khan* ; and led on the left himself ; preferring this as the post of the greatest honor, because it was the post of greatest danger, as being opposed to *Goculdas Khan*, who commanded the right division of the Emperor's forces, and was justly esteemed the most consummate general and intrepid soldier in the Empire.

Mr. *Frazer* in his short narrative intimates, that the Emperor was in person in this engagement, but herein his intelligence deceived him ; for it is a known fact, that he was never roused so far from the lethargic pleasures he was immersed in, as once to quit the Seraglio ; and indeed the flattering false informations that were hourly conveyed to him of the defeat of the rebels, by *Loll Kooree* (who dreaded his absence) prevented his ever bestowing a thought that way, until it was too late to think of it to any purpose. But to resume our subject.

The

The battle was fought with great obstinacy and gallantry on both sides.—Wonders are recorded of the spirited actions and personal bravery of *Eas O'din* and *Gokuldas Khan*, and not less reported of the valour of *Furrukhsir* and *Seyd Hossan Aly Khan*; but the decisive stroke of victory was given by *Seyd Abdallan Khan*; this General, observing the Vizir draw off and retire with his division, wheeled and vigorously attacked *Eas O'din* in flank, whilst he was hard pressed in front by *Seyd Hossan Aly Khan*, *Eas O'din* at the same time learning that the brave *Gokuldas Khan* was killed, and his right wing defeated by *Furrukhsir*, a general rout soon followed.—*Eas O'din* escaped with difficulty from the battle, and by a change of swift horses reached *Delhy*, where in the presence of his father, he in an hour died of his wounds.

*Furrukhsir* prudently ordered the troops to be spared in the pursuit. This clemency, and the addresses of some emissaries sent amongst them, operated so strongly on them, that to a man they revolted from the Emperor, and joined *Furrikhsir*; whose triumph, on this happy success, was greatly abated by the absence and supposed death of *Seyd Hossan Aly Khan*. Short fought mortal! little didst thou at that time know,  
that

that thou wert regretting the loss and life of the man, who in a very short period would deprive thee of thy own!——a large reward being promised by the Prince, and search being made, *Seyd Hossan Aly Khan* was found amongst the slain with signs of life, and his recovery effected.

The treacherous conduct of the Vizir *Zulfecar Khan*, it was said, proceeded from cowardice, and resentment at *Gokuldas Khan* being joined in the command with him (a source from which the greatest designs have often proved abortive.) When he retired with his division he made the best of his way to *Delby*, where soon after, the arrival of the unfortunate *Eas O'din*, too plainly spoke the destiny of the Emperor his Father.

Some feeble attempts were made to raise fresh troops, and put the city in a posture of defence; but the sudden approach of *Furrukbsir* put a period to every hope. The Emperor, his uncle, fell into his hands without resistance. His head was immediately cut off, and his trunk being fixed upon an elephant, was exposed round the city. His Vizir, *Zulfecar Khan*, was tied by the feet to the tail of the same elephant, and dragged until he expired: a death cruel,  
and

and esteemed the most dishonorable that can be inflicted upon a criminal ; but hardly adequate for that minister who sacrifices the interest and cause of his King to his own private resentments. He was little lamented ; for by his mal-administration whilst Vizir, he had acquired the universal hatred of the people.

*Mauz O'din Jéhander Shaw*, thus falling a sacrifice to love and indolence, *Mabomed Furrukhsir* was proclaimed Emperor of *Indostan* without opposition. The first acts of his government consisted in rewarding those who had raised him to the throne : He appointed *Seyd Abdallah Khan* his Vizir, and *Seyd Hossan Aly Khan* his *Bukshi*, or Pay-Master General, with the title of *Emir al Omrah* ; (*The Prince of Princes*) and bestowed upon him the government of *Deccan* suitably rewarding the other Omrahs that had rendered him service.

But before we enter on the reign of *Furrukhsir*, we beg to be indulged a few words on the late murdered Emperor *Jéhander* ; whose character very minutely resembled that of the unfortunate and licentious Roman, *Marcus Antonius*.

He



He was thought by his father, *Shaw Alum*, the only General capable of repulsing the dangerous annual invasions of the *Boluccais*, which threatned the Empire on the side of *Persia*. Prince *Mauz O'din* was sent against these warlike people, at the head of the choicest troops in the Empire, and in a continued campaign of five years ; he had many and signal battles with the invaders that gave him vast renown. In one of these, when the enemy was intrenched behind a strong and thick wood, on which side they could only be attacked, he cut a passage through the wood, forced their intrenchments sword in hand, and hardly any of the enemy escaped the slaughter. On the particulars of this action arriving at court, the Emperor his father, gave him the title of *Prince of the Hatchets*, one of the *honorary titles* ever since given to the first Prince of the blood.

His disposition before he came to the throne was so engaging and amiable, that he became the idol of the whole Empire ; this drew on him the jealousy of his father, who, to counterbalance his growing influence, heaped that partial power and favor on his second son *Mabommed Azim* (the father of *Furrukhsir*) which enabled him to make the stand he did against his brother's  
 legal

legal right of succession, at the demise of *Shaw Allum*, as before recited. In short, if he could be defended from that perfidious stroke against his other two brothers, and had escaped the bewitching snares of that eastern *Cleopatra*, *Loll Kooree*, he most probably would have left a more shining character, (and a much more honorable one) on the records of fame, than that of his grandfather *Auring Zebe*.

*Lol Koar* had the honor of being condemned for life a prisoner in the royal prison, or castle of *Selimgur*. Some of her base relations who had been raised to places of high trust were cut off by the conqueror, and others degraded.

*Furrukhsir* having obtained the diadem, as before related, peace seemed to be settled in the Empire; but the evil destiny of that Prince forbad its long continuance. During this period, the power of the *Seyds* grew enormous, and left the Emperor the name and trappings of royalty only; they disposed of all important posts by their sole authority, amassed immense wealth, and sequestered the public revenues to their own private emolument, securing thereby the attachment of the principal officers of the crown,

crown, who (with a very few exceptions) were intirely devoted to their interest.

*Furruksâr* very soon saw and felt his despicable state of dependance, but could not easily forget how much he owed to the spirited conduct and friendship of these ambitious brothers ; he patiently submitted to the many indignities he labored under, without meditating any thing against them, the life and crown they had given him he knew still depended too much on their will and disposal; he dreaded their power, which indeed was greater than any subjects in this despotic government can possess, with safety to their Prince, or indeed than can be consistent with his honor.

Wearied at length, at finding himself this cypher of a King, he nobly determined to free himself from the shackles with which he had been bound so long, by having both the brothers assassinated at the same time ; *Abdallab Khan* at *Delby*, and *Hoffan Aly Khan* as he was upon his march to his government at *Deccan*, where he was going to dispossess *Nizam al Muluck*.

A design so complicated in its nature, could not be carried on without being communicated



municated to many, amongst these the Emperor chiefly intrusted and depended on the two Omrahs, *Khondoran Khan*, and *Mbir Jumla*, for the execution of it; almost the only two officers about the court, who had been neglected by the powerful *Seyds*. *Khondoran* was suspected of betraying the whole to *Abdallah Khan*: whether this was the fact, is uncertain; but it is very certain both the brothers had early intelligence of the design against them, and determined to have the start, by deposing the Emperor.

The Vizir immediately withdrew from court, sent express upon express to recal his brother, and put himself at the head of a body of troops, whose commander he was by virtue of his post.

*Furrukhsir* finding his intentions against the *Seyds* discovered, had recourse to dissimulation; he sent his mother to the Vizir, charged with his solemn protestations of the falshood of the information the Vizir had received, and with professions of inviolable friendship and affection, intreating that he would return to court and contradict any advices he might have dispatched to his brother.

D

The



The Vizir having no room to doubt of his intelligence of the Emperor's projected assassination, returned for answer, That, as a mark of the sincerity of his professions, he should discharge his guards and servants, and submit to receive such as he, the Vizir, should think proper to place about him. This hard condition the Emperor abjectly and unadvisedly consented to, and the Vizir, contented with this security, waited the arrival of his brother, without proceeding further. These events fell out about the beginning of the year 1719.

*Seyd Hossan Ali Khan* returned at the head of a strong body of horse, immediately on the receipt of his brother's letters, and arrived at *Delby* the 14th of *February* 1719, where after a short conference with the Vizir, and *Ajeet Singh* (*Mahab Rajah*, and father-in-law to the Emperor) and with several principal Omrahs, they all proceeded to the apartment of *Auring Zebe's* daughter in the castle of *Selimgur*, and demanded the delivery of *Raffeeil al Dirjaat*, (son of *Raffeeil al Kaddr*, third son of *Babadr Shaw*) a youth about 17 years of age, proclaimed him Emperor of *Indostan*, and swore allegiance to him.

Proceeding thence to the palace with their new King, as soon as they came into the presence of *Furrukhsir*, the *Seyds* upbraided him with perfidy and ingratitude, and *Ajeet Singh* with the breach of his coronation oath, in imposing the *Jeserah* (or poll tax) upon the *Hindoos*; they then divested him of his sword, and ensigns of royalty, and with little ceremony informed him they had raised *Raffeeil Dirjaat* to the throne, to whom they forced him to pay obeisance, and then imprisoned him in a tower over the principal gate of the citadel.

*Annals*  
1719.  
*Raffeeil al*  
*Dirjaat.*

The day after his imprisonment he was miserably deprived of his sight; on the second day, he attempted to finish his torments by a dose of poison, but it proved ineffectual; on the third day, the Vizir sent executioners to strangle him; but soon as he felt the cord about his neck (still wretchedly desirous of life) he interposed his hands and forcibly broke it, dragging on thus a miserable being until the next day, the 24th of *February* 1719, when he was at last strangled, after a reign of little more than four years; *Mr. Frazer* says seven, but this cannot be; for, by his own shewing, *Auring Zebe* deceased in the beginning of the year 1707, his son, *Shaw Allum*, reigned six years, that is, to the beginning of the year 1713; *Furrukhsir* was murdered in

the beginning of the year 1719, so that if his succession had been uninterrupted, it could have been no more than six years; but the intervening reign of his uncle, *Mauz O'din Jehandar Shaw*, who sat on the throne 18 months, reduces the reign of *Furrukhsir* to four years and six months.

The *Seyds* finding they had mistaken the genius of the young Emperor *Dirjaat*, (whom they had raised to the throne in preference to his elder brother *Raffecil al Dowlat*, as judging his youth would be more subservient to their views) took him off by poison, when he had reigned about three months, and raised to the throne his eldest brother, just abovementioned, who assumed the stile and title of *Shaw Jehan*, (*King of the World.*)

Anno  
1719.  
*Raffecil al*  
*Dowlat.*  
*Shaw Je-*  
*han.*

The brothers, intoxicated with their excess of power, began by various acts of oppression to create themselves enemies from all quarters, the universal hatred of the people for their repeated murders, co-operating with the envy of the principal *Rajabs* and *Omrahs*, (who could endure no longer to see the *Seyds* engross wholly a power and authority in the Empire, which they themselves wanted a share in) a powerful party was now formed against them.



At the head of this confederacy were *Sa-wejee Jeet Singh*, (more commonly known by the name of *Rajah Faj Singh*) *Gopaul Singh Bowdere*, and *Chivalram Roy*, all puissant Rajahs; the first named being hereditary governor of the fortress of *Agra*.—Here it is in point that we recite an anecdote of this empire, which is not generally known.

When the *Hindoo* Rajahs or Princes of *Indostan* submitted to *Tamerlane*, it was on these capital stipulations: That the Emperors should marry a daughter of *Rajah Jeet Singh's* house; that the head of this house should be, in perpetuity, governors of the citadel of *Agra*, and anoint the King at his coronation; and, that the Emperors should never impose the *jefferah* (or poll tax) upon the *Hindoo*s. We beg leave to apologize for this (as we thought) necessary digression, and proceed.

These three powerful *Rhaafepoot* Rajahs, with some discontented *Omrah*s, withdrew themselves, and assembled together in the neighbourhood of *Agra*; and on the first intelligence of the murder of *Raffeeil Dirjaat*, released (from a forty years imprisonment in the castle of *Agra*) *Nicosir*, a son of the great *Ekbbar*, and proclaimed him

Anno  
1719.



30

Emperor ; and raised a respectable army to support their election against that of the *Seyds* in favor of *Shaw Jehan*.

On the first notice of this formidable competitor, *Seyd Hossan Ali Khan* was dispatched at the head of forty thousand horse towards *Agra*, and was met within four miles of that city by *Nicosir's* forces, under the command of *Jeet Singh* ; who putting himself at the head of his *Rhaasepoots*, intrepidly charged *Seyd Hossan Aly Khan's* army : a long and bloody conflict ensued, wherein at last *Nicosir's* forces began to give way, when the *Rhaasepoots*, by the example of their Rajah *Jeet Singh*, displaying the *yellow scarf*, (the *Rhaasepoots* signal for conquest or death) the battle had a sudden turn ; *Hossan Aly Khan's* troops, struck with terror at seeing that dreaded signal, and the fury with which the *Rhaasepoots* returned to the charge, soon turned their backs and fled, disregarding as well the heroic example, as menaces of their General, who finding all endeavours to rally them fruitless, made the best retreat he could with them.

*Shaw Jehan* wisely profiting by the error, which had proved fatal to *Mauz O'din*, in a situation similar to his own, immediately took the field with the Vizir *Seyd Abdallah Khan*,

*Khan*, and with a large and choice army marched to support and re-inforce *Seyd Hossan Ali Khan*.

This General in his retreat, or rather flight, had been vigorously pursued by *Rajah Jeet Singh*, and his nominal Emperor *Nicosir*, sollicitous, if possible, to prevent his union with *Shaw Jehan* and his brother, who were (they had learned) on their march to his succour.—In this judicious intention they failed, for *Hossan Ali Khan* with his beaten troops joined the Emperor before the *Rajah* could overtake him: both armies being greatly harrassed with their severe marches, the decisive battle, which was to determine the possession of this mighty Empire, was delayed until the next day.

*Hossan Ali Khan*, it was said, selected the evening before the battle, a body of 2000 horse, composed all of subaltern officers; to whom he gave strict command, that they should pay regard to nothing else in the approaching engagement, but the cutting off, or taking prisoner *Nicosir*, or *Jeet Singh*.

The battle began soon after sun-rise the next morning, and was fought with incredible fury and obstinacy, for the space

of three hours; but at length the party abovementioned so well executed what they had in charge, that they took *Nicosir* prisoner, which being immediately known to his party, they were soon after defeated, or rather retreated; for in these eastern battles, if the principal on either side is killed or taken prisoner, there is an end generally to the contest.—The issue of this battle, which was fought about the middle of *June* 1719, on the plains of *Fatteabad*, put *Shaw Jehan* in tranquil possession of the Empire.

The Emperor gave *Nicosir* the choice of death, or loss of sight; he preferred the latter, which was executed on him in the field of battle, and then was conducted back to his prison at *Agra*; a melancholy victim to the ambition of others.

*Savagee Jeet Singh*, with a select body of *Rhaasepoots*, by a well conducted retreat recovered *Agra*, and was soon after reconciled to the King and admitted to favour, conformable to the steady policy of this government, in keeping a good understanding with the principal Rajahs, and more especially with the head of this house, who is ever capable of raising and fomenting a very formidable party, upon any intended revolution



lution in this despotic and precarious monarchy.

*Shaw Jehan* lived not long to enjoy his high dignity, for he deceased by a natural death, soon after his return to *Delby*, towards the latter end of the year 1719. Happy! we may say, in having made this quiet and easy exit; for had he discovered a wish to make himself a *King indeed*, it is more than probable he would have shared the same fate with his three predecessors.

His death for some days was concealed by the singular address of the *Seyds*; and *Hossan Ali Khan*, on the night of the day that *Shaw Jehan* deceased, privately set out with a small but select party of horse for *Agra*, where he published his death; and with the participation of the *Mhaabah Rajah*, *Savajee Jeet Singh* immediately proclaimed *Mabommed Shaw*, Emperor of *Indostan*; who was by the Rajah anointed accordingly. *Mabommed Shaw* was the only son of *Kbojistah Akbter* before mentioned, the youngest son of *Shaw Allum*. Soon after, the Vizir and the other great officers of the crown arrived at *Agra* to pay their submission to the new Emperor, and were all confirmed in their posts,

Ma-



*Mahommed Shaw* was soon convinced, by the first movements of the *Seyds*, that though he was raised to the possession of the ensigns and exteriors of royalty, he was in effect little better than a prisoner of state, whilst the two brothers exercised the uncontrouled authority they had so long and successfully usurped. He did not want courage, but plainly saw their power was too great to be attacked by open force; he therefore wisely, for some time, dissembled his sentiments and resentments, until he could form a proper judgment who amongst the Omrahs and officers were trust worthy; and in whom he could with safety to himself put a perfect confidence.

It was not long before his penetration pointed out the persons he sought for; *Mahommed Amin Khan*, *Heydr Kuli Khan*, and *Kondoran*, all Omrahs of the first rank, he was well assured, were inveterate though concealed enemies to the *Seyds*; to these Omrahs therefore he ventured to open himself, about the middle of *September 1720*, and most pathetically lamented his abject dependant state, under *the tyranny of the Seyds*, imploring their assistance to extricate and free him, themselves, and his people, from their usurped power.

This

This overture from the Emperor met with a warm reception from the Omrahs; they swore fidelity to him, and he, on his part, swore that *Mahommed Amim Khan* should succeed to the Vizirut; *Khondoran* to the *Mbir Bukhsbi*, and be created *Embir al Omrah*; and that *Heydr Kuli Khan*, (who was at this time General of the Ordnance) should obtain the Soubahdary of *Abmedabad*.

These preliminaries settled, and the fidelity of these Omrahs secured more by making it their own interested cause, than from any attachment to the royal family, a favourable occasion was only wanting; and the *Seyds* themselves contributed in some degree to their own downfall,—for now the measure of their iniquity was full,—too long had they reigned the oppressors of their Kings, and of the people.

The first act of the *Seyds* power after the accession of *Mahommed Shaw*, was to oblige him to declare *Nizam al Muluck* a traitor, and demand his appearance at court.

*Nizam* had been long obnoxious to the *Seyds*: the insurrection raised by *Rajah Jeet Singh* in favour of *Nicosir*, had prevented  
their

their looking towards him sooner; but now, having fixed *Mahommed Shaw* on the throne, they determined to suppress him.

*Nizam*, well knowing there was no medium between death and the jealousy of the *Seyds*, in place of paying obedience to the royal mandate, killed the gursbursdars (messengers) that brought it; advanced from his government of *Malva* to *Eugon*, where he seized the royal treasure; from thence he penetrated into *Deccan*, the government of *Seyd Hossan Ali Khan*, attacked the capital of the province and took it, assumed the Soubaship, and sending his *Niabs*, or deputy governors to every part, displaced those of *Hossan Ali Khan*, and treated even his women with great indignities: After these exploits (to which it was said he was privately instigated by the Emperor, purposely to exasperate the *Seyds*) he wrote the most submissive letter to the Emperor, extenuating and palliating the necessity of a conduct, to which the tyranny and injustice of the *Seyds* had drove him.

On news of the outrages committed by *Nizam* in the *Deccan*, the Emperor put on a well dissembled rage, and swore by *Mahomet* he would take the field against the rebel himself. This resolution was the result  
of



of a private conference with his associated Omrahs, it being judged the first necessary step for the reduction of these *dangerous brothers*, was to separate them; accordingly the Emperor ordered the Vizir *Seyd Abdallah Khan* to return to *Delby*, to superintend the civil administration, and preserve the peace of that city during his absence; and himself, with *Seyd Hossan Ali Khan*, and the rest of the Omrahs, took the field on the 28th of *September 1720*, with a royal and puissant army, for the pretended reduction of the rebel *Nizam al Muluk*.

The Emperor made a long march that day towards *Deccan*, and encamped late in the evening; here the means for assassinating *Seyd Hossan Ali Khan* were adjusted by the three Omrahs, to whom the King left the execution of this important event: they found it necessary now to discover their design to several other Omrahs, who they knew had been deeply injured by the *Seyds*, and were as inveterate as themselves. Amongst these, one *Hyddr Khan*, a small Munsubdar of distinguished courage, was pitched upon to perpetrate the deed, and as the attempt must be attended with apparent hazard to *Hyddr Khan*, *Mahommed Amin Khan*, and *Heydr Kuli Khan*, to encourage him, solemnly engaged to be at hand with



with a select party to rescue him from the rage of *Hoffan Ali Khan's* followers.

Early the next morning the signal was made for decamping, and *Seyd Hoffan* went into the Emperor's tent to pay his obeisance and receive his orders; all the Omrahs and officers, as customary, were round his tent; *Hyddr Khan* placed himself at the door with a petition in his hand: as soon as *Seyd Hoffan* came out of his tent, and had seated himself in his pallenkeen, *Hyddr Khan* presented his petition, and whilst *Seyd Hoffan* was attentively perusing it, the assassin stabbed him with his kunjaar (dagger) between the neck and collar bone, of which wound he instantly expired.

Notwithstanding the solemn engagement to rescue *Hyddr Khan*, it was judged expedient to sacrifice this daring man, that his death might blunt and satiate in some measure the wrath of those guards who were in immediate attendance on the General's person, by whom *Hyddr Khan* was assaulted with the utmost fury, and though, drawing his scymiter, he defended himself with astonishing bravery for some time, yet overpowered by numbers he was cut to pieces; yet the tumult raised about the body did not cease, until *Mabommed Anim Khan*,

*Kondoran*, *Hyadr Kuli Khan*, and their troops came up to quell it; the Emperor mounting his elephant and causing proclamation to be made to the army, that the *Embir al Omrah* was killed by his order, the confusion subsided; except in one quarter, where five thousand troops, commanded by *Jieratt Khan*, nephew to the deceased General, breathed nothing but revenge: between these and the royal troops a sharp conflict ensued, in which many were killed (on both sides) amongst whom was a son of *Mahommed Amin Khan*; but *Jieratt Khan* falling by an arrow discharged by the King, (who it was said emptied three quivers in the engagement) the rest called for quarter.

The Emperor proceeding to the tent of *Seyd Hossan Ali Khan*, sat upon his elephant and saw the soldiers, by his permission, plunder it of a khorore of Rupees; the jewels found there to an equal amount were appropriated to his own use.

*Mahommed Shaw*, sensible that but half the work was done, whilst *Seyd Abdallah Khan* survived, immediately directed his march towards *Delby*, declaring *Mahommed Amin Khan* Vizir, and *Khondoran*, *Embir al Omrah*.

Ab-

*Abdallab Khan* was not far from *Delby*, when an express from *Jieratt Khan* overtook him, advising him of the tragical death of his brother; he saw his own danger, and instantly dispatched a trusty officer with a party of horse to that city, with orders to return immediately with *Sultan Ibrahim*, younger brother of the Emperor's, *Raffeeil al Dirjaat*, and *Raffeeil al Dowlat*. The officer executed his commission with great celerity, and being returned with *Sultan Ibrahim*, *Abdallab* proclaimed that young Prince Emperor of *Indostan*; then putting himself at the head of a numerous army, he marched back to meet *Mabommed Shaw*.

The two armies met the latter end of *October*, *Anno 1720*, and a bloody battle ensued: *Victory* stood doubtful a long time to which she should give the day; but when *Abdallab* was on the verge of snatching a certain conquest, a seasonable re-inforcement turned the issue in favor of the Emperor; for during the heat of the engagement *Diababadr* (nephew of *Chivalram* Governor of *Eleabas*) arrived with a fresh body of troops; these assaulting the rear and flank of *Abdallab's* army with the greatest intrepidity, a total defeat and rout soon followed. *Seyd Abdallab Khan* was taken prisoner; the Emperor spared his life, in consideration



sideration of his owing him the crown he wore, but condemned him to perpetual imprisonment (as recited more minutely by Mr. *Frazer*) sequestering his vast possessions and wealth to his own use.

Thus fell the *Seyds Hossan Ali Khan*, and *Adallah Khan*, by a reverse of fortune too common to be very remarkable; the wonder is! that they should have maintained themselves so long (in this despotic and violent government) in a degree of absolute power and authority, hardly equalled in story, and that during the reigns of five successive Emperors, four of whom they *themselves* had placed upon the throne.

The last decisive stroke put *Mahommed Shaw* into the quiet possession of the Empire of *Indostan*. A long peace ensued; and the Emperor gave a loose to the indulgence of his natural propensities, which centered only in the excessive use of wine, women, and hunting; to every thing else he became regardless; the reins of government in time slackened, confusion in the Empire followed; every *Omrah* was planning for himself, and none thought of the public. These universal disorders endangered, in consequence, the *health* and well being



being of the state; and paved the way for the invasion of the Empire by *Nadir Shaw* in the year 1738 (so accurately investigated by Mr. *Frazer*) brought about by the intrigues of *Nizam al Mulluck*. This minister after the reduction of the *Seyds* was soon taken into favor, and confirmed in the government of *Deccan*, or rather maintained himself there by his own strength, as an independant sovereign.

My readers will easily perceive, that in the foregoing recital I have followed the thread of Mr. *Frazer's* concise narrative; and have only deviated from him in those parts, where my materials afforded me fuller intelligence, and in variety of transactions which he (obviously) thought lay out of the way of his *main-object*; his intention being very evidently no more, than to give a connected catalogue of the Mogulls from *Timur Lung*, (*Tamarlam*) and at the same time convey a slight view of the progressive state and condition of the Empire of *Indostan*, as necessarily preparative to the period of *Nadir Shaw's* invasion of it, without embarrassing himself with any more of the particular circumstances attending the successions, than were consistent with, and immediately in point to his

his design. All that I wish or hope for from *this* production is, that it may be esteemed an illustration only of that ingenious and learned gentleman's work, comprised within the space, from *Auring Zebe's* demise to the reduction of the *Seyds*.

14047

## C H A P. II.

*Transactions in the Subahdary of Bengal,  
from the year 1717 to the year 1750,  
inclusive.*

OUR present subject calls us back to the reign of *Furrukhsir*, when *Jaffir Khan*, an *Omrab* of great consideration and interest at court, ruled these provinces with a rod of iron. His name to this day is remembered with detestation; to fill his coffers, he inflicted the most cruel punishments on the *Rajabs* and *Zimindars*, by ways and means unheard of, and unknown, but in this Eastern government: he also highly oppressed the *Europeans* settled in these parts; yet, notwithstanding his very mal-administration, he had the address to obtain the governments of *Babar* and *Orissa*, united with that of *Bengal* in his person, which ever before had been distinct and separate Nabobships.

• • With

With this new acquisition of power, he removed from *Dacca*, which, until that time, had been the chief residence of the Soubahs, to *Morshadabad*, which city now became the *capital* of the provinces.

*Jaffir Khan* had a favourite daughter, whom he married to *Soujab Khan*, a native of *Delby* of some distinction; this person was appointed *Niab*, or deputy governor of *Orissa*, when *Jaffir Khan* changed the seat of his chief residence, and quitted *Dacca*.

*Soujab Khan*, by his marriage with the Soubah's daughter, had two sons born to him, the eldest named *Mahommed Tukbee Khan*, the younger *Suffraaz Khan*. The first had constantly resided with his father at *Cuttack* the capital of *Orissa*, and the other with his grandfather at *Morshadabad*.

*Jaffir Khan's* fondness for *Suffraaz Khan* was so prevalent, that when he obtained an order from court for *Soujab Khan's* succeeding him in the Soubahship, he procured at the same time *Suffraaz Khan* to be appointed King's *Dewan* of the provinces, in prejudice to the just pretensions of his elder brother *Mahommed Tukbee Khan*.



This ill-judged mark of affection and preference in the old *Soujab*, was the cause of declared and unabating enmity between the two brothers; though *this effect*, probably without *that cause*, would have naturally resulted from the difference of their genius and dispositions, actuated by the different examples they had long before them, in the father, and grandfather.—*Soujab Khan* was bold, rigid in government, but withal complaisant and affectionate.—*Mahommed Tukbee Khan* was brave and generous, delighting in the exercises of a soldier and the art of war.—*Jaffir Khan* was inveterate, avaritious, and a monster of cruelty.—*Suffraas Khan* was impetuous, overbearing and vindictive; and as he had been a stranger to contradiction from his infancy, so in his more advanced age, he could not bear it in the least degree, even from the mouth of wisdom.

*Anna*  
1725. In the year 1725 *Jaffir Khan* deceased, to the general joy of the provinces, and *Soujab Khan*, hastening to the capital, took upon him the government; in the journey he was accompanied by *Mahommed Tukbee Khan*.

When the brothers met, the embers of disgust and hatred, which had been only smothered by absence, now burst into a flame,

flame, that had well nigh consumed them both, had not the prudence and authority of the Soubah interposed, who finding it impossible to accomplish a reconciliation between them, resolved to part them; and immediately appointed *Mahommed Tukhee Khan*, his Niab of *Orissa*, with orders to set out the next day for his government. There in a few months he died universally lamented. His death gave his father the deepest sorrow, for he loved him with a just and truly paternal tenderness.

On *Soujah Khan's* succession to the government, he released all the *Rajahs* and *Zemindars* that had been imprisoned by his father-in-law; and eased them of sundry heavy taxes and impositions, that they had been loaded with: calling them all before him, he enjoined them to attend carefully to the cultivation of their lands, and the improvement of the manufactures: assuring them that in future they should be exempt from the severities they had suffered under his predecessors; reminding them, that as they themselves had long felt the hand of oppression; he depended it would be a lesson to them, not to oppress the *tenants* dependant on them: then with a peremptory tone telling them, that if any were found deficient in their annual payments, their

lands should be taken from them, and given to others; he graciously dismissed them to their respective districts.

*Soujah Khan* taking into consideration the small standing force of the provinces, that until his time never exceeded the number of five or six hundred horse, determined to enlarge it to as many thousands, which he soon accomplished. He then made sundry regulations respecting the trade of the provinces, both inland and foreign; casting his eyes particularly on the *Europeans*; and attentive that they should not clandestinely partake of greater immunities and advantages, than the terms of their *Fhérmaunds*, or grants, gave them a title to.

To this end, he encreased the number of *Chowkee's* (or places for the receipts of customs) to twenty, upon the several rivers, whereas before his government there were only two, *Buxsh Bundar*, and *Azingunge*.

This wise and solid conduct, had it's natural and proper effects, the provinces soon wore a different face, commerce and manufactures flourished, and in a very few years he was enabled greatly to increase the royal revenue, and stipulate to pay into the royal treasury annually, one *Khorore*, one *Lac*, one thousand



and one hundred and one *sicca Rupees*, over and above forty *Lacs* of *Rupees*, annually remitted to court, to different *Omrabs* residing there, on account of their *Jaghir* lands; in consequence, his interest at court was strengthened, himself established in his government, and the succession by *grant* secured in his family.

*Annals*  
1730.

Having brought the Soubah *Soujah Khan* to this happy and honourable period, and given a general view of the state of these opulent provinces; we next propose to trace the causes, circumstances, and progress of an extraordinary usurpation of this government, in the beginning of the year 1742.

Though the ambition, avarice, ingratitude, treachery and violence of two artful *adventurers*, were the *seemingly* apparent causes of this usurpation; yet without other *co-operating incidents*, those (too common successful auxiliaries in the invasion of *right*) would have proved ineffectual.

The secret springs of the just mentioned co-operating incidents, were known but to few; and we venture to aver, were never put together before the penning of the manu-



manuscripts, A. D. 1750, alluded to in the preliminary discourse to this work, from which manuscript the author of the *Reflections*, as before remarked, disingenuously took as his own, what he calls his " Short sketch of the history of *Bengal*, from the year 1739 to the year 1750 \*."

*Aliverdi Khan* and *Hodjee Hamet*, were brothers, natives of *Tartary*, and followers of fortune. In this pursuit they arrived at the court of *Delhy*, about the year 1721, and put themselves under the protection of the then *Vizir Khondoran*. In their genius and qualifications they differed extreamly; the elder, *Hodjee Hamet*, was of a cowardly, but deeply intriguing disposition, well skilled in political learning, and a profound judge of the nature of mankind; with *these talents*, he possessed not a single moral principle capable of impeding *them* in their full career, and therefore became every way qualified for the transactions of *this Eastern* (or indeed any other) court.

\* Reciting the same chain of facts as they stand in the manuscript, with little variation, except the poor disguise of here and there a different mode of expression, interspersed with a few *trite reflections*, which are *purely* his own. We thought this note highly necessary, lest we should incur the undeserved censure of retailing at second hand the labors of another.

*Aliverdi*

*Aliverdi Khan* was bold and daring, bred to arms, and skilled in all the duties of a soldier, enterprising, of ready understanding, and naturally virtuous and honorable, until these amiable qualities were perverted and subdued, by the instigations and evil counsels of his brother, and his other talents made subservient to *Hamet's* ambitious views of aggrandising their obscure family.

*Hodjee* acquired this title from his having in his early years made a pilgrimage to *Hodge*, (or the tomb of *Mabommed* at *Mecca*) a duty which the *Kboran* imposes on every *Musselman* once in his life, either in person or by proxy; and he who performs it in person, thereby obtains for life the honorary appellation of *Hodjee*, and is much revered by the true believers in their prophet.

It has been confidently asserted, and as currently believed in *Bengal*, that *Hodjee Hamet* had been preferred at *Delby*, to the post of master, or keeper of the crown jewels; with the most valuable of which it was said he eloped, and afterwards sanctified this theft by a pilgrimage to *Mecca*; but upon the strictest enquiry we pronounce this report an aspersion of his enemies, having the best authority for saying neither  
of

of the brothers appeared at court before the year 1721 :—but the improbability of the fact speaks it a calumny—their original obscurity is allowed on all hands ; can it then possibly gain credit, that either of them should be preferred to a post, which is usually bestowed on one of the first Omrahs of the Empire?

But if we should admit (what also has been asserted) that *Hodjee* was for a short space in the service of the *keeper* of the crown jewels, and might have it in his power to commit the theft alledged against him ; yet the fact remains equally improbable ; for can it be believed that after so atrocious a crime, both the brothers should obtain the patronage and recommendation of *Khondoran*?—Which they certainly brought with them to *Cuttac* (the residence of the Nabob *Soujah Khan*) Anno 1722.

Anno  
1722. On their arrival, they were taken into the service of *Soujah Dowla*, as immediate attendants on his person ; *Hodjee* in capacity of his first *Kistmutgar* (or valet) and *Ali-verdi*, his *Chilum Purdaar* (dresser or rather keeper of his smoking pipe) with the additional pay and denomination of a seapoy or foot soldier.

Their



Their rise from these menial stations was rapid, but not astonishing in a country where superior talents ever make their way to speedy promotion.—The Nabob very soon discovered in *Hodjee* an extensive genius and understanding in men and things; and *Hodjee* as soon found out the great, and almost only foible of his master; which was an ungovernable appetite for *variety* of women.

*Hodjee* benefited himself of this ruling passion, and by indefatigable attention and industry out-ran even the Nabob's desires—the compiler of *the Reflections* says, *Hodjee* prostituted, “ and made a sacrifice “ of his own daughter to his master's “ lust:” we confess we never heard of it before; be this as it may, it is most certain that *Hodjee* by indulging and feeding this passion, quickly gained an ascendant over his master, and had the disposal of all places of small importance; and as he was observed to be the growing favourite, all suits and petitions were preferred through his mediation.

*Aliverdi Khan's* extraordinary military genius did not escape his master's notice; he was soon promoted to be *Jemmautdar* of the Nabob's foot guards, and not long  
after



after preferred to a command of horse at the intercession of his brother—The ruling passion of *Hodjee*, was an unbounded thirst of riches; but whilst he labored to extend his influence over his master, as conducive to the satisfying this vice, he was ever watchful and attentive, that his brother's interest went hand in hand with his own.

To these ends he daily made himself more and more useful to *Soujab Khan*, and being well versed in the arts of financing, and the invention of *ways and means*, his importance was confirmed: (this being the most useful and essential duty of a minister in the *East*, as well as in the *West*.) He was also an exquisite and penetrating *spy* upon the actions of all the *Niabs* and other officers employed under the Nabob, with whom he secretly planted his own emissaries, so that nothing was transacted in any part of the province of *Orissa*, that his master had not the most early intelligence of.—

The government of *Indostan* is perhaps the only government in the world, where the character of a *spy* is not attended with reproach and infamy; here it is dignified and honourable. The Emperor and all the *Soubahs* of the provinces entertain an officer

cer with this title, who is always a person of consideration; but like *Satan* he is more generally feared than loved. *Hodjee* possessed not the title of the Nabob's *Hircarrab*, (spy) but he virtually was so, and by this practice, did not a little gain upon his master's confidence, and thereby smoothed the way to designs, which about this time, *Anno* 1724, began to open upon him; though he yet concealed them even from his brother.

The influence and power of the two brothers acquired new strength every day, in such sort, that at the close of this year they had gained a full dominion over the actions and inclinations of the Nabob; who at this period succeeded to the government of the three provinces by the demise of the Soubah *Jaffir Khan*, as before recited in the former part of this chapter: the brothers attended him to the capital, where the scene of action became enlarged and more adequate to their different, though equally enterprizing spirits. *Hodjee Hamet* was soon declared prime minister, and *Aliverdi* promoted to a command of horse of the first distinction.

*Anno*  
1724.

*Anno*  
1725.

The first judicious movements made by *Soujab Khan* on his coming to the Soubahship,

bahship, (already recorded) were it was said  
 the result of the salutary councils of *Hodjee*  
*Hamet*.—But if we admit the fact, let us  
 not too hastily conclude that this advice  
 flowed from any principle of affection to  
 his master, or regard to his honor, or from  
 a commiseration of the suffering *Rajabs*;  
 no, these worthy considerations were foreign  
 to his heart, as appeared from the whole  
 tenor of his future conduct: the moderate  
 councils and measures adopted by the Sou-  
 bah, raised the credit of the *minister* only,  
 who (by reports of his emissaries dispersed  
 about the city and country) had the sole  
 honor of a clemency strictly due to the Sou-  
 bah's goodness of heart, and aversion to  
 the practices of his predecessor.

The minister by this artful procedure  
 gained many friends, and by secret stipula-  
 tions with the enlarged *Rajabs*, he filled his  
 own coffers, to the injury of the public  
 revenue. In the degree that the minister  
 gained credit and influence in the provinces  
 —the Soubah sunk in the opinion of the  
 people (a very natural consequence) and  
 resting secure in the supposed integrity and  
 extensive abilities of *Hodjee Hamet*, he  
 abandoned *himself* to the full enjoyment of  
 his *ruling passion*, and the government to the  
 absolute disposal of the minister, who with-  
 out



out controul, put in, put out, removed, displaced and preferred to every post of profit, whomsoever he pleased, and by this traffic soon acquired immense wealth: taking care to keep his master buried in sensuality, still supplying the flame that had possession of him with fresh fuel; ransacking the provinces, and obtaining (no matter at what price) the most beautiful women that could be procured to answer his purposes; and it was confidently (and we believe truly) said, that he carried his panderism so far, as never to appear at the Soubah's nocturnal levee, without something of this kind in his hand, formed to attract and engage his attention.

Whilst *Hodjee Hamet* was thus employed in establishing his own power and fortune, and blinding the Soubah during the first three or four years of his government; his brother *Aliverdi Khan* began to think himself neglected; but *Hodjee* soon convinced him of his mistake.

Hitherto *Aliverdi* had not in his own person acquired any considerable lustre, except from the light thrown upon it by reflection, from his brother being the minister; in his military capacity he had a few opportunities given him of shining  
F
alone,



alone, both at *Orissa* and *Bengal*, just sufficient to gain the belief of his being an intrepid officer: but now the time was come to bring his talents upon the stage in a more conspicuous view, an occasion offering for which his brother had with impatience long waited.

*Annos*  
1729.

Having for some time lost sight of the Soubah's only surviving son *Suffraaz Khan*, we here think it necessary to bring him to the remembrance of the reader, by a slight mention of him; his character has been already delineated, he possessed the post of King's *Dewan*, by appointment from court, and was successor apparent to the Soubahship; he had long looked with an evil eye on the growing power and influence of *Hodjee Hamet*, which he thought became pregnant with danger, both to his father and himself—but he had not the means of reducing it; the impetuosity of his temper burst forth sometimes in abuses, in insults to the minister, who bore them with patient submission, but heavy resentment from the Soubah against his son always followed such abuse. The crafty *Hodjee* treasured them up in his memory, for a future reckoning; he daily instilled into the ears of the Soubah the many extravagancies his son was guilty of, which had too much truth

truth for their foundation ; but if that had not been the case, the Soubah was too ready to listen to any thing to his prejudice ; for he loved him not—ever saying that his unbridled insolence occasioned the loss of his favorite and beloved son *Mahommed Tukbee Khan*.

*Anno 1729*, the Nabobship of *Patna* becoming vacant, *Hodjee*, without appearing in it himself, influenced the then reigning favourite mistress of the Soubah (who was deeply in his interest) to solicit it for his brother ; who was accordingly the next day nominated to that government. *Suf-fraaz Khan* upon this appointment, had the courage to tell his father in public *Durbar*, “ he was warming and cherishing “ two snakes, that would sting him and “ his family to death.” The Soubah ordered him immediately to be taken into custody ; but by *Hodjee's* artful interposition he was appeased.

The following night the brothers held a long and private conference, to which several Rajahs and officers in their confidence were admitted.—Here the wicked plan of *Aliverdi Khan's* government was settled, and he departed the next day for *Patna*, where in a few days he arrived, and put in

execution the political maxims and instructions he had received from his brother.

Anno  
1729 to  
1735.

The exploits of the first six years of his government—that is from the year 1729 to the year 1735, inclusive, were these following; by force, treachery, craft and policy, he subdued most of the *Rajabs* of the province of *Babar*, some, by the basest dissimulation and professions of friendship, he drew to *Patna*, where he murdered them and seized their possessions, as the brave *Sonder Shaw*, &c.——He then carried his arms against the *Cbukwaars*, a brave and warlike *Gentoo* race, who possessed a tract of country opposite *Mongbeer*, up the river *Samboo*; the prince or *Rajah* of this country had never paid tribute, or acknowledged any subjection to the *Soubahs* of *Bengal*, or indeed to the *Mogul* himself. He laid every thing that passed on the river by *Mongbeer* under contribution, and put the *European* settlements to an annual heavy expence of a large armament to escort their trade to and from *Patna*.

The old brave *Rajah* of these people (who had many times fought hand to hand, with the intrepid commander of our troops, *Major Hunt*) deceased, in the year 1730, and was succeeded by his son, a youth of seven-



seventeen; this young prince, intimidated by the examples made of several of the *Babar* Rajahs, after a short resistance submitted; acknowledged allegiance to the Emperor, and subjection to the Soubah. An annual tribute was stipulated, and regularly paid for four years — a spot was fixed on, five miles from the mouth of *Samboo*, and thirty from the capital of the *Chukwaars*, where the prince every year met the Nabob's officer on a certain day, the one to pay, the other to receive the tribute, and it was agreed that they should have only thirty attendants on each side.

The twentieth of *October* (*Anno* 1735) was the day of payment, at which time the *English* army, under the command of commandant *Holcombe*, lay encamped in *Mongbeer* grove, with the company's trade for the *Patna* factory.—At eleven in the forenoon, we observed a boat, which had come out of *Samboo* river, making for *Patna*; the commandant dispatched two light pulwaars after her, with orders to bring her to — imagining she had a cargo of fish — the boat being brought to, and laid alongside the commandant's budgerow — Guess reader our astonishment! when in place of a cargoe of fish, it contained a



largo of human *heads* ! five baskets full, and a single head in the sixth.

On enquiry we learnt that before day break, the officer who was deputed to receive the annual tribute from the Rajah of the *Gbukwaars*, had by orders from the Nabob *Aliverdi* placed four hundred men in ambush, under the high banks of the river, near the place of meeting—that the prince and the Nabob's officer (Fowzdar of *Babar*, whose name we have forgot) with their usual attendants, met at nine of the clock, and after the common ceremonies, and the tribute received, when they were just upon parting, the signal being given, the troops in ambush rushed out, and surrounding the Rajah and his few followers, cut them off, one only excepted, who upon a fleet horse escaped, and gave the alarm to the city—among those killed were his principal general officers—We further were informed by the officer who had charge of the boat, that his orders were to make the best of his way to *Patna*, and lay his freight at the Nabob's feet ; and that the head in the basket by itself, was the Rajah's — he added that the Fowzdar with his troops were in full march to the city *Samboo*.—This was soon after verified, for we observed about four in the afternoon a  
cloud

cloud of smoke over the city, and the same evening we received these other particulars, that on the first alarm and known fate of the Rajah, his wife, the young *Begum*, shut herself up with her son (about a year old) and her attendants, and set fire to her apartments—that the Nabob's troops meeting with no resistance, entered the city, plundered it, and then set fire to it.

A body of the Rajah's troops retired, and for some time disputed the possession of the country with the Nabob's, but the Fowzdar being re-inforced from his camp, which then lay at *Durriapoor*, a short march from *Mongbeer*, the whole country was soon reduced, and these brave people subdued.

These were the *exploits* that rendered the name of *Aliverdi Khan* a terror to the neighbouring districts; and by *these*, he amassed immense riches; part of which he regularly remitted to *Morshadabad*, to preserve his own and brother's credit with the Soubah, but the much greater part he reserved, for a purpose he now had in agitation by the pernicious advice of his brother.

Whilst *Aliverdi Khan* was carrying on these operations to establish his power,

*Hodjee Hamet* remained unrivalled in the administration of the Soubahship ; but a transaction which now manifested itself, opened the Soubah's eyes.

Anno  
1736.

*Aliverdi Khan*, forgetful of the duty and obligations he owed to his master, and urged by the continued persuasions of his brother, began about the beginning of the year 1736, privately to solicit at court for the government of *Patna*, and the province of *Babar*, independant of the Soubah of *Bengal*. This negotiation, however cautiously conducted, came to the knowledge of *Soujah Khan*. Rage on the instant took possession of him. *Hodjee* was disgraced, and for some time imprisoned—but by the most submissive and deceitful letters from *Aliverdi*, and the powerful intercession of the *Seraglio*, (*Hodjee's* never failing resource) the minister was enlarged, and seemingly again taken into favor.

Anno  
1737.

*Aliverdi* did not slacken his negotiations on this discovery of his treachery ; but availing himself of the favor of his patron *Khondoran*, and by well placed considerable bribes, he obtained, the latter end of the year 1737, a phirmaund and proper sunods from court, constituting him independant governor of the province of *Babar*.

This



This confirmation of the ingratitude and treachery of the two brothers struck deeply to the heart of *Soujah Khan*. He had however the resolution and prudence to disguise his sentiments, knowing their power was too great to be attacked openly, or capable of being reduced by any weapons, but those of dissimulation and craft; by the assistance of these, he planned, and was just on the point of executing, a safe and certain revenge on both the brothers, when death put a period to his intentions.—It is more than probable, that *Hodjee*, who still preserved his influence in the *Seraglio*, received intimation by this channel of the *Soubah's* designs; for his death was sudden, and judged to be by poison.

*Anno*  
1738.

His son *Suffraaz Khan* immediately succeeded his father in the government of *Bengal* and *Orissa*, as well as in his resentment to the brothers.

Independant power only increased the bad qualities, which had already taken too deep possession of *Suffraaz Khan*; his excesses in spirituous liquors and women, were beyond controul and example; his insolence and impetuosity of temper became intolerable to all about him, his principal officers were treated with insults  
and



and indignities; most of these had been disgusted with the family for the preference given to *Aliverdi Khan*, in the government of *Patna*; though justice could not lay this charge against *Suffraaz Khan*.

There then resided at his court a *Gentoo* named *Allum Chund*, who had been many years *Dewan* to *Soujah Khan*, by whom he was much venerated for his great age, wisdom and faithful services. This minister was the only man who had courage and honesty enough to attempt restraining the extravagances of *Suffraaz Khan*, a duty he thought owing to the memory of his late master; he accordingly, with the greatest circumspection and humility, and with tears in his eyes, represented to him the fatal tendency of his conduct, which if not changed, must inevitably estrange the hearts of the few remaining friends to his house, and at the same time favor and promote the evil designs of his enemies.

*Suffraaz Khan*, in place of profiting by this wholesome remonstrance and admonition, highly resented his presumption, and ever after treated him with great indignities and contempt, and thereby lost the heart of the only man in the provinces, who by his sincerity, capacity and authority, was

capable of counteracting and frustrating the pernicious machinations of *Hodjee* and his brother.

Though *Suffraaz Khan* did not immediately degrade *Hodjee Hamet* from the post of prime minister, yet he took every opportunity of showing an inveterate hatred to him; in public *Durbar* he commonly called him by the appellation of, "His father's pander," and treated him with such insults and indignities, that he seldom frequented the *Durbar*, being ill able to brook such treatment in a place where he had for so many years been accustomed to a degree of deference and respect, equal to his master; nor is it much to be wondered at, that he should meditate vengeance, when a fair occasion offered; this he was not long without; *Suffraaz Khan's* own folly and rashness supplied him with the means, and gave him a nearer, and more encouraging prospect, of an event which he for some time past had in view.

A few months after *Suffraaz Khan* came to the government, he threw a disgrace on *Futtuab Chund's* house, which laid the foundation of his precipitate fall. The fact, though well known to a few, was only whispered, out of respect to the power and credit

Anno  
1739.

credit of that family, which had maintained even from the reign of *Auring Zebe*, a character of distinguished consideration; from *Furrukshir*, *Futtuab Chund* received the title of *Jaggaut Seet*; and might be justly esteemed the greatest banker, and most opulent subject in the world.

Anno  
1739

✓ He had about this time married his youngest grandson, named *Seet Mortab Roy*, to a young creature of exquisite beauty, aged about eleven years. The fame of her beauty coming to the ears of the *Soubah*, he burned with curiosity and lust for the possession of her; and sending for *Jaggaut Seet*, demanded a sight of her—The old man (then compleat fourscore) begged and intreated, that the *Soubah* would not stain the honor and credit of his house, nor load his last days with shame, by persisting in a demand which he knew the principles of *his cast*, forbid a compliance with.

Neither the tears nor remonstrances of the old man had any weight on the *Soubah*, who growing outrageous at his refusal, ordered in his presence his house to be immediately surrounded with a body of horse, and swore on the *Khoran*, that if he complied in sending his grand-daughter, that



that he might only *see her*, he would instantly return her without any injury.

The *Seet* reduced to this extremity, and judging from the Soubah's known impetuosity, that his persisting longer in a denial, would only make his disgrace *more public*, at last consented; and the young creature was carried with the greatest secrecy in the night to visit him. She was returned the same night, we will suppose (for the honor of that house) uninjured; be this as it may, the violence was of too delicate a nature, to permit any future commerce between her and her husband.

The indignity was never forgiven by *Jaggaut Seet*, and that whole powerful family, consequently became inveterate, tho' concealed enemies to the Soubah.

*Hodjee Hamet* soon came to the knowledge of this rash step and violence committed against the *Seets*; he was also well apprized of *Allum Gbund's* disgust, and, as he was upon a friendly footing with them both, he determined to avail himself of their resentment, and make it subservient to his own intended vengeance for the repeated insults he had received from the Soubah. Revenge however was not his sole motive;  
he



he was actuated by another, yet more prevalent, the further aggrandising his family; the hopes of which he had hitherto only seen at a distance, but now thought the conjuncture favorable for carrying his long projected plan into execution; which was to cut off the son of his late *master, friend and benefactor*, and place his brother *Ali-verdi Khan* in his stead.

*Hodjee* lost no time in procuring a private conference with the disaffected *Seets* and *Allum Chund*; in the course of which he represented in the most lively manner, the  
 “ oppression and extravagant government of  
 “ *Suffraaz Khan*, and that nothing but the  
 “ most deplorable consequences to the  
 “ provinces could be expected from such  
 “ an unbridled and tyrannic disposition—  
 “ that if he already treated with such in-  
 “ sults and contempt, those for whom his  
 “ father had the highest veneration and  
 “ friendship—what might not others dread  
 “ from his future violences?”—He then expatiated on, and with bitter exaggeration painted their own particular injuries, which had all the effect upon them that he might naturally expect or could wish.

He suffered not their resentment to cool, but supported this conference with many others;

others; and the unanimous conclusion of the triumvirate was; “ That none could  
 “ be secure in their lives, honor or pro-  
 “ perty, whilst *Saffraaz Khan* remained  
 “ invested with the Soubahship.”—*Hodjee*  
 managed the passions of these men with  
 such art and address in the promotion of  
 his own views—that they themselves  
 first proposed, “ his brother *Aliverdi Khan*,  
 “ as the only one capable of rescuing the  
 “ provinces from apparent and inevitable  
 “ ruin.—That he should be immediately  
 “ advised of their sentiments, and intreated  
 “ to concur with their hopes by preparing  
 “ for a speedy march into *Bengal*, to take  
 “ upon him the government.”

*Hodjee*, with expressions of gratitude for  
 their favorable opinion of his brother, con-  
 sented to their proposal with a well dissem-  
 bled reluctance; declaring, “ nothing but  
 “ the necessity of the time, and the peril  
 “ of the country could have influenced  
 “ him to meditate aught against the son  
 “ of his late master.”

It being objected by *Jaggaut Sect*, that  
 an intercourse by letter with *Aliverdi* was  
 liable to accident and discovery, it was on  
 further deliberation resolved, that *Hodjee*  
 should repair to *Patna*, where he could better  
 inform

inform his brother of the state of things, and benefit him by his council at this critical period; but as his sudden and private retreat from court would raise a suspicion in the Soubah, that something was in agitation against him, *Allum Chund* and *Jag-gant Seet* engaged to make his departure an act of the Soubah's own weakness.

The plan of operations being thus agreed on, their next step was to engage in the conspiracy the Soubah's *Tope Kbonnab Derogber* (or master of his ordnance) with several other disaffected officers, which was very soon accomplished.—It was a saying of a great and brave king, “ that one drop “ of honey caught and engaged more “ flies, than a ton of vinegar.” *Suffraaz Khan* in place of sweetness of disposition and affability, unhappily substituted a morose, severe and insolent carriage to all around him, which (at this most important juncture) left him not more than two or three officers of any consideration, who bore the least attachment to his person, family or government.

Matters becoming thus ripe for execution, *Hodjee* began to grow impatient for an interview with his brother, and urged the promise

promise made to him by *Allum Chund* and *Jaggaut Seet*, of procuring his dismissal from the capital.

These embraced the first opportunity, when the Soubah was according to custom reviling *Hodjee* (then absent) in public *Durbar*, to represent to him, that it was a disgrace to his court the suffering *Hodjee* to appear there, considering the infamous employ he bore under his father.—“ Drive him (continued they) from your presence, court and city; and let him go to his ungrateful brother.” This council being echoed and applauded by the *Tope Khonnab Derogher*, and others in the confederacy, the unwary Soubah instantly sent an order to *Hodjee Hamet* to quit the provinces, who not thinking it prudent to wait for a second order, departed without delay, and made the best of his way to *Patna*, where in a few days he arrived with some of his faithful attendants.

*Suffraaz Khan*, by this false step, relinquished and deprived himself of the great security he had in his hands, for the good behaviour of *Aliverdi Khan*, whose ambition he had cause enough to think, would not stop with the Nabobship of *Patna*,



and he ought to have seen that the surest means of checking its career, was the detention of *Hodjee*.

On *Hodjee's* arrival at *Patna*, he painted the whole conduct of the Soubah in the most hideous colours; he employed his whole art and eloquence in the exaggeration of the indignities himself had endured; he told his brother that he might rest assured “ *Suffraaz Khan* could never  
 “ forget, nor forgive his obtaining the government of *Babar*, independant of the  
 “ Soubahship, whereby so large a portion  
 “ of the revenues was lopt from himself  
 “ and family; that he was from good authority convinced, the Soubah only waited  
 “ a favorable occasion to cut him off,  
 “ and seize and reunite his government to  
 “ the Soubahship, to which purpose he  
 “ knew he had forwarded dispatches to  
 “ court;—that he had gone too far to stop,  
 “ that *Suffraaz Khan* was universally detested in the provinces, and finally that  
 “ no security for himself and family remained, but in assuming the whole Soubahdary, which he might do with very  
 “ little difficulty.”

• *Hodjee*

*Hodjee* then opened to his brother, the progress he had made in this necessary step below, recited the several conferences he had with the *Seets* and *Allum Chund*, and the result of their deliberations, recounting at the same time the names of the Soubah's officers, who had declared themselves wholly devoted to his promotion to the *Muztnud*.

It was said, *Aliverdi* expressed much compunction on this overture being first made to him, to dispossess the son of his master and benefactor; but if we form our conclusion from his *Actions*, both antecedent and subsequent to this period, we shall have no foundation to encourage our belief in that report; for if he really had at first any scruples to combat with, it is certain he very soon subdued them; and determined to march into *Bengal*; of which full advice was immediately dispatched to their confederate friends there.

It was however thought eligible, that *Suffraaz Khan* should be lulled into security; to which end, *Aliverdi* (at the time he was levying additional troops) wrote the most submissive letter to him,—“ assuring  
 “ him he was as much the slave of his  
 “ house, as he was in the time of his  
 G 2 “ father;

“ father; humbly intreating his permission  
 “ to throw himself at his feet, and plead  
 “ the cause of his unfortunate brother,  
 “ who, he had with grief learned, had incurred his displeasure, hoping by his  
 “ personal supplications, his unhappy brother would be restored to the Soubah's  
 “ favor \*.”

He departed from *Patna* the latter end of the year 1741, at the head of about 30,000 horse and foot; leaving his brother *Hodjee Hamet*, his Niab, or deputy governor of *Babar*. We will leave *Aliverdi* on his march, and return to the court of the Soubah.

*Suffraaz Khan* had yet about his person three officers of distinction, that remained faithful to his interest——though from different motives; their names were *Mussat Kbooli Khan*, *Goas Khan*, and *Banteer Ali Khan*; (more commonly known by the name of *Baaker Ali Khan*) the first, was married to a sister of the Soubah, and appointed Nabob of *Orissa*, for which govern-

\* This was the specious pretext publicly avowed for *Aliverdi's* march into *Bengal*, which he began soon after the dispatch of the above letter, and before he could possibly receive any reply to it.

ment he was in a few days to set out, with a small body of troops.—His interest connected him firmly to the Soubah, on whose well being his own fortunes depended.

The other two had been proved faithful servants to *Soujah Khan*, and were attached to the present Soubah, more from principles of gratitude, honor, and affection to the memory of their old master, than to any love they could possibly bear to himself—they supported the character of brave officers, were in considerable commands under the Vice-roy, and in truth were the only persons in his court, for whom he observed the least respect or regard.

These officers, after the departure of *Hodjee*, had received imperfect intelligence of the frequent meetings of *Hodjee*, *Jaggaut Seet*, and *Allum Chund*, which they ventured to communicate to the Vice-roy, intimating at the same time their suspicions, that such meetings, composed of persons, which they feared were disaffected to his government, called for his attention; and advised the immediate seizure of the *Seets*, *Allum Chund*, and the commanding officer of the artillery; but *Suffraaz Khan*, doomed to destruction, hearkened not to these faithful



admonitions, which he treated as idle apprehensions without any real foundation, thinking them friendly endeavours only to draw him from his pleasures, which they had before attempted, but in vain.

By this fatal delusion, the Soubah lost the only opportunity of exerting that power which might have saved him from approaching ruin: the bold step advised by *Goas* and *Baaker Khans*, of seizing those heads of the conspiracy, would have struck terror into the whole party, and effectually put a stop to *Aliverdi's* intended invasion, and probably a period also to his hopes.

*Aliverdi Khan* followed the letter he wrote the Soubah, with such expedition that he gained the pass of *Siclygully*, and entered *Bengal* before the least intimation of his departure from *Patna* reached the court of the Soubah.

The pass of *Siclygully* divides the provinces of *Bengal* and *Babar*, is of considerable length, and only about ten to twelve feet wide, situate on the top of a mountain, with a steep ascent both ways; the course of the pass is *North* and *South*, flanked to the *Westward* by an impenetrable wood,

wood, and to the *Eastward* by the principal branch of the river *Ganges*: thus circumstanced it was capable of being defended by a small number of men, but it was left unguarded by the insatuated *Suffraaz Khan*, and without any defence at all.

*Aliverdi* knew the importance of this pass, and therefore determined by forced marches to gain the possession of it, before it could possibly be put in a state of defence sufficient to oppose his entrance into *Bengal*; this he accomplished as above, and found it necessary to halt for some days to refresh his fatigued troops.

On the first advice that the Nabob of *Patna* had passed *Sichyully*, the court of the Soubah was struck with the deepest consternation, every one seeing further into the consequences of his approach, than the unhappy and short sighted *Suffraaz Khan*; who having at first no conception, that *Aliverdi* was at the head of an army, expressed only high rage and resentment at his daring to enter the province without his permission.—But when soon after *Goas* and *Baaker Khans* informed him of the number of troops he had with him—and that they were convinced (by intelligence from spies they had

placed near his person) the design of *Aliverdi* was to depose him, it is impossible to paint his fury.—He immediately sent for *Jaggaut Seet*, and *Allum Chund*, and demanded of them how they dared suffer such a body of troops to enter the province, without giving early notice of it? urging that he knew such a step was not taken without their privacy and counsel.

The accused, who expected this attack, came prepared, having previously concerted their replies, lest they should have been separately examined.—They suffered the Soubah's rage to expend itself in words, and then submissively assured him “ That  
 “ had there been the smallest foundation  
 “ for the belief of the reports falsely spread  
 “ of *Aliverdi Khan*, they would have been  
 “ the first of his slaves to advise him of  
 “ his danger.—That the forces of *Aliverdi*  
 “ were greatly exaggerated by some evil  
 “ minded people near the Soubah's person,  
 “ who were declared enemies to *Hodjee's*  
 “ house. — That *their* intelligence (on  
 “ which they could depend) said, he was  
 “ only accompanied by his common at-  
 “ tendants, and a small guard to defend  
 “ him against the petty Rajahs, and free-  
 “ booters of the mountains. — That they  
 “ were

“ were themselves perfectly satisfied, the  
 “ conduct of *Aliverdi* was greatly misre-  
 “ presented ; and that his only design was  
 “ to throw himself at the Soubah’s feet,  
 “ and plead the cause of his unhappy dis-  
 “ graced brother *Hodjee Hamet*.”

To corroborate this specious and deceitful harangue, they each produced letters from *Aliverdi*, and from other seemingly indifferent persons in his train, calculated purposely to support the deceptions, which being compared with others, wrote to the Soubah from *Siclygully*, he was thereby again lulled into a stupid security, and was influenced so far by the combined traitors, as to censure *Goas Khan*, and *Baaker Ali Khan*, as aiming to stir up troubles and a war in the province, that they might benefit themselves in the confusion.

We left *Aliverdi Khan* to the Southward of *Siclygully* pass, halting to refresh his troops after their fatiguing march.—Here he met with an impediment, that was well nigh making his whole scheme prove abortive.

His principal *Jemmautdaars*, officers and soldiers, had been promised four months advanced pay, (besides their old arrears) and



a gratuity of three Lacs of Rupees as soon as they entered the province of *Bengal*.—The *Jemmutdaars* in a body presented themselves before the Nabob, and demanded the promised pay and gratuity for themselves and their people, declaring if it was withheld from them, they would not march a foot further.

This demand threw *Aliverdi* into the utmost perplexity, knowing his inability to comply with it; for what with the large bribes remitted to *Delhy*, for the purchase of his independant government of *Babar*, and other considerable sums just disbursed, to corrupt and keep firm the principal officers in the service of the *Soubah*; his coffers were drained, and at a very low ebb.

However, without discovering the difficulty he was under, he with his usual dignity, and a voice of authority, “ ordered them to withdraw, and wait without, and they should be satisfied.”—Then calling a private *Durbar*, consisting of his Dewan *Chinkumunny*, and a few of his chief confidants, he “ informed them of the demand of his *Jemmutdaars*,” and represented in lively colours, “ the risque  
“ himself

“ himself and they ran, of being deliver-  
 “ ed up to *Suffraaz Khan*, unless some  
 “ expedient was devised to raise to the  
 “ amount of three Laes, with which he  
 “ doubted not to quiet them for the pre-  
 “ sent.” To this the Dewan replied, the  
 whole sum in his hands did not exceed  
 45000 Rupees, and that he knew of no  
 means of raising more.—

This unfavourable report of the Dewan,  
 proved a severe shock to *Aliverdi* and his  
 adherents.—Various alternatives were (as  
 usual in these cases) proposed, without any  
 having the appearance of succeeding :  
 amongst the rest, it was strenuously urged  
 by the Dewan, that an express should be  
 sent to *Jaggaut Seet* ; but this was opposed  
 by the Nabob,—who asserted, “ such a de-  
 “ lay would prove fatal to the whole en-  
 “ terprize.”—And he was just on the point  
 of resolving to retreat with those troops he  
 could depend on ; when the *evil genius* of  
*Suffraaz Khan*, in the person of one of  
*Aliverdi's* followers, conciliated all matters  
 by a device, which merits being particu-  
 larly recited.

There were two brothers, merchants of  
*Patna*, well known by the names of *Omy*  
*Chund*,

*Cbund*, and *Diep Cbund*: the former of these now attended the camp, and was generally of *Aliverdi*'s private councils, and much in his confidence.

One of the occupations of this *Omy Cbund*, was to advance occasionally ready money to the officers and soldiers at a very high premium; this is an allowed practice in all Eastern camps, and possibly, at least for aught we know, it may be the practice in the Western also—however, the greatness of the risque certainly justifies the largeness of the premium, for the repayment not only depends upon the lives of the borrowers, but also upon their success.

*Omy Cbund* had brought with him only 20,000 rupees, for this game at hazard: he desired the Nabob would order his Dewan to pay him immediately the 45,000 rupees, which were in his hands; which being complied with, he instructed the Nabob, “ To call in the *Jemmautdaars* — and  
 “ order them to bring in an account of  
 “ their respective claims, and to tell them  
 “ that he would give them draughts on  
 “ *Omy Cbund*, taking care to give billets  
 “ first to those who had the smallest sums to  
 “ receive, and that in the close of the  
 “ evening

“ evening he should (on pretence of fresh  
 “ intelligence by his spies that *Suffraax*  
 “ *Khan* was in full march towards him)  
 “ cause the *Nobut* to be beat, and issue his  
 “ orders for engaging the enemy early in  
 “ the morning, and leave the rest to him.”

The *Jemmautdaars* were called and ordered to bring in their claims, which they did in less than an hour, for they generally have them ready made up on a scrap of paper, which they deposit either in their girdle or turband. When all the claims were laid before the Nabob—he ordered his *Dewan* to give them billets upon *Omy Chund*; the *Dewan*, according to private instructions, made what delay he could, not to occasion suspicion, and gave those first who had the least to receive.

When the *Jemmautdaars* tendered their billets to *Omy Chund*, he paid several of the least considerable sums readily, and without any deductions; then, as he had accounts to settle with most of them, he prolonged the time by many artful blunders and designed errors, until the day was far spent, and not more than one eighth part of their accounts adjusted, then excusing himself on account of the great fatigue



tigue he had undergone, deferred the further payments until the next morning.

As soon as the day closed, *Aliverdi* ordered the *Nobut* to be beat, and issued out his commands to his *Jemautdaars* to hold themselves in readiness for engaging the next day, telling them that *Suffraaz Khan's* army was not far distant.

This unexpected alarm had the effect, which *Omy Chund* had foreseen ; those who had received the amount of their billets, in all haste returned it into his custody, and the others deposited their billets in his hands ; in the morning the Nabob resumed his march, taking the rout to *Morshadabad*, keeping up the alarm and expectance of a battle, until he in reality encountered the Soubah, to whom we once again return.

*Baaker Ali Khan* and *Goas Khan*, receiving hourly fresh intelligence from their spies of *Aliverdi's* motions, and the number of his forces, had still the courage to represent to the Soubah, the danger his person and government were in—and humbly besought him, “ to provide for safety whilst in his power ;” urging “ that if the designs of *Aliverdi* were  
“ honour-

"honourable, the most eligible way to  
 "preserve him in those sentiments, was  
 "to let him see he was in a condition and  
 "posture to oppose and crush him. That  
 "if on the contrary the designs of *Aliverdi*  
 "were aimed against the government,  
 "his supine conduct must inevitably se-  
 "cure his success. That from the face  
 "of *their* intelligence, and the whole  
 "procedure of *Aliverdi*, they had no room  
 "to doubt the wickedness of his inten-  
 "tions."

These remonstrances joined to advices  
 the Soubah had himself received of the  
*real* number of *Aliverdi's* troops, at last  
 roused him from his stupor, and he directly  
 ordered his Jemautdaars and forces to  
 take the field, and rendezvous in the plains  
 of *Gyria*, about three miles to the North  
 of *Morshadabad*, himself following the next  
 morning. He had hardly time to marshal  
 his troops in order of battle, when *Aliver-*  
*di's* army appeared.

Their force was nearly equal, each about  
 30,000 men, 20,000 foot, and 10,000  
 horse; *Suffraaz Khan* had twenty pieces  
 of artillery from twelve to six and four  
 pounders; *Aliverdi* had none.

*Suffraaz*

*Suffraaz Khan* planted his cannon in his front, with strict orders not to fire, until the enemy advanced within half musket shot, for on his artillery he rested secure of victory—*Aliverdi* ordered his troops to receive the discharge of the cannon, and then to rush in upon the Soubah's army sword in hand ; he issued these orders with great security, for he and his troops knew that by the treachery of the *Tope Khonnah Droger*, the cannon were loaded with powder only. He also issued his instructions to his officers, to regard nothing but attacking those posts, which were commanded by *Mussat Kbooli Khan*, *Baaker Ali Khan*, and *Goas Khan*, well knowing that none of the Soubah's troops or officers would engage, but those which were immediately under their command.

When the engagement began, all but five or six thousand of the Soubah's troops stood idle spectators of the battle ; *Aliverdi's* best troops advanced without the least apprehension, stood the discharge of artillery, and vigorously attacked the division of *Baaker Ali Khan*, (behind which the Soubah was stationed) they were twice repulsed with much slaughter ; but *Baaker Ali's* troops being over-powered by fresh numbers,



bers, this brave man was killed, and most of his party cut to pieces.

*Goas Khan* penetrating to the center of the enemy, with a few brave followers, was near killing *Aliverdi* with his own hand, when *Sedun Hazzaary* commander of his *Burkundasses*, interposed and saved him; obliging *Goas Khan* to retire with his command, who soon after, surrounded by *Aliverdi's* troops, and disdaining to receive quarter, were to a man killed.

*Mussat Kbooli Khan*, and the troops under his command, for some time exerted themselves with great courage and fidelity in defence of the Soubah's person, who being now for the first time informed of the treachery of the *Tope Khonnab Droger*, and the defection and perfidy of most of his officers and troops, and that he was betrayed on all hands, and learning also the fates of his two faithful generals—he ordered “ *Mussat Kbooli Khan* to retire from the battle, “ to make the best retreat he could to “ *Cuttack*, and save if possible the province of *Orissa* from the traitor and “ usurper *Aliverdi* ;” telling him “ he saw “ it was vain for him alone to attempt “ stemming the current of his adverse for-  
H “ tune.”



“ tune.” *Muffat Kbooli Khan* obeyed, and with a small faithful party retired, and eluded the pursuit of the enemy.

The Soubah, thus abandoned, determined, it should seem, to efface by a glorious death the remembrance of his inglorious life—At this juncture it was, that the leader of his elephant proposed to him to return to the capital, “telling him that he would engage on the forfeiture of his head, to convey him safe there, where he had still some friends that would be able to make a stand for him;” but he nobly replied, “it never should be said that *Suffraaz Khan* fled from rebels and traitors.” And ordered him to plunge into the thickest of the enemy, where with a few of his guards, that yet remained steady to him, he for some time maintained an obstinate engagement—like an enraged lion he fought to a degree of desperation; it was said he emptied a whole quiver of arrows, and discharged more than a dozen javelins, besides the execution he did with the fire arms he had with him, on the elephant; but at last being weary with slaughter, and not able any longer to lift an arm, a period was put to his life and fortune, by a musket ball from a distance, said to be discharged

discharged by one of his own people ; with this wound he fell dead from his elephant, and with his death the contest ceased.—

Thus fell the son of *Soujah Khan*, testifying by his exit from life, that he possessed a soul capable of producing great actions, had the soil been early and properly cultivated.

*Aliverdi Khan* possessed himself of the late Soubah's tent and baggage, the plunder of which, amounting to between nine and ten lacs of rupees, he bestowed upon his principal officers and soldiers—he received *Suffraaz Khan's* perfidious officers and soldiers into his service, and marching to the capital, entered it without resistance through the acclamations of the people ; proceeding to the palace, he seated himself upon the *Muxtnud*, and received the submission of the Rajahs, Jemmutdaars, and other great officers, who acknowledged and saluted him Soubah of the *Three provinces*.

Anno  
1742.

The fate of one of the three principal conspirators, having something remarkable in it, calls for our particular mention.—

*Allum Chund* returned from the investing *Aliverdi* to his own house, and being bit-

terly reproached by his wife, for his perfidy and treason to the son of his prince and master, and predicting “ that he would “ shortly receive from the *usurper* the reward due to every *traytor*,” was thereby so much affected, that he swallowed diamond powder, and in a few hours expired.

*Aliverdi Khan* entertaining no favourable opinion of the military prowess and capacity of the *Bengal* soldiery, and having so very lately seen a glaring proof of their natural perfidy, as well as cowardice, in the unhappy fall of his predecessor, determined to put no trust or confidence in them, and to guard against their treachery, which he knew might be easily purchased against him, as it had been for him ; entertained immediately in his service a select body of three thousand *Patans*, with their commander *Muslapba Khan*; a soldier of fortune, who about this time arrived in *Bengal* with commendatory letters from court : he bore the character of a consummate general, and his subsequent actions verified the report.— These new troops the Soubah kept always on duty near his person, and their chief was admitted to his councils and favor.



His next step was to displace all officers throughout the provinces that he had reason to think retained any affection to the late Soubah's house, and when he thought himself secure against all attempts that might endanger his newly acquired government, he appointed a *Niab pro tempore*, for the government of *Babar* and its capital, and recalled his brother *Hodjee Hamet*, that he might benefit himself of his counsel and assistance in his arduous situation.

*Hodjee* being arrived, all matters were debated and concerted relative to the government of the provinces; *Hodjee* was invested with the government of *Morshadabad* in the absence of his brother, who without delay took the field, and directed his rout towards *Orissa*, on the thirtieth of *March*, 1742 \*.—We will leave the Soubah on his march, and for a few minutes attend on the Nabob of *Orissa*.

This fugitive and unfortunate brother in law to the late Soubah, (with whom I was

\* *Suffraaz Khan's* defeat and death was on the twenty-eighth of *January*, 1741-2, and not on the thirtieth of *March*, 1742, as the author of the *Reflections* erroneously says, confounding the date of one event with another.



intimately acquainted) escaped from the battle with a few followers, as before recited; he in a few days reached the capital of *Orissa*, where many of the friends of *Suffraaz Khan's* house resorted to him, he made some attempts to fortify, and enlist troops for the defence of the place; but being ill supplied with cannon and ammunition, and receiving certain intelligence of the usurper's approach, with a very superiour force to his own, he thought it prudent to provide for his own safety, by retreating out of the province with his family, departing from *Kuttack* four days before the *Soubah's* van-guard reached it, and found an asylum in the *Deccan*, under *Nizzam Al Mulk*.

*Kuttack* opened its gates to the Usurper, but he had scarcely settled the government of *Orissa*, when he was alarmed with the news, that an army of 80,000 *Maharattor* horse had entered the province of *Bengal*, by a passage over the *Bierboheen* hills, and had already penetrated into the *Burdomaan* country.

The Usurper received this unexpected shock with manifest astonishment; he immediately saw not only his retreat, but every communication with his brother and his

his capital cut off. In this dilemma we will leave him for a while, and investigate as well the causes of this invasion, as convey some idea of the people called *Mahrattors*, who for a few years last past, have been as much the dread and terror of the East, as the *Goths* and *Vandals* of old were of the West; with this essential difference in their characters, that whereas *these* were the barbarous invaders of the rights and property of others; *those* are making justifiable efforts to recover *that*, which their ancestors had been for ages in peaceable and just possession of.

When the Empire of *Indostan* was invaded, and in part conquered by the *Mogul Tartars*, about the beginning of the fifteenth century; many of the *Rajahs*, or *Hindoo* princes of the country, submitted with little opposition to the invaders, on condition of holding their lands and principalities, paying a stipulated annual tribute: But others of them, disdaining this tributary state of slavery, retired to the southward, and possessing themselves of the most southern parts of *Deccan*, they remained unmolested until about the year 1654, the latter end of the reign of the Emperor *Shaw-Jeban*.

His third son *Auring Zebe*, being at that period Soubah of the *Deccan*, (or south) made a fruitless attempt on *Golconda*, instigated thereto by *Mbir Jemla*, who revolted to him from the then reigning Rajah of that famous city, and the adjoining country.

*Auring Zebe*, succeeding to the throne of *Indostan*, in the year 1659, pursued by his Generals his former designs against the independant Rajahs on the coast of *Cormandel*, guided chiefly by the counsel and instructions of *Mbir Jemla*; by whose valour *Golconda* was reduced, and the whole coast subdued, from *Ganjam* to *Coleroon* river, that is, from the latitude of  $11^{\circ}.40'$ . to  $19^{\circ}.30'$ . north.

The other promontory of *India*, called the coast of *Mallabar*, from the borders of the province of *Guzerat* to cape *Comorin*, was never conquered by the Mogul Emperors; but the independant possession of it, was maintained by various Rajahs, the chief of whom was the Rajah of *Sittarab*.

To these independant princes, the distressed and dispossessed Rajahs of *Cormandel* applied for succour: They, alarmed at the



the rapid progress of the Mogul arms, immediately united themselves under the banners of the Rajah of *Sittarah*.

These united princes and people, are those which are known by the general name of *Maharattors*, a word compounded of *Rattor* and *Maahab*; the first being the name of a particular *Raazpoot* (or *Rojpoot*) tribe, and the latter, signifying *great* or *mighty*, (as explained by Mr. *Frazer*) a term we have had occasion to make use of before, and frequently shall again.

The acquisitions thus gained to the Empire by the Generals of *Auring Zebe*, cost so much blood and treasure, that the diamond mines of *Golconda* hardly proved an equivalent; for the confederate princes made such vigorous efforts to regain what they had lost, that *Auring Zebe* was obliged to keep up so large an armament, that the expence of preserving his new conquest exceeded the whole revenues acquired by it; the glorious vanity, however, of having carried his conquests of this Empire further than any of his predecessors, determined him not to abandon them, until finding at last, he should risque the loss of the whole, he began to meditate coming  
to



to a treaty with them, which resolution was hastened by several bold attacks, made on different parts of his dominions by the *Mabarattors* at the same time.—On the side of his new southern acquisitions, they carried fire and sword sometimes into the province of *Dowlatabad*, and attacked the capital *Auringabad*, and from *Sittarah* they penetrated through the province of *Guzerat*, and sometimes alarmed even the court of *Delby*, striking a panick wherever they came.

*Auring Zebe*, seeing at length, no prospect of extending his conquests farther over these intrepid natives; thought it a wise measure to secure, and keep if possible, what he had got.—To this end, he entered into a treaty with the confederate Rajahs, and by a secret valuable consideration given to the *Seboo* Rajah, King of *Sittarah*, a peace was concluded between them on the following terms. “ That  
 “ *Auring Zebe* should remain in quiet  
 “ possession of his southern conquests as  
 “ far as the river *Coleroon*, before mention-  
 “ ed, and the port of *Surat*; and that in  
 “ lieu thereof, the *Mabarattors* should re-  
 “ ceive, and be intitled to, for ever, a  
 “ *Chout* (that is, the fourth part) of the  
 “ reve-

“revenues of *Deccan*,” to which *Soubabship*, these new southern conquests were annexed by the Emperor.

Thus a period was put to a war, that had chiefly employed the attention of near two thirds of *Auring Zebe*'s long and fortunate reign, by which, so important an addition of territory and revenue was obtained, that had it been duly and honestly governed and administered, and the treaty kept inviolate on both sides, would have yielded a perpetual source of riches to all succeeding Emperors, on every emergency of the state.

As long as *Auring Zebe* lived, the *Cholüt* was duly paid to the *Maharattors*, but on his decease the treaty began to be infringed, though it suffered no open rupture until the death of *Shaw Allum*, when the Empire falling into a state of universal confusion, (by the contentions that arose between his sons for the succession to the throne, and by the subsequent distractions during the despotic tyranny of the *Seyds*) little regard was paid to it on the part of the government.

Things

Things being in this situation, the *Maharattors* determined to pay themselves, by making incursions on different sides of the Empire, and laying the city of *Surat* under contribution; in which warfare they met with such success from the continued pusillanimity and distraction of the government, that at length, they extended their claim and demand from the stipulated *Chout* of the revenues of the *Deccan*, to a *Chout* of the whole revenues of the Empire.

However, when *Mahommed Shaw*, by the overthrow of the *Seyds*, arrived to the secure possession of the throne, *Anno* 1719, some check was put to their invasions; and terms of accommodation being made to them, they for some years acquiesced to the terms of *Auring Zebe's* treaty, and annually received the *Chout* of the revenues of the *Deccan*, by their agents out of the royal treasury at *Delby*, long after these revenues had lost their way to court by the usurpation and independance of the traitor *Nizam Al Mulk*.

In the year 1740, the deputies of the King of *Sittarah*, arrived as usual at *Delby* to receive the *Chout*, when they were given to understand, " That *Nadir Shaw* had  
" lately



“ lately so exhausted the treasury, that the  
 “ Emperor was rendered utterly incapable  
 “ of satisfying their demands; the more  
 “ especially, as the revenues of the *Ben-*  
 “ *gal* provinces had been withheld from  
 “ the year 1738, by the rebellion of  
 “ *Aliverdi Khan*, who, in conjunction with  
 “ his brother *Hodjee Hamet*, had usurped  
 “ the government of that Soubahdary; re-  
 “ questing that the deputies would intreat  
 “ their master in the Emperor’s name, to  
 “ send an army of sufficient force to exact  
 “ the amount of the *Chout*, that was due  
 “ to them; and also to take the heads of  
 “ *Aliverdi* and his brother, and restore the  
 “ family of *Soujah Khan* to the Soubahship,  
 “ as the then distracted state of the Empire  
 “ put it out of his power to send a force  
 “ strong enough to reduce the two rebels.”

With this answer, and *actual powers*  
 from the *Emperor*, the deputies departed  
 for *Sittarab*.—A fact that fully confutes  
 the assertion of *Aliverdi*’s having received  
 a *Phirmaund*, confirming him in the go-  
 vernment; as was published by beat of  
 drum, and industriously circulated by the  
*Seets* the latter end of the year 1739 \*.

The

\* *Aliverdi* sitting in state a whole day to receive the  
 sham *Phirmaund*, with the usual ceremonials on such



The *Mabarattor* deputies arriving at *Sittarab*, reported the result of their deputation, and the Emperor's request. The King of *Sittarab* did not ruminate long what resolution to take; he now had obtained a justifiable plea to attack the Mogul's dominions with his own participation; therefore, without loss of time, ordered an army of 80000 horse to take the field, and march into *Bengal*, under the command of *Boschar Pundit*, a general of some reputation, and favorite of the *Seboo* Rajah King of *Sittarab*. This general and army we left in the *Burdomaan* country between the usurper and his capital; to whom we

occasions; but this is a farce that has been *since* played in *some parts* of the province of *Bengal*, and laughed at, as much as it was then.—For the *Seets* could always *cook up* a *Phirmaund* from court when ever it was *wanted*. That *Aliverdi* was never confirmed in the government by a *real Phirmaund*, is a fact that admits of no doubt; and it is well known, that so late as *June, Anno 1750*, the Vizir *Monsoor Ali Khan*, (father of *Soujah Dewlat*, the present *Soubah* of *Oude*) was advanced at the head of 100,000 horse, within eight days march of *Patna*, purposely to restore these so long dismembered provinces to the Empire, and punish the usurper;—but differences arising between the young Emperor *Amet Shaw*, (son and successor to *Mahommed Shaw*) and Rajah *Jeet Sing*, the Vizir was recalled from this service, or as others more probably said, his retreat was bought off by *Aliverdi*, at the price of fifty Lac of Rupees.

must

must again return, and point out the errors that drew him into the perilous situation and dilemma we left him in, before we shew how bravely he extricated himself from it.

Some short time before he departed from *Morshadabad*, a slight rumour prevailed of the intended invasion of the *Maharattors*, to which no credit was given either by the usurper or his brother; but slight as the report was, it ought to have merited their attention at a juncture when he was departing with all the strength of the provinces to the most extream part of his government; and as he must have known, no enemy could enter the province of *Bengal*, so as to cut off his communication with his capital, but by the western hills of *Bierboheen*, prudence dictated that he should have secured the fidelity of the Rajahs of *Bierboheen* and *Bisnapore*, who were alone capable of harrassing and retarding, if not of preventing the *Maharattor* army entering from that quarter.

But (as if Fortune had purposed, that the neglect of this wise precaution should be conducive to the higher exaltation of the character of this her favorite son) so far

far were the brothers from adverting to the necessity of such a security in his rear, that both these Rajahs had been highly incensed by some acts of oppression exercised towards them soon after *Aliverdi's* usurpation of the government, and were readily disposed, in place of obstructing the enemy, to give them a free entrance into the heart of *Bengal*, which they did without the least opposition; though in pursuing their resentment, they entailed a long series of heavy calamities on their unhappy country.

We left *Aliverdi Khan* at *Cuttack*, in deep astonishment at the news of this dangerous invasion. Without discovering the least apprehension or alarm, he withdrew for the space of half an hour, in consultation only with *Muslapa Khan*, then ordered his people to prepare for marching; he quitted *Cuttack* the same day, and by forced marches reached near *Burdwan*, the principal town of *Burdmaan*, (within five days march of the capital) two days after the *Mabarattors* took possession of it; Here he intrenched himself, and was soon surrounded by the enemy, and though they had at least the superiority of eight to one, they had not the courage to attack him.



*Boschar Pundit*, however, sent *Aliverdi* a letter, explaining the nature of the powers he was invested with, demanding  
 “ three years arrears of the *Chout*, the  
 “ treasures of the two late *Soubabs*, and  
 “ that in future, an officer of their own,  
 “ should have a seat in every Cutcherry  
 “ throughout the provinces, to collect the  
 “ fourth part of the customs on their be-  
 “ half.”

The usurper received these *terms* with the highest indignation and impatience; instantly commanding the messenger to leave his camp, without deigning to send any reply to *them*; and finding by the propositions made to him, that there remained small hope of effecting any accommodation with the *Maharattor* General; he determined to make one vigorous effort, to break through the enemy, and regain a communication with his brother; to this resolution he was stimulated, by observing a universal panic amongst his *Bengal* troops, many of whom deserted him by favour of the night.

In pursuance of this resolve, he issued the necessary orders, omitting nothing that could speak the consummate General, promising

I



misgiving most liberal rewards to those who maintained in this exigency the character of a soldier; and well judging that his principal dependance rested upon the *Patans*, he bestowed the highest encomiums and promises on that body, by whom he began to be loved and revered, being themselves brave, they admired those intrepid qualities in *Aliverdi*, which so nearly resembled their own.

All things being prepared, the usurper directed that part of the trench to be levelled with the utmost silence, which looked towards *Cutwab*. Then putting himself with *Mustapha Khan* at the head of the *Patans* half an hour before day break, marched out, and with amazing courage charged that part of the enemy that intercepted his rout towards the last mentioned town.

His rear being composed intirely of his *Bengal* troops, (then esteemed the worst soldiers of the Empire) were soon surrounded and put to flight; but the *Patans* exhibited a glorious effort; these led on (as before observed) by the *Soubab*, and their gallant chief *Mustapha*, their rear commanded by the brave *Zeyndi Amet Khan*,

*Khan*, (*Hodjee's* second son) with much slaughter cut themselves a passage through the enemy, and gained the *Cutwab* road: In the course of which, they maintained a most memorable retreat for near three days and nights; being often surrounded and attacked on all sides, by the whole *Mabarattor* army, and as often repulsing and forcing their passage until they arrived at *Cutwab*.

At this place the usurper mustered his troops, and found that of 25000 fighting men, with which he departed from his capital, he had only remaining 2500 *Patans*, and about 1500 of his *Bengal* soldiers, including their officers; these last named troops, stimulated by the example of the *Patans*, and the intrepid behaviour of their *Jemmautdaar Jaffier Khan*\*, were kept firm to their duty.

At *Cutwab*, *Alverdi*, found it necessary to halt for a short space to refresh his harassed troops, who during the term of this astonishing retreat, had in a manner been strangers to food, rest, or sleep. — Here

*May*  
*Annus*  
1742.

\* Since better known by the name of *Mhier Jaffier Ali Khan* *Soubah* of *Bengal*.

they were again surrounded on all sides, except on that of the river, which *Alverdi* was informed was in one place fordable, a circumstance unsuspected by the enemy.

It was now universally believed that the usurper must surrender himself, or be cut to pieces with the few that remained with him, and indeed a report ran through the province that he was actually taken prisoner; but the actions of this handful of men in their retreat from *Burdwan*, had struck such terror and amazement into the whole *Mabarattor* army, that they gazed upon them as so many enraged tygers in a net, without daring to approach the toils that enclosed them; contenting themselves with the dependance of starving them to a surrender: Little dreaming that *Aliverdi* would attempt fording the river, with people near exhausted by continued labour and watching.

The usurper taking advantage of this visible panic in the enemy, and unwilling to let the triumphant ardour of his own soldiers cool, resolved to attempt the river without further delay, and knowing there was a defile leading from the village to the river, through which the enemy might in-  
tercept



tercept his passage, he judged it necessary to secure the *Defile*, thereby also to prevent his rear being attacked before they could gain the river.

The defence of this dangerous post was given to *Mustapha Khan*, supported by *Jeyndi Amet Khan*, and *Jaffier Khan*, with eighty select *Patans*, who immediately departed to take possession of the *Defile*—As soon as they were posted, *Mustapha Khan* dispatched a messenger to the Soubah to advise him he might attempt the river whenever he pleased.

*Aliverdi* having previously made the necessary dispositions, put himself at the head of the *Patans*, and gave the signal for marching to the river, which they entered without molestation preceded by well instructed guides.

As soon as the enemy perceived him in motion, they instantly attacked the *Defile* with great violence, hoping yet to circumvent him.—They at first seemed to deride and despise the small number left for the defence of it, but soon found their error in repeated repulses with heavy slaughter, from this determined, though small body of men;



each of their leaders on this momentous occasion giving proofs of valour worthy the greatest heroes of antiquity.

They maintained their post for a full hour against reiterated attacks of fresh troops, without giving the least way, and until they judged the Soubah had safely past the river; they then began to retreat by slow degrees through the *Defile*, without turning their backs, and having gained about the middle part of it \*, advice was brought to *Mustapha Khan*, that his rear was attacked by the enemy †.—This general without hesitating a moment committed the charge of his front to *Jeyndee Amet Khan*, and *Jaffier Khan*, and ordering the forty men that composed his rear to face about, he put himself at their head, forming two fronts to oppose the enemy, and sending orders to *Jeyndee Amet* to continue his retreat, he bravely charged his new antagonists, and forced them to retire with much loss; when the whole party

\* The *Defile* was about eighty yards in length and ten wide.

† This event happened thus—a body of the *Maharattas*, about one thousand men, forced an entrance into the town, and had made a fruitless attack upon *Alivardi's* rear, as they passed the river, from which they were now returned.

had

had cleared the *Defile*, he commanded his men to form in one line on the shore, with their backs to the river, and making a feint to give a general assault, the enemy as he expected was struck with terror, and retired many paces, *Mustapha* taking advantage of their distance, instantly commanded his troops to face about and take the river, into which they plunged and gained the opposite shore, with the loss on the whole of, only fifteen men.

If we consider the retreat of these Veterans (from *Burdwan* to the opposite shore of *Cutwah* river) in all its circumstances, it will appear as amazing an effort of human bravery, as the history of any age or people have chronicled, and we think it merits as much being recorded and transmitted to posterity, as *that* of the celebrated *Athenian* general and historian.

*Mustapha Khan*, *Jeyndce Amet Khan*, and *Jaffier Khan* were received by the Soubah, with all the marks of the highest affection and esteem; he bestowed great encomiums on the valour of *Jaffier Khan*, who was ever after distinguished by his favor; he saluted and thanked by name, every one of the *Patans*, who fought under

these commanders at the memorable defence of the *Defile*; and having refreshed his troops, proceeded on his march to the capital, where he was received with astonishment and reverence. His first acts, were to present *Mustapha Khan* with ten lac of rupees, and proportionably to reward the rest of his brave defenders.

Whilst the usurper was gaining everlasting renown as a soldier, his brother *Hodjee Hamet* was employed in putting the city of *Morshadabad* in a posture of defence, with extraordinary expedition he sunk a ditch round it, formed a rampart and parapet, and planted cannon in those parts where the city was most open to the enemies attacks — *Aliverdi* reproaching him, “ with having abandoned him to the enemy, and with being solicitous only for his own safety, by neglecting to send a body of troops to favor his retreat.” *Hodjee* replied, “ that concluding (from the number of the enemy, his forlorn situation, and the repeated reports of his being taken prisoner and killed) he was no more, he thought it more advisable to strengthen the city, than to weaken the defence of it, by parting with any of the few forces he had been able  
“ to



“ to raise for its preservation.” And in truth, *Aliverdi* found it in a much better state of resistance than he expected.

Before the usurper had set out on his expedition for the reduction of *Orissa*, he had sent orders to his deputy governor of *Patna* to levy troops in the province of *Babar*, but these forces being not yet arrived in *Bengal*, he was to the great mortification of his enterprising and military genius, reduced to the necessity of shutting himself up in his capital, and was employed in providing further for its security.

The *Mabarattors* recovering from their consternation and panic, and acquiring a better knowledge of the river, passed it with their whole force, advanced to *Morshadabad*, and surrounded it without attempting to assault it; they detached parties into the environs, plundering and destroying wherever they came; they sent some bodies of horse into the island of *Cossimbuzar*, committing there the most horrid devastation and cruelties: they fed their horses and cattle with mulberry plantations, and thereby irreparably injured the silk manufacture: in short, after committing every hostile



hostile act, which plenitude of power licensed without molestation, they thought it at length prudent to retire with their plunder, lest the approaching rainy season (which sets in annually about the middle of *June*) should intercept their retreat.

*June*  
*Anno*  
1742.

With this necessary precaution they quitted the blockade of the city, and repassed at *Cutwab* early in *June*, 1742, with all their immense plunder.

From *Cutwab* they penetrated through the *Burdomaan* country, detaching their parties into every district, still amassing greater booty, and striking universal terror round them, sometimes alarming even the *European* settlements: The rains at length setting in, the middle of *June*, gave a flattering hope that the land would soon be delivered from these devouring locusts; but alas! this pleasing prospect had but a short duration; they retired it is true, and bent their rout towards the *Bierbakeen* hills, irresolute whether they should quit the provinces entirely, or only lodge themselves in convenient quarters in that high country, where they would be ready to commence a new scene of destruction as soon as the rains broke

broke up (which they generally do about the latter end of *September* or the middle of *October*.)

It was by most believed that the enemy had taken their departure for their own country, and it is certain they had formed that resolution; when on a sudden, to the utter amazement of all, *Boschar Pundit* issued orders to march into *Bengal*; so his ill destiny prompted, that he might by his fall pay a sacrifice for the cruel enormities committed on all ranks, by those under his command.

*July*  
*Anno*  
*1742.*

They returned about the latter end of *July*, and pitched their tents on the highest parts of the *Burdomaan* country, and settled themselves there for the remainder of the rainy season.

On this event a general face of ruin succeeded. Many of the inhabitants, weavers, and husbandmen fled, the *Arungs* were in a great degree deserted, the lands untilled, and the wretched fugitives who had escaped with nothing but their wives and children, and whatever they could carry in their hands, thought there was no safety for them, until they arrived on the *Eastern* shore

shore of the *Ganges* ; to which they flocked in shoals, without intermission for many days together.

The manufactures of the *Arungs* received so injurious a blow at this period, that they have ever since lost their original purity and estimation, and probably will never recover them again ; but it is necessary we explain what influenced *Boschar Pundit*, to take the extraordinary and unexpected step above-mentioned.

There was an officer employed in the receipts of the revenues at *Dacca*, named *Mbir Hubbeeb* who had embezzled a considerable sum, and had otherways been guilty of mal-administration in the execution of his trust ; this man had been ordered soon after *Aliverdi's* seizing the government, to repair to the capital, and render an account of the branch committed to him ;——he was bold and enterprising, of solid judgment, minutely acquainted with the state of the provinces and course and nature of the revenues ; to draw his character, in short we need only say, he was in *political virtue* the very counterpart of *Hodjee Hamet*.

Con-



Conscious that his conduct at *Dacca* would not bear the test of examination, he availed himself of the present juncture of confusion, and in place of repairing to the capital, he fled to *Boschar Pundit*, and arrived in his camp, at the very period, that general resolved to quit the provinces and return to *Sittarab*.

His known character and abilities procured him a ready and welcome reception, and his mischievous talents made him a dangerous instrument in the hands of these invaders, to accomplish in a manner the utter destruction of the country; he represented to *Boschar Pundit*, " That in the  
 " present state of the provinces, he might  
 " with facility and security assume the government of the Soubahdaary himself;  
 " that it would be inglorious for him to retreat with the calf, when he could take the  
 " cow also, that the rains would soon break  
 " up, and set his calvalry at liberty, and that  
 " he had no cause to apprehend the usurper  
 " would ever have any power or force capable  
 " of opposing him." *Boschar Pundit* greedily hearkened to this pernicious advice, immediately changed his rout, and returned from *Bierboheen* to *Burdomaan*, as before remarked; and having fixed his head quarters at *Burdwan*,



man, he sent proper officers at the head of small parties to collect the revenues at every seat of custom, and this they did for some time with as much tranquillity, as if they had been the natural sovereigns of the country.

During these transactions the usurper was not idle, as soon as he had certain intelligence that the enemy had repassed the *Cutwab* river, he quitted the city, and being soon after re-inforced by the *Patna* levies, and the number of his *Patans* increased from the Northward, he formed his camp in the neighbourhood of *Morshabadabad*,—the *English*, *French* and *Dutch*, thought it necessary during the rains, by various means to fortify also, and add to the strength of their several settlements, at *Fort William*, *Chundernagore*, *Haugly* and *Cossimbuzar*, though hitherto unmolested in their persons or property by the enemy.

Early in *October* the enemy, by the advice of *Mbir Hubbeeb*, threw a strong bridge of boats over the *Cutwab* river, the defence of which was given to him; by his assistance also the enemy was now supplied with some small cannon, fire arms and ammunition; he constructed for the defence  
of

of his bridge two large boats, the one contiguous above, the other below the bridge on the *Plassey* side; on these he threw platforms on which he planted a few carriage pieces, forming effectual barricadoes with loop holes, for the security of his own people, as well as for the annoyance of the usurpers troops, in case they should prove hardy enough to attack the bridge, for the defence of which he embarked with him the best marksmen he could select.—

This disposition being compleated, the whole of the *Mabarattor* army crossed over, and began their incursions to different parts of the island, where ever the waters would admit their marching; sometimes showing themselves in strong bodies round the usurper's camp, insulting him with opprobrious language and insults, tho' not daring to attack him.

The latter end of *October* the rains broke up, the waters decreased hourly, and the roads soon became passable every where; it was now the enemy thought it adviseable to recall their detached parties, and unite their whole force, which they drew up between the usurper's camp and *Plassey* grove, secure of a retreat to their bridge; here they

they halted three days, and reported they would wait there and give the usurper battle.

*Aliverdi*, elated at this report, took the field, and advanced towards the enemy, not doubting but that if he could once bring them to a general engagement, it would prove decisive in his favor.—His whole force amounted to about forty-eight thousand men, of whom barely twenty thousand were horse, whereas the enemy's was wholly composed of cavalry, an advantage they had the wisdom fully to avail themselves of, by the sagacious counsel of *Mbir Hubbeeb*, through the course of this destructive and long contest.

As the usurper advanced, they retreated towards the bridge, which they now resolved to repass; this they could not effect without their rear being warmly attacked and harrassed by *Aliverdi*, who for this purpose advanced with a chosen body of horse, some hours before the main body of his army.

The enemy had gained the bridge, and passed over three fourths of their army, when *Aliverdi* made a furious assault upon the remainder,



remainder, and threw them into confusion ; but notwithstanding a heavy slaughter made amongst them, the greatest part of them recovered the bridge, and *Aliverdi* was obliged to draw off his people (who began to be severely galled by the fire from *Mbír Hubbeeb's* floating machine, and retired out of the reach of the shot, where he stayed until his heavy cannon was brought up to him.

Had *Mbír Hubbeeb*, in obedience to *Boschar Pundit's* orders, drawn off his party, and destroyed the bridge, as soon as the rear of the *Mabarattor* army past it, and *Aliverdi* retired, he would have gained great reputation in the action ; but not suspecting the usurper's cannon could possibly be so near, as they really were, he was so rash as to remain on his post, until *Aliverdi* had with astonishing expedition opened a battery of three six pounders upon it.—*Mbír Hubbeeb*, stood one discharge from the battery, and now perceiving his error, attempted to escape with his party ; but *Aliverdi* had posted a body of horse so advantageously, that immediately upon the discharge from his battery, they fell in pell mell with the enemy on the bridge, and a furious engagement ensued, in which *Mbír Hubbeeb's*



*Hubbeeb's* party, three excepted, were cut to pieces. Himself and those three gained the *Cutwah* shore, and by the advantage of a fleet horse that waited for him, he escaped to the *Mabarattor* army. A melancholy event closed the action; *Aliverdi's* troops crouding in too great numbers upon the bridge, it failed under them, and a thousand brave fellows perished in the river.

The usurper repaired the bridge with all possible diligence, and crossed over his troops and artillery in pursuit of the enemy, who artfully eluded every attempt he made to bring them to a general action; thus by continual marches and counter-marches, his troops, particularly his foot, were almost exhausted by fatigue; whilst the *Mabarattors* in detached parties ranged the provinces at large, collecting the revenues without the least interruption, the usurper not daring to divide his army further than reinforcing the garison of *Buckhs Bunder* on the *Ganges* with 500 horse and 1000 gun men, under the command of *Serafdi Mahomet*.

*Aliverdi*, touched with deep chagrin at seeing his so lately usurped dominions a prey to his enemies, without being able to protect

protect them, or bring the *Mabarattors* to any decisive action, at last resolved to treat with *Boschar Pundit* ; but that General was so elated with success, that he now added, at the instigation of *Mbir Hubbeeb* a new article to those already offered at *Burdwan*, viz. “ that the usurper should also restore  
 “ the Soubahship to *Soujah Khan*’s family,  
 “ and resign the government he had so  
 “ wickedly usurped to *Suffraaz Khan*’s eldest son.” *Mbir Hubbeeb*, who knew any treaty of peace would be fatal to himself, artfully threw this stumbling block in the way, which he foresaw would render the treaty of none effect ; and to carry this point, he insinuated to *Boschar Pundit*,  
 “ that unless this article was insisted on,  
 “ the most essential and positive part of the  
 “ Emperor’s orders would appear totally  
 “ neglected, and willed him with great  
 “ humility to reflect how he would answer  
 “ this neglect to his master, the King of  
 “ *Sittarah*.”

This additional article produced the effect that *Mbir Hubbeeb* expected ; for it was refused by the brothers with marks of resentment and disdain, and hostilities were immediately commenced again on both sides.  
 — Several skirmishes happened between

them, in which the usurper's horse always gained some advantage; but these produced nothing decisive.

*Hodjee Hamet*, who never suffered any scruples of conscience to oppose the foulest means to accomplish his views; in a private letter sent to his brother, urged the necessity in their present situation, of attempting that by treachery, which they had failed in obtaining by every other means. *Aliverdi*, who saw the hazardous and necessitous posture of their affairs, as well as his brother, did not long oppose the motion. *Hodjee* formed the plan, and it was executed in manner following.

A treaty was set on foot by *Aliverdi*, who, under pretence of making it more conclusive and less liable to interruptions, proposed a conference with *Boschar Pundit*, the overture was accepted by that General, contrary to the opinion of *Mbir Hubbeeb* and the rest of his principal officers.

It was agreed that a spacious tent should be prepared and erected by the usurper, midway between the two armies, where the chiefs were to meet on a certain day and hour, attended each with eighty fol-  
lowers

lowers only, and that in the mean time hostilities on both sides should cease.

The appointed time being come, and all things prepared for the reception of the chiefs, they advanced with the stipulated number of followers, consisting on both sides of principal officers. When they approached near the tent, *Aliverdi* entered first, and was followed by *Boschar Pundit* without the least suspicion of treachery.

The usual salutes and ceremonials being over, and both parties seated, on a signal given, two hundred select men who had been concealed by *Aliverdi* between a double lining of the tent, suddenly rushed out, and cut the *Maharattor* General and his party to pieces, before they were able to draw their scymitars, two or three only escaping in the confusion.

At the same instant a signal was displayed from the tent (before agreed on) for the speedy advance of the usurper's army; this being observed by the *Maharattor* army, they also began to be in motion, not knowing as yet what had happened; but being not long after joined by those who had escaped the slaughter, and informed of the fate of



their general and officers, they breathed nothing but fury and revenge.

In the first transports of their rage they advanced, and seemed resolved to avenge the treachery, by given immediate battle to the usurper ; but here, the wisdom and address of *Mbâr Hubbeeb* interposed ; he represented to them, “ that the only means to frustrate the great object the usurper had in view by this treacherous assassination, was, to avoid coming to a general action with him.” His arguments gained force and influence from the distracted state of the army, being now under no head, or any regular command ; and observing the usurper advancing towards them in full march, they suddenly retired, to his great mortification and disappointment.

As soon as the disorder in the *Mabaratar* army subsided, they elected unanimously *Allee Bey* for their General, an officer that held the next rank to *Boschar Pundit*, and who bore a considerable degree of reputation amongst them ; and now their conduct seemed to shew that they had resolved to execute that vengeance on the distressed country and inhabitants, which they could not execute on the usurper himself: To this

this end, they planted small parties of observation about the skirts of his army to report his motions, and appointing *Nagur*, the capital of *Bierboheen* for their general rendezvous, they divided their army and carried fire and sword in all their different routs; — they detached a strong body to *Bukchs Bunder*, which they attacked, took, and plundered; perpetrating every where the most execrable cruelties that revenge and inhumanity could dictate, cutting off the ears, noses, and hands, of any of the inhabitants whom they suspected of concealing their wealth, or valueable moveables, sometimes carrying their barbarity so far as cutting off the breasts of women on the same pretence, neither sex or age proving any security against these enraged barbarians.

During these horrid scenes of desolation, the usurper left no stratagems unessayed to bring the enemy to a battle, but all his endeavours proved ineffectual: He was in continual chase of them from the beginning of *December 1742*, to the end of *February 1742-3*, and at length, with astonishing bravery and perseverance obliged them to repair to their general rendezvous, and to retire out of the provinces over the *Bierbo-*

been hills, from whence they soon took their departure for *Sittarab*, to render an account of their expedition—leaving many of their brethren behind them in the hands of *Aliverdi*, who had been taken prisoners in different actions; amongst the prisoners, was an officer of distinction, character, and authority, named *Seffarow*, of whom we shall again have occasion to make mention.

March  
Año  
1742-3.

The usurper had hardly time to breath and form some hopes of recess and ease to himself, and tranquillity to his harraffed and desolate country; when he was again alarmed by advices from *Orissa*, that another army of *Maharattors* had entered the provinces by the way of *Cuttack*, commanded by *Ragojee*; and to compleat his distress, and put his fortitude to the utmost proof, he shortly after received intelligence by express from *Hodjee*, that a third army of *Maharattors* had entered by the side of *Patna* commanded by *Ballerow*, and had already penetrated within a day or two's march of *Siclygully*. These Generals led each an army of 60,000 horse; the first had been dispatched from *Sittarab*, to enforce the orders before given to *Boschar Pundit*, and to support him in the execution of them; the latter, set out later from  
the

the same city with instructions to join *Ragojee*, and avenge the murder of *Boschar Pundit*, of which advice had been received at *Sittarab*, by expresses sent from *Bierboheen* immediately after that event.

The usurper thus beset, and apprehensive of being hemmed in by the two armies, and again cut off from his capital; directed his march with the utmost celerity to *Cutwab* bridge, which he gained, passed over his whole army, destroyed the bridge, and proceeded to his capital, with a mind greatly agitated and oppressed by the reflection of being again forced to abandon his country to merciless enemies, whom he was not able to oppose with troops enfeebled by continual labour and hardships.

The reader may remember of how great importance *the pass of Siclygully* might have been to the unfortunate *Suffraaz Khan*, had it been properly put in a state of defence: The usurper well knew it's consequence, and therefore soon after his possessing himself of the Soubahship, he stationed there a trusty officer with proved troops, and three pieces of cannon—depending that a vigorous stand would there be made against the invaders on the side of *Patna*, and their en-



entrance into *Bengal* at least retarded, if the *pass* was as well defended as it was capable of; not suspecting that there was a possibility of their obtaining an inlet by any other passage, unless they marched far to the Westward by the *Packet* road, and entered by *Bierboheen*, as *Boschar Pundit* had done the preceeding year, flattering himself that by so long a march they would not be able to reach the province before the annual rains set in; but herein his foresight failed him.

*Ballajee Row*, more commonly (though improperly) known by the name of *Ballerow*, on his arrival in the neighbourhood of *Boglypore*, received intelligence from those who had joined him, and were declared enemies of the usurper's house, that by his attempting to force the pass of *Siclygully* he would hazard the loss of a multitude of his men, and probably in the end be obliged to relinquish the design with disgrace to his arms.—The *Packet road* was proposed, but he declined hearkening to it, urging “ that thereby he should lose his  
 “ harvest of plunder for that year, all  
 “ which would be appropriated by his  
 “ friend *Ragojee* to fatten himself and fol-  
 “ lowers; whilst *he* and *his* people would  
 “ be

“ be left to *starve* on the *Padjee* (paltry)  
 “ contributions, he had been able to raise  
 “ in *Babar*,”

Whilst he was under this difficulty, the evil genius of the usurper (and of unhappy *Bengal*) dictated a measure, that extricated him without danger to himself or followers. He sent for some of the petty Rajahs from the neighbouring *Colgong* hills, and questioning them concerning a passage through the hills to *Bengal*, he offered them a large reward if any of them would supply him with guides to answer that purpose. The Rajahs to a man, were well enough disposed to comply with his wishes; for the usurper's treacherous conduct during the first six years of his government of *Babar*, had rendered his name as hateful as dreadful to them all; yet none of them had knowledge enough of the three ranges of mountains that separated *Babar* from *Bengal*, to engage in so hazardous an undertaking.

The enquiry and reward being however bruited abroad, it came to the ears of an old peasant an inhabitant of *Colgong* hills; this man came to the *Mabarattor* camp, and desired to be introduced to the presence  
 of

of the General, which having obtained, he boldly undertook, on the forfeiture of his head, to guide his army through secret passes into *Bengal*, for a reward of one Lac of Rupees paid down to his family.

The General taking two of the Rajahs aside to whom the peasant was known, and inquiring of them touching the character of the man, and what degree of credit might be given to his veracity and knowledge, received such encouragement that he no longer doubted, and accordingly paid down the money, and issued his orders for marching the next day.

The guide with faithfulness and dexterity led the whole *Maharattor* army, at first Westward, a point or two Southerly, until he found a *pass*, which he sought for about the center of the range of the *Colgong* hills : This pass found, was his mark for the remainder of the expedition ; he carried them through this pass by very practicable roads with much facility, until the mouth of it opened upon the level country between the *Colgong* and *Telliagurry* hills, from hence his course was due South, which led to the second pass through the last-mentioned hills ; this pass he accomplished with equal ease,

ease, from hence for two days he crossed the level country, that lies between the *Telliagurry* and *Rajambol* mountains, shaping his course about South East ; at night he told the General he must halt until the morning sun appeared.—In the morning he led them due South, and in the evening of the same day entered a pass which guided them through the *Rajambol* mountains, and landed (if we may be allowed the expression) the whole army, without the loss either of man or horse in *Bengal*, on the plains West of the city of *Rajambol* at a little town called *Banian Gang*. Having performed his obligation in six days from leaving *Bogulpore* (more commonly by the English called *Boglypore*) through ways until this period deemed totally impassible, he was farther rewarded with handsome presents by *Ballajee Row*, and departed to his home : his name was *Sittaram Roy*, a *Gentoo* of the *Raazpoot* tribe. — *Ballajee Row* reached *Banian Gang* the 13th of *March*, *Anno* 1742-3.

The usurper, who had received express intelligence of *Ballajee Row*'s departure from *Bogulpore*, and of the march of his army Westward ; did not entertain the least doubt but he was gone round the mountains



tains to enter *Bengal* by the *Pachet* or *Bier-bebeen*, and was so much convinced of it, that he began to prepare again for taking the field, projecting that he might be able to bring the other army under *Rogojee* to an engagement, and defeat him before he could possibly be joined by *Ballajee Row*; but he had hardly formed this resolution, when he was advised by a courier from his Governor of *Rajahmbol*, “ That *Ballajee Row* had entered *Bengal* by passes through the mountains, and was by that time, he believed “ joined with *Rogojee*.”

This intelligence shocked the usurper's present hopes, but not his courage and constancy; he laid aside the project of repassing the *Cutwab* river—but determined, not to coop himself up again in his capital, for the defence of which having made every necessary provision, he formed a strong camp not far from the city, preserving a ready communication with it.

The two *Maharattor* Generals met in the *Burdomaan* country, the 17th *March*, 1742·3, and after a private conference the following agreement was published, “ that “ an equal partition of the revenues and “ plunder should be made between the two “ armies,

“ armies, who nevertheless were to act  
 “ distinctly under their respective Generals  
 “ and officers.” They then settled the different routs of their detached small parties, and took intire possession of the country. Then uniting the main bodies of their armies, they marched to *Cutwab*, constructed a new bridge, and passed over with their whole force. Here they again separated, and renewed the depradations every where that *Boschar Pundit* had began the preceding year.

During these transactions the usurper kept himself within his intrenchments, yet he was not idle; convinced he could not oppose them by force, he had nothing left but to combat them with fraud and stratagem, weapons that he was as great a master of as of arms. His first movement, was to acquire a minute knowledge of the temper, genius, capacity, and characters of the two leaders of the enemy, and how they affected each other; in all these particulars he obtained perfect satisfaction, by the means of his prisoner *Seffarow* before mentioned, whom he had distinguished by every mark of favor and respect from the time he first fell into his hands, foreseeing he might be of future use to him; from the arrival  
 of

of the two armies he had redoubled his caresses, and of an enemy, had made him a fast friend.

*Divide and conquer*, was one of the usurper's favorite maxims in politics, as well as war; by the lights he had received from *Sessarow*, he rightly judged the minds of the enemies Generals were fitly disposed to take the impression he intended to stamp on them—he learnt that *Ballajee Row*, was hot, insolent, and withal avaritious to an extreme degree; that *Ragojee* was the bravest soldier, but irritated and jealous at *Ballajee Row*'s being sent equal in command with him, as he bore a superior rank to the other; and more to favor the usurper's artful views, he was informed that already there subsisted some misunderstandings between them and their respective troops, touching suspicions of an unjust division of their plunder on both sides.

With these materials he began to work, laboring to enlarge a breach that was not yet wide enough for an attack; his plan was, by every means to promote the growth of those seeds of division and jealousy which had already taken root amongst them; to this end, he directed some capable emissaries

saries (fully instructed) to desert to both armies, these executed his purposes so well that they produced the effect he wished; they preposessed the enemy against themselves, and they accused each other of illicit practices in the division both of the revenues and plunder, and the spies were so well armed, that they produced proofs and vouchers of many instances (on both sides) that would not admit of contradiction. This occasioned mutual heats and animosities between the two armies, and an open rupture soon followed, each resolving to act in future on a separate and independant footing; the usurper seized this favorable occasion, and knowing *Sessarow* had an influence over *Ballajee Row*, (to whom he was related) he employed him to negotiate in the most secret manner, a separate treaty of peace with that General.

*Sessarow* exerted his power with such success, that he soon disposed his relation to receive favorable impressions of the usurper, and readily to hearken to a peace with him; to this he was the more easily induced, as thereby he indulged his ruling passion, by hopes of making his own market of the Usurper, without the participation of his rival *Ragojee*.



The preliminaries of this treaty were soon adjusted, “ the usurper was to cede  
 “ to *Ballajee Row* alone, the *Chout* of two  
 “ years revenues; and *Ballajee Row* engaged  
 “ on his part, to join the Usurper with his  
 “ force, and assist him in driving *Ragojee*  
 “ and his army out of the provinces.” It  
 was further agreed, that to keep up the appearance of enmity and deceive *Ragojee*; *Ballajee Row*'s army should advance nearer to the Usurper's camp,—and make a shew of attacking it; this movement was not only made to amuse *Ragojee*, but also to facilitate a personal conference between the Usurper and the General, which was to take place on the thirtieth of *March* 1743, near *Plassey*.

On the twenty-ninth, the usurper quitted his camp, and directed his march towards *Plassey*; he was not far advanced, before his spies brought him intelligence, that *Ragojee*'s army was in motion, as well as *Ballajee Row*'s, this raised a suspicion in *Ali-verdi*, that the treaty was only assented to, to amuse him, and draw him out of this camp; therefore he immediately retired to it again, and the treaty was retarded until the motions of the two armies were explained to him.

*Sessarow*

*Sessarow*, deeply chagrined at suspicions which reflected on his own *sincerity*, engaged on the forfeiture of his head for *that* of his cousin, which being supported by a solemn oath (by the *Ganges*) on the part of *Ballajee Row*, *Aliverdi's* doubts subsided, the treaty was resumed, and the conference appointed on the third of *April*, but the place of meeting was changed to *Midway*, between *Plassy* and *Burwah*, a few miles nearer his camp and capital \*.

The second of *April*, the usurper again quitted his camp, and began his march, having draughted off a select body of 10,000 horse, commanded by *Mustapha Khan*, that moved on his flank, to be an occasional check on *Ragojee*.

The third, the chiefs met at the appointed place, in a tent (previously examined by deputies from both parties) about two corse distant from each of their armies.—The condition openly insisted upon by the *Mabarattor* was, “ that twenty-five lac of

\* The cause that gave rise to *Aliverdi's* suspicions, was this.—*Ragojee* having heard that *Ballajee Row* intended to attack *Aliverdi's* camp, and judging the city would fall a prey to him if he succeeded, put his army in motion, that he might be near at hand, to come in for a share of the plunder.

“ rupees, for two years Chout of the revenues, should be paid down in gold,”—to this the Usurper replied, “ that however unreasonable the demand, considering they themselves had collected *the whole* of the revenues and customs for the last two years, yet, he would not make any objection, provided that *Ragojee* could be brought to sign the treaty, otherwise that he could not submit to it:” This unexpected proposal was highly disgusting to *Ballajee Row*, and had well nigh broke off the treaty; but by the interposition of *Seffarow*, he was at last prevailed on to send the overture to *Ragojee*, but not until he had been made easy by the promise of a private stipulation for himself.

*Ragojee* immediately returned for answer, “ that he would hearken to no terms of accommodation, unless the payment of the Chout in perpetuity, was established to them, as a preliminary article for treating at all \*.”

When the messenger returned with this laconic reply, the treaty seemed for some

\* This preliminary was dictated to him by *Mbir Hubbeeb*, who joined *Ragojee* as soon as he entered the province of *Bengall*,

time

time unhinged. — However by the address and mediation of *Sessarow*, a separate peace was at last concluded with *Ballajee Row*, on the following terms. “ That the Usurper  
“ shall pay down two years Chout, estimated at twenty-two lac of rupees in  
“ gold, and that *Ballajee Row* should either  
“ satisfy *Ragojee*, or join the Usurper to  
“ drive *him* out of the country.” To the performance of which they both solemnly engaged themselves by the most obligatory oaths; this done and mutual compliments and presents made, they parted.

The Usurper with great punctuality performed his part of the treaty in two days, and *Ballajee Row*, so far regarded it, that he drew off his army, repassed *Cutwab* river, and retired to *Burdomaan*, followed by *Ragojee*, who thought himself no match for the Usurper on equal terms.

*Ballajee row*, recalled all his detached parties, and making a dividend amongst his troops of part of the Usurper's contribution, according to their different ranks, he quitted *Bengall*, and marched by way of *Bierbokeen* to *Sittarab*; leaving (in breach of his solemn oath) *Ragojee* to make the best terms he could for himself.



This General made the most of his time, and immediately took possession of those parts of the country, which had been lately evacuated by *Ballajee Row's* flying parties; he sent *Mbir Hubbeeb*, with the title and authority of General, to take possession of *Orissa*, who accordingly seated himself at *Cuttack*, where he ruled as sovereign of the province.

The Usurper, called upon by the universal clamour of the people, and distressed of his country, once more quitted his capital, crossed over *Cutwab* river, and marched in pursuit of *Ragojee*; in which chase he was employed all the remaining part of *April*, and until the middle of *May*, without being able by any art or stratagem, to bring him to a general action, and the rains setting in earlier than usual this year, and the roads becoming impassable, both armies were obliged to go into quarters, about the twentieth of *May*; at the close of this campaign the enemy remained in quiet possession of *Orissa*, and of all the country on the Western shore of the *Hougley* river, from *Ballasore* to within a few miles of *Tanna's Fort*, near the *English* settlement of *Fort William* \*.

\* *Aliverdi* retired with his army to *Morshadabad* and *Ragojee*, with his main body to *Bierboon* during the rains.

Though

Though the treaty of peace with *Balla-jee Row* answered a present purpose, and relieved the Usurper from the more immediate danger which threatened himself, his capital and family; yet it afforded no relief to the provinces; the partial execution of the treaty on the part of the *Maharattor*, he could not be much surpris'd at, as himself had set them an example of perfidious treachery.

Every evil attending destructive war; was felt by this unhappy country in the most eminent degree; a scarcity of grain in all parts, the wages of labor greatly enhanced, trade, foreign and inland, laboring under every disadvantage and oppression; —and though during the recesses of the enemy from *June* to *October*, the manufacturers of this opulent kingdom raised their drooping heads, yet the duration of their reprieves from danger was so short, that every species of cloth at the *Arungs* were hastily, and consequently badly fabricated, though immensely raised in their prices, and from these cause, came into disrepute at all the foreign markets, particularly at the Western ports of *Juddab*, *Mocha*, and *Bufforab*.

The trade of the *Europeans* became greatly embarrassed and injured, and their effects often plundered by the enemy, and these grievances much heightened by oppressive exactions of the Usurper; but in this they were not singular, for the whole of the people who yet remained within the reach of his grasp, suffered equally in this respect, even *Juggaat Seet's* house, who so eminently promoted his usurpation, was often fleeced; to the malicious joy of all, who were friends to *Soujah Khan's* family.

For these oppressive measures the Usurper had nothing to plead in extenuation, but *the necessities of his situation*; and in truth, had he not been the ungrateful traitor he was, they were such, as would have merited the deepest commiseration; for though by his usurpation he became possessed of the treasures of the three last Soubahs, yet so immense were his continual expences and disbursements, that little of them remained; for notwithstanding what has been said of the treaty with *Ballajee Row*, it was pretty well known, he did not buy the absence and retreat of that General, for a sum less than five *korore* of rupees, though the twenty-two lac for two years Chout only were speciously published to the world, to save



save the credit of the Ufurper, and to afford an opportunity to the *Maharattor* of secreting from his followers all above that sum, which he appropriated to his own use, besides the lions share of the twenty-two lac, therefore he was well enabled at his departure to present to *Jeyndi Amet Khan*, *Hodjee's* second son, a single compleat dress (for *Seerpah*) valued at two lac of rupees.

*October* 1743, opened the next campaign, when the Ufurper again took the field, and *Ragojee* descending from the heights of *Bierboheen*, assembled his forces about *Burdwan*.—The succeeding months exhibited the same scenes of marches, countermarches, retreats and skirmishes, with various success; but with uniform misery to the people, who now for the first time, began to be plundered, and cruelly treated, as well by the detached parties of the Ufurper as of the enemy, those assuming the dress and accoutrements of the *Maharattors*, to cover and conceal their villanies. Anno  
1743.

In *March* 1744, these invaders entered the provinces in fresh shoals, by *Cuttack*, *Bierboheen* and *Patna*, excited by the immense booty carried off by their brethren, the two preceding years—and thus this miserable Anno  
1743-4.





serable country fell annually a prey to the depredations of the *Maharattors*, under various leaders for the six succeeding years, receiving no effectual check, but from the succession of the usual rainy seasons; during these intermediate spaces the country was left to fatten, that it might again be worth devouring. During all this space, the Usurper sustained himself with amazing constancy, intrepidity and address, though often reduced to the deepest distresses; parts of his capital being frequently attacked and plundered.

In the latter part of the year 1744, by indefatigable marches he attacked and beat up all the quarters of the enemy, and obliged them to retire much sooner than usual. *Orissa* only remaining in their possession, early in *December* 1744, he marched to that province, where with expedition hardly to be conceived, he retook *Cuttack*, and recovered the province, obliging the enemy to retreat to the hills, then leaving forces for the defence of it, he returned, and arrived at the capital, the beginning of *February* 1744-5, crowned with laurels, and received with wonder. Here revolving in his mind the confusion of affairs in the province of *Babar* and city of *Patna*, and  
its

its importance to him, as being one of the enemies keys into his country, and resolving to have a Governor there, whose courage, capacity and integrity he might repose a perfect confidence in, he fixed upon his nephew *Jeyndee Amet Khan* for this post of trust, who possessed these qualities in a very high degree; he soon after set out for his government, escorted by a strong body of horse.

We shall shun the task of entering further minutely into the particular occurrences of these annual invasions, which would only exhibit an irksome detail of murders, oppressions, and distresses, similar to those already recited; but as we cannot help viewing this Usurper in an extraordinary light, we should be inexcusable in neglecting to lay before the public and posterity those striking events, which were interesting in themselves, and which more strongly mark the character and genius of this great, though wicked man, in the course of this destructive eight years war; with this intent only we again resume our narrative from the close of the year 1745, a period which gave birth to an *incident*, that eventually proved not only the destruction of his hitherto

therto favorite General, but also that of his brother and nephew.

It was at the time just mentioned above, that the Usurper first began to entertain suspicions and jealousy of the great reputation and power of *Mustapha Khan*, who had by his master's liberality and other means, at different times acquired great wealth, which he profusely bestowed on the soldiery, but chiefly on the *Patans*, thereby gaining a dangerous popularity, that bore too much the semblance of ambitious views; whether he really had any designs against his master is not known, but being the idol of the army was cause sufficient to make him obnoxious, in a government where no subject can with safety to himself, or to his prince be possessed with a superior degree of power or renown.

The Usurper had received intelligence from his brother *Hodjee*, that *Mustapha Khan* was forming designs to his prejudice, and that he had actually concerted measures with the *Mabarattors*, for cutting him off the ensuing year, and placing himself in the government.

Whether this intelligence had truth for it's foundation, or was only afterwards devised

vised to cover the step, that was premeditated against *Mustapha Khan*, is uncertain; *Hodjee*, however, had the address to produce vouchers for his suspicions that bore the semblance of facts, and these acquiring weight from the brother's apprehensions of that General's known talents, reputation, and popularity, it was resolved at all events that he should be assassinated the next time he appeared at court, and assassins were accordingly provided, stationed for his reception.

But *Mustapha Khan* being generally beloved, the design against him could not be so secretly conducted, as to prevent his receiving hints to provide for his safety, and though these were imperfect, they were yet sufficiently alarming to urge his immediate departure from the city, with 3000 *Patan* horse, and in about twelve hours after, he was followed by *Sumseer Khan*, a *Patan* General next in command to him, with about 2000 more of their country-men; the whole being joined, by rapid marches, they arrived at *Sichyully*, before any suspicion or intelligence of a breach between them and the Usurper had reached the commander of that *pass*, and by a well feigned story of their being dispatched to join



join and re-inforce *Jeyndee Amet Khan*, they were permitted to advance into *Babar* without interruption; intending to pass through that province into the *Patan* country.

So great a defection of his best troops, with two officers of such reputation at their head, struck the Usurper with the deepest apprehensions, and this on a double score; he had the greatest cause to dread a union between the *Mabarattors* and *Mustapha Khan*, and by the secret flight of that General he became convinced that some traytors were about his person; but still himself, under every exigency and difficulty, he lost not a moment—by large presents, and larger promises, he secured the fidelity of the remaining *Patans*—sent express upon express to his nephew *Jeyndi Amet Khan*, informing him of this untoward event, with orders “to take the field with what troops  
“ he could get together, and endeavour to  
“ intercept the fugitive *Patans*—and that  
“ himself would go in pursuit of them,  
“ and probably they might be hemmed  
“ in between them.”

The Usurper immediately put himself at the head of a strong body of forces, who were

were best attached to his person and government, and with the greatest expedition arrived at *Siclygully*, where he only stayed to strike off the head of that commander, who had suffered the *Patans* to pass his post.

Had the unfortunate *Mustapha Khan* made the same expedition from the pass of *Siclygully*, as he did to it, he would in all human probability have eluded the pursuit, and passed through *Babar* before he could possibly have been intercepted by *Jeyndi Amet Khan*, or overtaken by the Usurper; but for a particular reason to be hereafter mentioned, and not suspecting he was pursued, he proceeded through *Babar* by such slow marches, that the Usurper came up with him between *Mongbir* and *Patna*, and sent a messenger to him with offers of pardon, and to favor himself and followers if they would submit, and embrace again his service.

*Mustapha Khan* disdainful all terms of accommodation, returned the Usurper's messenger, with a brave defiance to him, and receiving intelligence at the same time, that *Jeyndi Amet* was within a few hours march of him, he thought it most adviseable to  
face

face about, and fight the Usurper first, having learnt his troops were very little superiour in number to his own, therefore without hesitation he distributed the necessary orders, and gave the signal for battle.

The conflict was bloody, but of no long duration. Valour and resentment took full possession of the soul of *Mustapha Khan*, and left no place for prudence or precaution: fired with the hope of executing his vengeance on the Usurper, he thought all else unworthy his sword, and attempting with too much impetuosity to penetrate to that part where *Aliverdi* fought, and not being well supported, he was soon surrounded, overpowered and slain—his head was separated from his body, and elevated upon a spear—his death being known to the *Patans*, *Sumseer Khan*, with those that survived the battle, made a speedy flight, and taking a rout different from that, by which *Jeyndi Amet Khan* was advancing, escaped out of the province, notwithstanding the eager pursuit that was made after them.

The Usurper returned to his capital more dreaded, but less beloved by the people, for this last stroke of his policy; the jealousy, and (generally believed) unjust motives, for

for assassinating the *Patan* General were now blazed abroad, and the Usurper became the object of detestation to some of his best friends, who drew a conclusion (from this act of base ingratitude to the man, who had so often preserved his life and government)—very unfavorable, and alarming to themselves ; as the merits of their greatest services, might on the slightest suspicions or fear, in the cowardly breast of *Hodjee*, only draw on their own destruction.

*Hodjee*, who had accompanied his brother in this expedition against *Mustapha Khan*, advanced with the head of *the General*, to meet his son *Jeyndi Amet Khan*; with him he returned to *Patna*, and after bestowing many indignities upon the head of that brave man, whose face he could not have beheld the day before, without sinking into abject fear and terror, had now the coward bravery, to order it to be carried in triumph three times round the city ;—unworthy and indecent insults, from which the remembrance of his former signal services should have defended his senseless remains.—*Justice* seemed to interest herself in avenging the death of this gallant man, by favoring in an extraordinary manner the escape of her destined instrument



*Sumseer Khan*; and the brave *Jeyndi Amet Khan*, at the sight of the barbarous insults exercised by his father, could not refrain from tears, for great friendship subsisted between him and the deceased, and his memory was dear to him.

We will leave *Hodjee* on his return to *Morshadabad*, exulting for a short time over the success of his treacherous machinations, and advert to *Sumseer Khan*.

This *Patan* General arriving safe with his few followers in their own country, began immediately to levy troops, and with such success, that in the year 1747, he was enabled to advance towards *Patna*, at the head of 8000 choice horse.

Here it is necessary to advertise the reader, that the two *Patan* Generals on their sudden retreat from the city of *Morshadabad*, had opened a correspondence with *Mbir Hubbeeb*, informing him “that they should  
 “ return the next year, to attempt the  
 “ capture and plunder of *Patna*, then  
 “ march by the hills and join the *Maharattor* army, and with their united force  
 “ attack the Usurper; declaring themselves  
 “ justly absolved from all allegiance to  
 “ the

“ *the assassin.*” *Mbir Hubbeeb* improved  
 upon this plan and advised “ to encounter  
 “ *Hodjee* and the Usurper with their own  
 “ weapons, *craft* and *treachery* ; for that,  
 “ by address and management, and a well  
 “ feigned contrition for their former con-  
 “ duct, and a fresh tender of their troops,  
 “ they might easily obtain an interview  
 “ with the Nabob of *Patna*, at which  
 “ they should cut him off, a circumstance  
 “ that would much facilitate the taking  
 “ and plundering that city (which seemed  
 “ to be their principal object) as such an  
 “ event must necessarily cause the greatest  
 “ confusion and consternation in the place.”

It was this intercourse of letters, that  
 proved fatal to *Mustapha Khan*, by retard-  
 ing his escape through *Babar*, as already  
 mentioned—but the counsel of *Mbir Hub-  
 beeb* was not lost upon *Sumfeer Khan*; a man,  
 possessed of every requisite, for carrying it  
 into effectual execution; he was brave, art-  
 ful, beloved and highly esteemed by his  
 officers and soldiers, who to a man was  
 united with him in a solemn vow, to take  
 an exemplary revenge for the death and in-  
 dignities of their late lamented commander,  
 or perish in the attempt.

November

1747.

With this determined view *Sumseer Khan* began his march, and being arrived within a few hours of *Patna* on the opposite shore of the river, he despatched a letter to *Jeyndi Amet Khan*, couched in the following terms, “ that his heart had felt the  
 “ deepest compunction for his past conduct,  
 “ to which he had been instigated by the  
 “ rash counsels of his late commanding  
 “ officer, that he appealed to *Jeyndi Amet*  
 “ himself, to witness for the proved fidelity  
 “ he had always shown for the service and  
 “ interest of the Soubah his uncle, that  
 “ he had now raised a faithful and tried  
 “ body of officers and troops, who with  
 “ him were ready to devote their lives to  
 “ his commands, against the common ene-  
 “ mies of his house and country; hoped  
 “ he should obtain permission to visit him,  
 “ and in a personal conference, give him  
 “ more convincing proofs of his attach-  
 “ ment and submission.”

*Jeyndi Amet Khan*, immediately communicated the contents of this letter to his father *Hodjee*, who was very lately arrived at *Patna*, brought thither by some informations the brothers had received of the concerted scheme between *Sumseer Khan* and *Mbir Hub-beeb*, for the plunder of that capital—*Hodjee* without

without a moment's hesitation ordered his son to encourage *Sumseer Khan's* visit, and cut him off, telling him, he himself would direct the means.

*Jeyndi Amet Khan*, much averse to obey these orders, determined to wait those of his uncle to whom he wrote, and transmitted a copy of *Sumseer Khan's* letter, and in the mean time returned in civil terms a reply to the *Patan* General, telling him " he had forwarded the purport of his request to the Soubah, but that he could not give any conclusive answer thereto, before the Soubah's pleasure was known." — This soon reached him, in these few, but peremptory words, " Regarding the business between us and *Sumseer Khan*, follow the orders of your father."

*Hodjee* directed *Jeyndi Amet Khan* to write to the *Patan* General, " that he should with pleasure receive his visits, and rejoice to embrace him, as the Soubah had readily accepted the tender of his services, and wished his speedy march to *Morshadabad*." — To which purport the Usurper had likewise wrote to him in pressing terms, thereby intending to lull him into the greater security.



We have already hinted the method proposed by *Mbir Hubbeeb* to the two *Patan* Generals, for taking off the Nabob of *Patna*, and plundering the city; the intelligence the brothers had received extended only to the latter part of their scheme; of the intended assassination of the Nabob they had not the least conception. — *Hodjee's* counter-plot for the murder of *Sumseer Khan*, was concerted in manner following; a day was appointed for the General's visit to *Jeyndi Amet Khan*, on a plain a small distance North of the city, where a sumptuous tent was prepared for his reception; in the floor of which a mine was sunk, whose train extended some distance from the tent; the signal for putting fire to the train was *Jeyndi Amet Khan's* withdrawing a certain space from the tent. — Every circumstance of which was betrayed to *Sumseer Khan*, by a *Patan* in the service and confidence of *Hodjee*.

On the receipt of the Usurper's and the Nabob's letters, *Sumseer Khan* passed the river with his troops about two miles to the Northward of the city, and being advanced on the day appointed within a furlong of the tent, he received a polite message from the Nabob, requesting "that he would favor

“ favor him in ordering his troops to halt,  
 “ that they might not in their conference  
 “ be incommoded by the dust, for that he  
 “ himself was only attended by fifty fol-  
 “ lowers.” — This request was instantly  
 complied with, and the *Patan* General pro-  
 ceeded to the tent with a few selected atten-  
 dants only, all of whom were provided with  
 armour under their coats.

They met in mutual embraces, and with  
 the most affectionate compliments, these  
 over they seated themselves, and began to  
 confer upon the operations of the war  
 against the common enemy the *Maharat-  
 tors*. — After about an hour’s discourse, a  
 servant came and whispered the Nabob,  
 who soon after arose, telling the General  
 “ that he was just going to give some ne-  
 “ cessary orders for his reception and en-  
 “ tertainment in the city, and should at-  
 “ tend him again in a few minutes.” —  
 When he had got half way to the door of  
 the tent, *Sumseer Khan* and his attendants  
 drew their scymitars, fell upon *Jeyndi Amet  
 Khan*, killed him, and all that were in the  
 tent, before they had time to make any  
 resistance; some instantly flew to the head  
 of the train to which they were perfectly  
 instructed, and prevented fire being put to

it, for on the alarm, those who were on the outside of the tent, and thereby escaped the slaughter, fled with all speed to the city.

*Sumfeer Khan* made a signal for his troops to advance, and mounting his horse gained the city almost as soon as the fugitives, and entered it sword in hand with his soldiers, before *Hodjee Hamet* had received the least intelligence of the unhappy fate of his beloved son.

*Sumfeer Khan* proceeded immediately to the palace, where with little resistance, he took *Hodjee Hamet* prisoner, at the very moment he was (in disguise) making his escape, and after securing him under a strong guard, went in search of the principal *treasures* of the city, (to which he was minutely directed by his spies) these he deposited in the palace, and gave up the town to be plundered by the soldiers, who for the space of three days committed every ravage and outrage that revenge and avarice, backed by uncontrolled power could meditate and execute; except against the English, French, and Dutch factories, which alone remained unmolested and exempt from ruin.

*Hodjee*

*Hodjee Hamet*, after suffering the heaviest reproaches and revilings from *Sumseer Khan*, for his base ingratitude, treachery, and cruelty to *Mustapha Khan*; and after undergoing a hundred and one lashes from the severe discipline of the *Khorab*, was by order of the general set on an ass, with his legs tied under the belly of the animal, and his face painted half black, half white, and thus led round the city, the same rout himself had appointed for the head of the unfortunate *Mustapha Khan*.—Returning from this disgraceful progress, the discipline of the *Khorab* was again inflicted on him, not only as a punishment, but with a view to extort from him a confession and discovery of a large sum in gold and diamonds, which, it was said he had buried or otherwise secreted;—but he bore the lash with amazing constancy, and made not the discovery that was aimed at.—After this he was chained to the leg of an elephant,—to that very elephant, on which the head of *Mustapha Khan* was exposed and elevated: *Sumseer Khan* had doomed him to a cruel and lingering death, but one of his guards, touched with his great age, the high dignity he had born, his cruel sufferings, and heavy lamentations for his murdered son, conveyed in pity to him a dose  
of



of poison, which he greedily swallowed and put an end to his miserable being.

*Sumsee Khan*, after this exemplary vengeance, made a short stay at *Patna*, and retired to his country with an immense booty, but without any further regard, at least for the present, to the engagements that subsisted between him and *Mbir Hubbeeb*.

The fates of *Hodjee Hamet* and *Jeyndi Hamet Khan*, met a very different regard from the world, the latter being as much lamented, as the memory of his father was detested; but it may be very easily conceived the loss of both proved a heavy stroke of affliction to the Usurper, who now became as eminently wretched as he was great; his grief on the arrival of the news was such, that it was with the greatest difficulty he was prevented following them. —However, cool reflection soon took place, and his usual fortitude surmounted in a few days the first violent impressions of his irreparable misfortune, and obliged him to attend the concerns of his government, to which he was roused and stimulated by the spirited, wise and affectionate representations of his *Begum*—A woman whose wisdom, magnanimity, benevolence, and every amiable

able quality, reflected high honor on her sex and station; she much influenced the Usurper's councils, and was ever consulted by him in every material movement in the state, except when sanguinary and treacherous measures were judged necessary, which he knew she would oppose as she ever condemned them when perpetrated however successful, — predicting always that such politics would end in the ruin of his family.

Though the Usurper's critical situation called him to action, yet the death of his nephew ever after remained a heavy pressure upon his heart; he greatly loved him, and had designed him his successor in the government of the Soubahship in preference to *Hodjee's* eldest son, who then bore the title of the Emperor's Dewan, (to which he had just as much right as his uncle had to that of Soubah) but this design being blasted by the untimely decease of *Jeyndi Amet*, and this occasioned by the pernicious policy of his brother and himself: The only amends in his power to make to the memory of his murdered nephew, was to transfer the affection he ever bore him to his eldest son *Mbirza Mahommed*, whom he immediately adopted as his own; and this youth

youth was from that period looked upon as his successor.

October  
1747.

Until the rains broke up in *October* 1747, the Usurper remained unmolested, but now the *Maharattors* re-entered the province of *Bengal* by the *Bierboheen* hills, and *Sumseer Khan* having safely lodged his *Patna* plunder returned and entered *Babar*, at last remindful of his engagement to *Mbir Hubbeeb*, and hoping by a union with the *Maharattors* to share at least the plunder also of *Morshadabad*.

The Usurper had taken the field very early — and on the first advice that *Sumseer Khan* had entered *Babar*, he advanced towards him by rapid marches, thirsting to revenge his brother's and nephew's deaths, and depending that he should be able to engage and defeat him, before the *Maharattors* could possibly join him: Whilst he was in this pursuit, the *Maharattors*, who did not think it eligible to risque an action with the Usurper until they had joined their new allies, were on full march to the settled rendezvous at *Bogolpore*, near which place the three armies arrived about the same time in the night. The Usurper encamped, and sent out his spies for intelligence,



gence, they soon returned and informed him he was encamped between the enemies armies, the *Patans* a corse to the Northward of him, and the *Maharattors* about the same distance to the Southward.—This perilous situation would have struck any but this brave Usurper with alarm and terror; some of his general officers proposed his taking the advantage of the night, and attempt a silent retreat to *Sichyully*; but he rejected this overture with high indignation.—He was perfectly acquainted with the different genius and disposition of the enemies he had to encounter, and from this knowledge formed his resolutions; the only resource left him was instantly obvious to this consummate general and soldier.

At midnight he held a council of war, of three or four of his principal officers only; to these he opened his designs, and directed them to issue orders for the troops to be ready to march half an hour before day break, without striking their tents—strictly prohibiting they should encumber themselves with aught but their arms, for that his own, his officers, and soldiers baggage should be left in the camp, for which he himself would be accountable to them.



— These orders distributed he went to rest.

Before day break the Usurper put himself at the head of his troops, and marched to attack the *Patans*, leaving his camp standing—he found them prepared to receive him, not doubting but their allies whose situation they had learnt, would attack his rear. — A bloody engagement ensued, in which the Usurper might justly say, with another great usurper, “ that he had many  
“ times fought *for Empire*, but in this battle, *for Life*.”—After an obstinate contest *Samsér Khan* was slain, and the *Patans* put to flight—instead of pursuing them he immediately returned in good order to his camp, where, as he had foreseen, he found the *Mabarattors* plundering it, confusedly dispersed, and regardless of the commands of their General or Officers:—In this situation the Usurper fell upon them, and after a great slaughter gave them a total defeat and rout. After these exploits he returned triumphantly to his capital.

Notwithstanding these glorious successes, he was incessantly harrassed by, and forced to be ever in the field against the *Mabarattors*.

tors until the year 1750, when he made a lasting peace with them on the terms recited in the "Short sketch of the history of Bengal" before-mentioned, to which we beg leave to refer; there the reader may if he pleases follow this great wicked man, "*through the more pleasing scenes of domestick life and public tranquillity.*" We shall content ourselves in closing this chapter and second general head, with a few circumstances which happened in consequence of his natural demise, *Anno 1756.*—It is pretty well known, and has been by us severely felt, that he was succeeded by *Mbirza Mahommed* his adopted son and grandson (who assumed the title of *Surajad Dowla*) in the government; that after he had quelled a stand that was made to his succession by part of his own family, he directed his arms against our settlements, took, and destroyed them.—The *causes* for that invasion of property, have been faithfully investigated and presented to the public in a second edition of "*India Tracts,*" published *March, 1764.*—This short recapitulation would have had no place here, but to introduce a circumstance not so well known as the foregoing.

When *Surajud Dowla* declared his resolution to attack and drive the English out of

of Bengal, he was opposed by the affectionate remonstrances of the deceased *Aliverdi Khan's Begum* already mentioned — with every argument which love and maternal authority could devise, she labored to dissuade him from his purpose, but labored to no end; for though the young tyrant preserved some reverence for her person, yet her influence was not great; but when she found him deaf to her intreaties she had the courage to tell him, “ She saw his own  
 “ fate was blended with, and waited on  
 “ the destruction he was aiming to accom-  
 “ plish against the English, and that if he  
 “ persisted, his rashness and injustice would  
 “ not only be the cause of his own death,  
 “ but the total ruin of his family.” Her wisdom and foresight was so great and extensive, that it was commonly said by the Usurper, “ He never knew her judgment or  
 “ predictions fail.”

We hope to meet with pardon for doing honor to the character of this extraordinary woman, especially as we thereby embrace a favorable opportunity of discharging the tribute of sincere gratitude particularly due from us,—the author owing life and liberty to her humane and successful intercession.

## C H A P. III.

HAVING in the preceeding chapter shewn from what causes, and by what gradations these provinces fell under the usurpation of *Aliverdi Khan*, our plan leads us next to convey a summary account of their produce, the division of their principals, districts, and towns, with their situation respecting each other, and their commonly estimated distance from our principal settlement of *Calcutta*.

Geographers have distinguished these provinces by the title of *the rich kingdom of Bengal*, an epithet it highly merited when considered in its original state of opulence and tranquillity; in which point of view we intend to exhibit it, for this prevalent reason only, that we think it perfectly capable of being re-instated and improved, a circumstance well worthy our *present* attention and knowledge.



To form a just estimate of the value and importance of these provinces, we must consider them at the period when they were governed by the younger princes of the Blood Royal, that is, some years before *Jaffier Khan's* Soubahship; for in his time they first began to decline and decrease in their worth, from causes already investigated in our last general head.

From his demise, the country for a few years recovered, and began to flourish until within two years of the decease of *Sujab Khan*; when by the rapacity of *Hodjee Hamet*, the Rajahs and Zemindars were again cruelly oppressed and plundered, and thereby disabled from making good their contracts to the government.—Soon after this period commenced the usurpation of *Aliverdi Khan*, that drew on the *Maharator* invasion, which overwhelmed the country in miseries of every kind for the full space of eight years.

The peace which the Usurper made with these invaders, *Anno 1750*, seemed for four or five years to promise the restoration of vigour to this harassed country; but its shattered constitution was scarcely beginning to revive, when the rash conduct of the  
suc-

succeeding young tyrant reduced it again  
 to eminent peril; a just vengeance and ne-  
 cessity drew the English arms against him  
 and his country, which produced a revolu-  
 tion fatal to himself and family;—necessity  
 again, produced a second revolution;—  
 wantonness a third, and when we shall stop,  
 time alone can disclose. —A few individuals  
 may benefit by this shifting system, but  
 total ruin to the trade of the provinces and  
 to the Company must manifestly in the end  
 be the consequence of this continued war-  
 fare if not timely prevented, notwithstanding  
 the flattering fallacious success of our arms.

The foregoing short recapitulation we  
 thought necessary, to vindicate our conclu-  
 sion, that no perfect judgment can be made  
 of the value of this estimable country from  
 any period of time within the last forty  
 years, during which space, with few and  
 short interruptions it has been involved in  
 war, and labored under difficulties that have  
 impaired it's very vitals: Thence the neces-  
 sity of our giving a picture of it in a per-  
 manent settled government, when the lands  
 were permitted to yield their produce un-  
 molested, when the manufactures and every  
 branch of trade flourished, and when the  
 rents, revenues, and customs resulting from

N 2

that

that happy state, proves it to have been as valuable a spot as any upon this globe, if not the most so.

To this desirable state we repeat from our perfect knowledge and experience, it is capable of being restored under a *proper government*; if it was not, our present labors were vain, and could answer no end or purpose. What essential end and purpose they are calculated to obtain, we shall now venture to open; and as I have no motive to influence me but sincere gratitude to my former employers, and true love for my country, I trust my endeavours will meet with candour and thanks—at least from the public, if not from that *respectable body of men*, for whose benefit they are more particularly intended.

Notwithstanding the plausible face of success our affairs in *Bengal* may wear at present, by late advices from thence, it is as demonstrable as any proposition in Euclid, that they cannot produce the great and essential end aimed at, *viz.* a lasting peace and settled government, without which, the Company must sink under the pressure of a long expensive war, which not only swallows up their new acquired revenues,

revenues, but impedes and shackles their trade in every instance, shape, and form: In prosecution of this war, the heads of their servants abroad are turned and bewildered, and their mercantile business (which only can support the Company in the end) must suffer under unavoidable neglects and abuses. The gentlemen at home in the direction of affairs, must labor under heavy embarrassments in conducting the two branches of war and trade, either of which would fully employ their whole time and attention.

A trading and a fighting company, is a two headed monster in nature that cannot exist long, as the expence and inexperience of the latter, must exceed, confound, and destroy every profit or advantage gained by the former;—new *temporary* victories, stimulate and push us on to grasp at new acquisitions of territory; these call for a large increase of military force to defend them; and thus we shall go on, grasping and expending, until we cram our hands so full that they become cramped and numbed, and we shall be obliged to quit and relinquish, even that part which we might have held fast if bounds had been set to our progress,



which (upon the present system) we now see is utterly impossible, therefore a total change in our politics becomes indispensably necessary.

The gentlemen in the direction must surely see this fatal tendency of their affairs, and must tremble at it—but where's the remedy? they will say—it has been already pointed out, and no regard paid to it—possibly, though convinced, they want the public sanction to a step they may think so extraordinary—though every day they are taking steps more extraordinary, in supporting their servants in a war against the Mogul, his Vice-Roys, and subjects, which on the present plan must unavoidably prove the ruin of the company.—We have a considerable concern in this stock, and therefore claim a right to speak—when private remonstrances fail, public ones may acquire a due influence.

Why we should wantonly persist in a in a state of destructive war, with a potentate whose alliance is so materially necessary to us, when we have it so much in our power to make a useful friend of him and his successors, is a conduct that surpasses human

human understanding; and yet that such has been our conduct for five years past is most certain.

Let us have done with this ringing changes upon Soubahs, there's no end to it; let us boldly dare to be Soubah *our selves*, our own terms have been more than once offered to us by the Emperor, why should we longer hesitate to accept them? we have not scrupled to seize and possess part of his territory with violence, surely it would be more conscientious, and more consistent with the laws of nature and nations to hold the whole of these provinces under him, by his own appointment—that this would be readily assented to on his part, if a proper overture came from us, is not to be doubted; the consideration of his own great and obvious advantages, and the necessities of his situation would leave him no room for choice.

We have already convinced him, we are able when we have a mind to set our own ruin and the lives of our fellow subjects at nought, to hold this part of his country from him, in spite of his strongest efforts against us; nay, possibly we might retain it under our subjection for some short time at least,

but the consequence to him and us is obvious, a wanton expence of blood and treasure, while the object we are contending for is daily more and more desolated by this contention, and bye and bye will not be worth the possession of either—for every movement that does not tend to a lasting and firm peace by advantaging both, is fruitless, and can have no permanent or salutary effect; and most sure it is, that the plan we have hitherto pursued, and are still pursuing, cannot accomplish that desirable issue.

It is true we have seen our forces in the East, under the conduct of an able and active commander, drive the Mogul's Vice-Roys out of the provinces; it is also true, that we have seen a spirited conduct and bravery in the Mogul's troops, that ought justly to strike us with apprehension of future consequences. The *Russians* when first attacked by *Sweden*, did not possess a tenth part of the courage and discipline that these our enemies have now acquired, and yet the event is known to the world.—Let us reason upon very probable suppositions, and not rest in a too great and flattering security, at a time when we have the greatest cause to be alarmed.

Suppose the Mogul's Vice-Roys should from experience at last evidently see, that the only way to conquer us, and render our courage and discipline of none effect, is to avoid ever coming to a *general action* with us; with the great superiority of numbers they will ever be able to bring into the field, they may by this precaution and dividing their army (which consists chiefly of cavalry) into small bodies, cut off our provisions and forage, beat up our quarters, harraßs our handful of men without ceasing, and finally destroy us without danger to themselves—and is it improbable they should at last adopt this conduct? we pronounce, no, it is most probable they will as the only resource left for them.

Let us again, suppose a rupture with *France*, whilst we are engaged in this war with the Mogul, our presidency of *Fort William*, and our other factories in a manner deserted, and the chief strength of all our settlements acting at the distance of eight or nine hundred miles from the center of our possessions. — We will not suppose a rupture with *France* near, but let it come when it will, it sets at nought the article in the last treaty of peace, which gave us an exclusive right to *Bengal*, and therefore  
ought



ought to be attended to ; for it is not to be imagined, that they will neglect so favourable an occasion of attacking a settlement, that constitutes in the East the very essence of our being, when they find it left defenceless by the absence of our troops.

In short, every consideration calls aloud for a period being put to this unprofitable, and precarious war, by some other plan of operations, and we assert none is so eligible, honourable or practicable, as that we have now hinted at.—We have nibbled at these provinces for eight years, and notwithstanding an immense acquisition of territory and revenue, what benefit has resulted from our successes, to the company ? are their dividends raised to the late standard of eight *per Cent.* no—it is impossible they should whilst this destructive expensive contest exists—and shall we thus go on, nibbling and nibbling at the *bait*, until the trap falls and crushes us ?—but to come more immediately to the point.

Permit us most humbly to advise, that express orders be sent without delay to your President and Governor of *Fort William*, to make the following overture of peace to the Mogull ; viz. “ That on condition of  
“ his

“ his appointing and investing (to all intents  
 “ purposes) your Governor for the time  
 “ being, Soubah of the Provinces of *Bengal*,  
 “ *Babar*, and *Orissa*, you will engage on your  
 “ part, that the stipulated sum of one khoro  
 “ of rupees, shall be annually paid into the  
 “ royal treasury, free of all deductions.”

As this sum near doubles the stipulation made by the usurper *Aliverdi Khan*, with the Vizir *Munshor Ali Khan*, Anno 1750, (a tythe of which by the bye was never paid) and we venture to say, *re-doubles in one year*, any advantages the Emperors have received from the revenues of these provinces, for the space of *forty years last past*; we cannot entertain a doubt of his most readily acceding to the terms proposed, as thereby he would also secure a powerful ally, who could be occasionally of service to him on any emergency, in his government.

When we are invested with, and empowered to display the Mogul's royal standard, the provinces will be easily governed and kept in subjection, at a less annual expence and force, than the Company are now from necessity loaded with—but suppose it double, the *stake* is amply sufficient, as we shall presently demonstrate.

Some

Some narrow minds, strangers to the nature of the country and government will start, and make the greatness of the object a bugbear to their hopes and wishes—was it possible, that the Company could unmolested enjoy what they have got, and pursue their trade without interruption ; we should be amongst the first that might justly exclaim against their extending their views ; —but, that this was impracticable, we have long foreseen and publicly declared ;—and if we think at all, we must now be convinced there is no medium, or alternative, but this, that can be adopted with any semblance of security or permanency——*aut Soubah, aut nullus*, must now be our motto.

We cannot enough applaud the seasonable measure of sending out Lord *Clive*, which we esteem a happy event ; notwithstanding, what could be done upon the present plan of politics, has been done without him—the weight of his Lordship's reputation and experience in those parts will most essentially promote this our new plan ; he is the best qualified to negotiate it, the fittest to be first invested with that high power, and the most capable of fixing and leaving it upon a solid basis.—That these  
are

are our real sentiments, flowing from a just regard to his Lordship's character, I think the public will not doubt, as they already know, we lie under no obligations to that quarter, that might excite our partiality.

We are very sensible our *rulers* at home do not like to have the affairs of the Company, the subject of public disquisition, but as *they* and their affairs, are now truly become a very important national concern, and their own intestine quarrels have given a latitude to make their conduct the sport of every pen, we think there needs the less apology for the liberty we now take; as one of our chief motives is to extricate *them* from the difficulties, we imagine they must be plunged in at this period; and no drowning man will surely be angry at another, who stretches out a friendly hand to save him from sinking?—The pointing out a measure to them, that must if it takes place in a very short space, mount their stock in substantial real value to five hundred, will not hurt them or the proprietors.

But it may be asked us, if these only are your motives, why not intimate the measure in private to our chairman or court of directors? Why not communicate it, and enforce



enforce it, at a quarterly general court? Why not call a general court *on special matters*? Why are our affairs and schemes to be canvassed by the public? Have patience my friends, and we will answer these interrogatories by one prevalent reason that determines us, to adopt neither of them.—*Private intimations for public good*, leave the *parties intrusted*, at large, and without public check, to concur with, or *reject* and lay aside, the means proposed, as caprice, want of comprehension, particular private views, or divided counsels, may chance to influence:—but when *publicly made*, they then become accountable *to the world*.—In assigning this reason, we must not be thought to insinuate any doubt, injurious to the honor and integrity of the present Chairman, or present court of Directors, whom from the sincerity of our heart, we believe as much attached to the true interest of the *East India Company*, as any set of gentlemen who ever sat at that board.

Our wish is, to promote the well being of the *East India Company*, and not intentionally to give offence to any, and if our proposed plan meets not the approbation and concurrence of those who will most benefit by the event; we can only lament

ment their loss and our own.—It appears by a correspondence laid before the public last year, that we urged the necessity of *this measure* in the year 17<sup>th</sup> 0; glorious! would have been the issue for the company, had it been then carried into execution, and happy! for many unfortunate individuals, who since perished by a contrary system of politics.—There would then have been no call or necessity, for this Nabob-changing scheme, the provinces would have been established in peace: and war, revolutions, murders, and massacres, without a being—however, from a thorough conviction we say, it is not now too late to regain the happy opportunity we then lost; nay, subsequent events, rather encourage and afford a more favorable aspect, as it may be accomplished now under less difficulties, than we should at that period have had to encounter and struggle with.—In this confidence we shall proceed, and by a rough sketch of the produce of the revenues, show the vast stake we throw for, if we win, the gain will be immense, if we fail in the attempt, we are but where we were, and at the worst, shall have it in our power to resume our *old Dog Trot* policy again.

At *Natoor*, about ten day's travels North East of *Calcutta*, resides the family of the most ancient and opulent of the *Hindoo* Princes of *Bengall*. *Rajah Rhaam Khaunt* of the race of *Bramins*, who deceased in the year 1748, and was succeeded by his wife, a Princess named *Bowanny Rhdanee*, whose *Dewan*, or Minister, was *Diaram* of the *Teely* cast, or Tribe; they possess a tract of country of about thirty five days travel \*; and under a settled government, their stipulated annual rents to the crown was seventy lac of *Sicca* rupees, — the real revenues about one khorore and a half.

The chief towns of these districts are, *Malda*, *Hurrial*, *Seerpore*, *Balekooshy*, and *Cogmarry*; all separately famous for manufacturing the following species of piece goods, viz. for the *Europe* markets, *coffacs*, *elatches*, *hummums*, *chowtahs*, *ootally* *soofies*, *seersuchers* and *raw-silk*: — for the markets of *Bussorah*, *Mocha*, *Judda*, *Pegu*,

\* The *Gentoo's* estimate distances by *corse*s, but more commonly by a day's journey, which they reckon five *corse*, but as the *corse* varies in different districts, from one and a half to two and a half miles *English*, we take the medium days travels at ten *English* miles.

*Acheen* and *Malacca*, the different sorts of coffa's, baftas, fannooſe, mulmulls, tan-jebſ, ordinary kenchees, &c. &c.

This country produces alſo, copoſs, or *Bengal* cotton, with which the above ſortments of goods are in part manufactured; but the produce does not bear any proportion to the conſumption, ſo that they are indebted to foreign markets for this article, and chiefly to the port of *Surat*.

The towns of *Bowangunge*, *Siebgunge*, *Sorupgunge*, and *Jummaalgunge*, are all famous markets for grain; as their names imply.

Contiguous to this laſt mentioned diſtrict, but ſtill more to the North Eaſt lies the lands of *Rajah Praunaut* of the Koyt, or Scribe Caſt; his diſtrict extends about fifty days travel, moſtly low lands, and in great part annually overflowed; his ſtipulated yearly payment, twenty lac, the real produce of his revenue, from fixty to ſeventy—the chief products of his country are grain, oil, and ghee, (an article much uſed in *Indian* cookery) it likewiſe yields ſome ſpecies of piece goods and raw ſilk, alſo ſoſle ſugar, lump jaggre, ginger,  
O
long



long pepper, and piplymol—articles that usually compose the gruff cargoes of our outward bound shipping.

The principle towns of this district, are *Rungpore*, *Gooragat*, and *Santose Bud-daal*, the capital residence of the head of this family; from these *Arungs*, the *East India* companies are supplied with fannoo, mulmulls, tanjeb and raw-silk.

The great market of *Bugwan Gola* \*, is supplied from this district, with the three important articles of grain, oil, and ghee,—and now we have occasion to mention this mart, it is not foreign to our purpose to dwell a little longer on it—it is situate on the *Ganges*; about a day and half North from *Morshadabad*, and two days South Easterly of *Rajambol*, and is the greatest market for the above-mentioned articles in *Indostan*, or possibly in the known world. The customs on grain only amount to three lac of rupees *per Annum*—all the customs and duties of *Bagwan Gola*, rank in the list of revenues, under the head of *Khofs Mbol*, that is, duties which are kept in the governments hands, and not farmed out,

\* *Gola* signifies a granary, and *Gange* a grain market.

This

This place is defended on the land side by a ditch and pallisadoes, and is always in trouble sometimes garrisoned by a thousand horse and a thousand foot.—In the year 1743 it was four times attacked by the *Mabarattors*, under *Boschar Pundit* and *Alibeg*, who were as often repulsed---It is a place of such importance to the Soubah, that the command of the garrison is always bestowed on the most experienced and trust worthy officer he has in his service; the whole of its revenues being usually valued in peaceable times at thirty lac *per Annum*, in the beginning of the year 1750, it was again attacked by the *Mabarattors*, taken and plundered of an immense booty.

North West of *Fort William*. and about three days and a half distant, lie the lands of *Rojah Tilluck Chund*, extending twelve days travel; the stipulated rents of these lands, thirty-two lac *per Annum*, but its real produce and value, from eighty lac to one khorore. This is the principal of the three districts ceded in perpetuity to the company, by the treaty with *Cassim Ali Khan* in the year 1760.

It's principal towns are *Burdwan*, *Kirpy*, *Radnagore*, *Dewangunge* and *Ballikissagur*;

these supply the *East India* companies with the following sortments of piece goods, viz. doorcas, terrandams, cuttanies, soofies, foot romaals, gurras, festerfoys, fanton couplees, cherriderries, chilys, custas and doofoota's; the capital *Burdwan*, may be properly called the center of the trade of the provinces, in tranquil times, this place afforded an annual large vend for the valuable staples of lead, copper, broad cloth, tin, pepper and tootanague. The *Pugiah* merchants from *Delby* and *Agra*, resorted yearly to this great mart, and would again if peace was established in the country:—they purchased the above staples, either with money, or in barter for opium, tincal, salt petre and horses.

This district produces raw-silk and co-poss, sufficient only for manufacturing their soofies, cuttanies and gurras.—The lesser towns manufacture other inferior sortments of cloth, as seerbunds, gollabunds, &c.—it produces grain equal to the consumption of the people only.

*Burdumaan*, the proper name of the district, is high, better peopled, and better cultivated than any part of the three provinces;

vinces; blessings! that caused it every year, more particularly to become a prey to the *Maharattors*, as before recited.

The family of this Rajah farmed lands to the amount of four lac *per Annum*, contiguous to the bounds of *Calcutta*, and had a palace at *Beallab*, about seven miles South of it—the Fort of *Buzbudjee* on the *Ganges*, was also their property.

To the West of *Burdwan*, something Northerly lie the lands belonging to the family of *Rajah Gopaul Sing*, of the *Raazpoot Bramin* tribe; they possess an extent of sixteen days travel, this district produces an annual revenue of between thirty and forty lac; but from the happiness of his situation, he is perhaps the most independant Rajah of *Indostan*, having it always in his power to overflow his country, and drown any enemy that comes against him; as happened at the beginning of *Sujah Khan's* government, who sent a strong body of horse to reduce him, these he suffered to advance far into his country, then opening the dams of the rivers destroyed them to a man; this action deterred any subsequent attempts to reduce him—but if the frontiers of the district were so invested, as to pre-



vent the exit of the merchandize of his country, which might easily be done, he would be presently brought to obedience, and glad to compound for a tribute of twenty lac *per Annum*; as it is, he can hardly be said to acknowledge any allegiance to the Mogul or Soubah, he some years deigns to send to the Soubah, an acknowledgement by way of salaamy (or present) of 15,000 rupees, sometimes 20,000, and some years not any thing at all, as he happens to be disposed.

But in truth it would be almost cruelty to molest these happy people, for in this district, are the only vestiges of the beauty, purity, piety, regularity, equity and strictness of the ancient *Indostan* government. Here the property, as well as the liberty of the people, are inviolate, here no robberies are heard of, either private or public; the traveller, either with, or without merchandize, on his entering this district, becomes the immediate care of the government, which allots him guards without any expence, to conduct him from stage to stage, and these are accountable for the safety and accommodation of his person and effects.— At the end of the first stage, he is delivered over with certain benevolent formalities to the  
guards

guards of the next, who after interrogating the traveller, as to the usage he had received in his journey, dismisses the first guard with a written certificate of their behaviour, and a receipt for the traveller and his effects, which certificate or receipt are returnable to the commanding officer of the first stage, who registers the same, and regularly reports it to the Rajah.

In this form the traveller is passed through the country, and if he *only passes*, he is not suffered to be at any expence for food, accommodation, or carriage for his merchandize or baggage; but it is otherwise, if he is permitted to make any residence in one place above three days, unless occasioned by sickness, or any unavoidable accident.--- If any thing is lost in this district, for instance a bag of money or other valuable; the person who finds it, hangs it upon the next tree, and gives notice to the nearest Chowkey or place of guard, the officer of which orders immediate publication of the same by beat of tomtom, or drum.

There are in this precinct, no less than three hundred and sixty considerable Pagoda's, or places of public worship, erected by this Rajah, and his ancestors.---The worship of the cow is here carried to so

great an extreme, that, if that animal meets with a *violent* death, the city, or village, to which it belonged goes into a general mourning and fast, for three days, and are obliged from the Rajah to the meanest of the people to remain on the spot, where they first heard the publication of the accident; and are employed during that space in performing various expiations, as directed in the *Shastab*; but more of this under a subsequent general head.

*Bisnapore* the capital, and chief residence of the Rajah, and which gives a name to the whole district, is also the chief seat of trade; the produce of the country consists of shaal timbers (a wood equal in quality to the best of our oak) dammer lacca's, an inferior sortment of raw-silk---and copols and grain sufficient only for their consumption; it is from this district that the *East India* Companies are chiefly supplied with the article of shell lacca.

North West of *Bisnapore*, contiguous lie the territories of *Buddeir Jamma Khan*, son and successor to *Astoola Khan*, a Mogul, and Prince of *Bierboheen*.—How this *Mahommedan* family, originally crept in among the *Hindoo Rajabs*, we never could learn



learn with any precision ; but think it proceeded from it's importance to the Mogul government, as being the pass into *Bengal*, from which most danger of invaders was to be apprehended, and therefore the Emperor judged it expedient to have the government of this pass in the hands of a Mahommedan Prince ; the conquered Rajahs not being deemed trust worthy.

The lands formerly possessed by this family, equalled in extent those of *Bisnapore*, and yielded nearly the same articles of merchandize, and about the same revenue ; but as soon as *Aliverdi Khan* usurped the government of the Soubahship, he divested this Rajah (for so he is commonly called) of a great part of his country, and otherways oppressed him, which he had afterwards cause to repent, as we have before shewn) but notwithstanding that, he remained taxed at ten lac *per Annum*.

The fertile part of his country is in the center of the *Bierboheen* mountains, his chief residence the fortress of *Nagur*, and his principal town of trade, is *Illumbuzar*, from whence the *East India* Companies usually had the greatest part of their gurras provided ; but the *Maharattor* invasion,



sion occasioned in a great measure this branch of trade to be transfered to the town of *Cutwah*.

North East of *Calcutta*, distant about three days journey lies *Kishnagur*, the fort and capital of *Rajah Kishen Ghund*. He possesses a tract of country of about twelve days journey, and is taxed at nine Lac *per annum*, though his revenues exceed twenty five Lac; his principal towns are *Santipore*, *Nuddeab*, *Bouren*, &c. where mullmulls, coffees, and cotton yarn are manufactured for the Europe markets; the country produces coppos and grain, but not sufficient for exportation.

The revenues of the city of *Dacca* (once the capital of *Bengal*) at a low estimation amount, annually to two Khorore, proceeding from customs and duties levied on cloths, grain, oil, ghee, beetlenut, chank-metals, salt, and tobacco, &c.

The foregoing instances of the value of the lands in the province of *Bengal* only held by the *Rajahs* shall suffice, without our particularising those held by the *Zemin-dars* scattered through the province; some of whom are very considerable land holders; these

these are generally taxed nearer the real value of their lands, than those which are held by the Rajahs.

Time and occasion presses, and will not permit us to enter minutely into a detail of the other branches of the revenues of this opulent country in times of settled peace, a bare mention of the principal remaining sources will fully and amply justify the point we aim at, and shew the vast importance of the stake we are pushing for.

The revenues of the city of *Patna*, and those of the province of *Babar*—the government of *Purnea*, a rich *Nabobship*—the revenues of the capital of *Morshudabad*, the city of *Rajahmhol*, the towns and districts of *Cossimbuzar*, *Cutwah*, *Mercha*, *Buxbunder*, *Azimungunge*, *Jilinghee*, *Baaker Gunge*, *Rajapore*, several petty *Nabobships* and *Fowdsdaarys*, &c. &c. &c.—the governments and districts of *Midnapore*, and *Chitygongh*, already ceded to us by the treaty of 1760—and the *Purgunnabs* ceded by the treaty 1757, all held by a most precarious tenure whilst this war with the government subsists.

We

We make no account of the province of *Orissa*, usually estimated at one Khorore and a half, because it is a moot point, whether the Emperor will engage in any equivalent plan of satisfaction for the *Mabarators* evacuating it; be this as it may, if our general scheme succeeds, it would be worth *our* while to attempt the getting rid of them by fair means, as this province is greatly improvable, and constitutes a necessary frontier and barrier to *Bengal* on the South. We say nothing neither of the *Jagghier* lands, which are not taken into our estimate, though these are objects may be worth a future consideration.

To sum up the whole, we venture to stake our credit and veracity on the assertion, that the two provinces of *Bengal* and *Babar*, will fully yield a revenue of *eleven Khorore per. annum*, or 13,750,000 pounds sterling—if it yields this under a despotic and tyranic government in times of peace and currency of trade, what may *we* not more expect from it's improvements under a mild and British one? To conclude, we repeat——

If we should succeed in the attempt,  
great and glorious will be the British name in  
those

those parts, and immense the gain to the company and nation—if we fail—nothing remains, but to obtain a lasting *peace* on almost any terms—for if this war continues much longer on the present ineffectual and expensive footing. the company, as a company, cannot possibly support it, and therefore they must be reduced to the necessity of applying to our own government, for more powerful and potent aids than they hitherto have been indulged and favored with, though this has we confess, been *pretty considerable already*. What right we have (I speak as a proprietor) to claim or expect more — we leave to be resolved by our honorable rulers.

With the above obvious conclusion, we close this our third general head, and *first part* of our general work, and shall proceed to the discussion of our remaining five general heads in a second part, as speedily as leisure and opportunity will permit.

## POSTSCRIPT.

Having received intimation that a certain party intend again to make application to parliament, for an act to lay the *splitting* of  
of



of East India stock under some restrictions, and having seriously considered this subject in we think a new point of view, we beg leave to be heard a few words relative to this matter, and a few more, touching the present mode of governing this company.

It is extraordinary that in the course of so much altercation before the general election last year, on the propriety or impropriety of splitting stock, two obvious considerations should not (as we remember) have been ever urged in defence of this practice, which if duely weighed we humbly imagine, would determine parliament to discountenance, and throw out, any bill brought before them for the above-mentioned intended purpose.

That both parties in the last year's direction benefited themselves by this practice, is incontestable, notwithstanding the bold assertion and fallacious reason on one side, and the unmasked hypocrisy of *their champion Verax*.——

It was asserted, “ that neither the stock-  
 “ holder could split nor transfer, nor the  
 “ transferer accept and vote consistently  
 “ with a good conscience as a christian, or  
 “ an

" an honest man."—To examine the foundation of this heavy charge, let us consider the situation of every East India proprietor on the common plan of voting, at general courts or general elections.

The proprietor who holds 50,000 *l.* original stock, and he who holds 500 *l.* are, touching the government of this company, upon an equal footing. Strange! that a regulation so repugnant to equity and the nature of things, should have so long subsisted without amendment.

The *attachment* and *attention*, which every individual owes to the particular community he belongs, will, nay must be in proportion to the specific *concern* and *part* he holds therein; therefore the proprietor who holds only 500 *l.* stock, will be less attached and attentive, and more liable to be swayed and influenced to join in bad measures with designing men, than the proprietor who holds 50,000 *l.* stock. — Therefore whilst this inconsistent regulation subsists, and the letter of it strictly adhered to, what remedy or means, has the proprietor of 50,000 *l.* stock, to obtain an influence in the government of this company on any critical emergency in their affairs adequate  
to

to his *concern* and *risque*? but this very method of splitting and dividing his stock, consequently every attempt to deprive him of this only resource, is beyond doubt most unjust, and may tend to the destruction of the company, if they should ever fall into the hands of a designing self-interested and wicked set of directors.

To refute the charge of dishonesty in the action itself, we need only consider it in comparison with a transaction much more common, yet we conceive strictly similar to it.

A. borrows 500*l.* cash of B. *on note of hand payable in any stipulated time*;—will any man be hardy enough to say, that this cash is not the property of A. to all intents and purposes, during the time of possession?—and could not A. conscientiously and honestly swear it was so?—where then is the essential difference between borrowing 500*l.* cash, or 500*l.* stock?—*Verax* will tell you (though he laughs in his sleeve at the same time) “ that A. borrows the  
 “ 500*l.* cash to convert to his own private occasions; but that the stock lent  
 “ and transferred to A. is the consequence of  
 “ a private compact and collusion between  
 “ A.

“ A. and B. to enable and qualify A. to  
 “ vote on that side of the question B. shall  
 “ point out to him.”—Be it so—yet the  
 moment B. transfers, and A. accepts, this  
 individual 500*l.* stock becomes the property  
 of A. it has every essential of property, that  
 property can have annexed to it—he can  
 sell, dispose of, give it away, and expend it  
 in any manner he pleases; and though he  
 determines to hold it, yet it remains totally  
 in his own breast on which side he will be-  
 stow his vote, (as a certain party we believe  
 found the last election, to their great dis-  
 appointment and disgrace.) — *Verax* will  
 again tell you, there is a counter obliga-  
 tion for A's replacing this individual stock.  
 —In like manner A. is obliged to repay his  
 500*l.* cash and take up his note, if in  
 either case he fails B. has his remedy at law  
 — but A. may most truly swear either  
 to be *bona fide* his property, whilst they  
 continue in his possession, though he is  
 accountable in the one case for repayment,  
 and the other for replacing.

Touching the mode of governing this  
 company, we beg leave to say, it never  
 could, nor ever can be *well governed* on it's  
 present institution.—Would you have your  
 court of directors respectable, reduce their  
 P number



number to fourteen, raise the qualification for a director to 10,000*l.* original stock, and their salaries to 600*l.* *per annum*; on this plan the direction of your affairs would become an object worthy of being courted by men of the most distinguished characters, abilities, and property; which, the present great importance of this company loudly calls to be at their head—men who would not be shackled by their necessary attention to their own little concerns, and thereby obliged to abandon those of the company to the conduct and disposal of one, two, or three members of their body, which unhappily has been the fate of this company from it's first institution.

The End of the First Part.

Lately published, the Second Edition,  
Revised and corrected with Additions.

## INDIA TRACTS.

By Mr. HOLWELL and Friends.

### CONTAINING,

- I. An Address to the Proprietors of *East-India* Stock ;  
setting forth, the unavoidable Necessity, and real  
Motives for the Revolution in *Bengal*, 1760.
- II. A Refutation of a Letter from certain Gentleman  
of the Council at *Bengal*, to the Honourable the  
Secret Committee.
- III. Important Facts regarding the *East-India's* Com-  
pany's Affairs in *Bengal*, from the Years 1752 to  
1760, with Copies of several very interesting Letters.
- IV. A narrative of the deplorable Deaths of the *English*  
Gentlemen who were suffocated in the *Black-Hole*  
in *Fort William*, at *Calcutta*, June 1756.
- V. A Defence of Mr. *Vanfittart's* Conduct, illustrat-  
ed with a Frontispiece, representing the Monument  
erected at *Calcutta*, in Memory of the Sufferers in  
the *Black Hole* Prison.

Printed for T. BECKET and P. A. DE HONDT,  
near Surry Street, in the Strand.

United States, the ...  
... ..

... ..  
... ..

I. An ... ..  
... ..

II. A ... ..  
... ..

III. ... ..  
... ..

IV. A ... ..  
... ..

V. A ... ..  
... ..

Printed for T. Baskett and P. A. DeHaven  
... ..

INTERESTING  
HISTORICAL EVENTS,

Relative to the

PROVINCES OF BENGAL,  
AND THE  
EMPIRE OF INDOSTAN.

PART II.



HISTORICAL PART

IMPERIAL AND POSTAL

PART II

INTERESTING  
HISTORICAL EVENTS,

*By  
B. Hall  
Lisbon.*

Relative to the  
PROVINCES OF BENGAL,  
AND THE  
EMPIRE OF INDOSTAN.

WITH  
A Seasonable HINT and PERSWASIVE

To the Honourable

The COURT of DIRECTORS of the  
EAST INDIA COMPANY.

AS ALSO

The MYTHOLOGY and COSMOGONY, FASTS  
and FESTIVALS of the GENTOO'S,  
followers of the SHASTAH.

AND

A DISSERTATION on the METEMPSYCHOSIS,  
commonly, though erroneously, called the  
PYTHAGOREAN Doctrine.

---

By J. Z. HOLWELL, Esq;

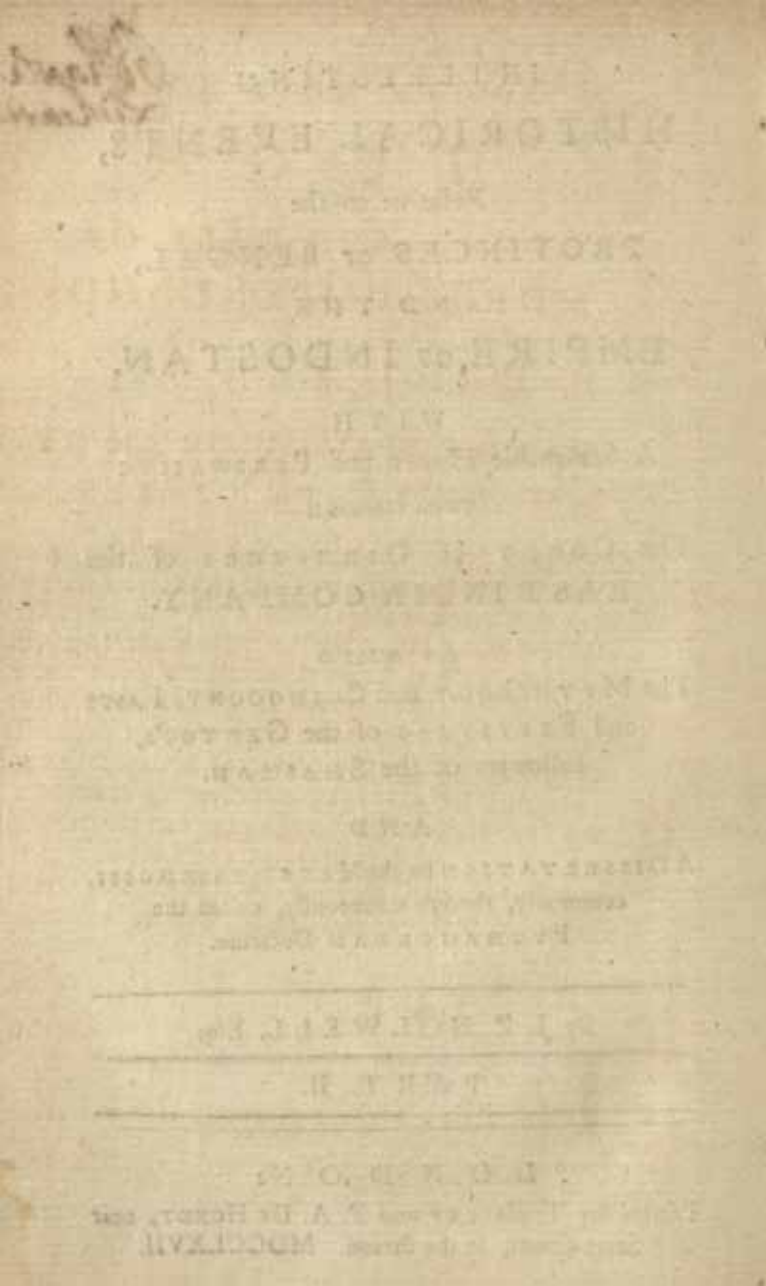
---

PART II.

---

L O N D O N:

Printed for T. BECKET and P. A. DE HONDT, near  
Surry-Street, in the Strand. MDCCLXVII.



TO THE MOST NOBLE  
H U G H,  
DUKE AND EARL OF  
NORTHUMBERLAND;  
EARL PERCY;  
BARON WARKWORTH OF  
WARKWORTH CASTLE;

LORD LIEUTENANT AND CUSTOS ROTULORUM OF THE COUNTIES OF MIDDLESEX AND NORTHUMBERLAND, OF THE CITY AND LIBERTY OF WESTMINSTER, AND OF THE TOWN AND COUNTY OF THE TOWN OF NEWCASTLE UPON TYNE; VICE ADMIRAL OF ALL AMERICA, AND OF THE COUNTY OF NORTHUMBERLAND; ONE OF THE LORDS OF HIS MAJESTY'S MOST HONORABLE PRIVY COUNCIL; KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER; AND FELLOW OF THE ROYAL SOCIETY.

MY LORD,

IT is with equal deference and pleasure that I submit the following performance to your Grace's perusal ;



## DEDICATION.

rufal ; being perfuaded you will not think it altogether unworthy of your notice from the important, but uncommon fubject it treats upon. Neither do I apprehend you will think my inducement to this work an unbecoming one, when I tell your Grace my intention was to refcue the originally untainted manners, and religious worship of a very ancient people from grofs mifrepresentation.

I thought it moft unjuft that the wifdom and tenets of BRAMAH and the ancient BRAMINS fhould be longer difgraced by the ftrange innovations and practices of their modern brethren ; for from thefe unworthy fucceffors alone have been diffeminated the general accounts which we are hitherto made acquainted with of the theology of thefe people.

Hence

# DEDICATION.

Hence it is that although the wisdom of the Eastern sages has been proverbially famous, yet we find them represented to us, in most relations, as a race, from the beginning, equally credulous and ignorant. From such imputations I have endeavoured to vindicate them; not by labored apologies, but by a simple display of their primitive theology, which I would willingly hope cannot but be acceptable to the public, in so inquisitive and learned an age as this.

Whatever small degree of approbation my imperfect labors may obtain from the world, I rest assured it will applaud my choice of a patron on whose judgement and candor I can securely rely; as being a personage whose exalted titles are rendered  
more

# DEDICATION.

more resplendent by the amiable virtues and qualities that adorn them--- Virtues! which have endeared him alike to prince and people.

I have the honor to subscribe myself,

My Lord Duke,

Your Grace's most obedient

and most humble servant,

Beenham House, Berks,  
Nov. 1st, 1766.

J. Z. HOLWELL.

## C H A P. IV.

*The Religious Tenets of the Gentoos, followers  
of the Sbaftab of Bramab.*

## I N T R O D U C T I O N.

WE have already premised, that in the prosecution of this our fourth general head, we should touch only on the original *principal* tenets of these antient people the *Gentoos*; for were we to penetrate into, and discuss the whole of their modern ceremonies, and complicated modes of worship; our labor would be without end: these are as diffuse, as the ancient fundamental tenets of *Bramab* are short, pure, simple and uniform; in this predicament the *Gentoos* are not singular, as the original text of every theological system, has, we presume, from a similar cause, unhappily undergone the same fate; though at first promulged as a divine institution.



We shall not say much regarding the antiquity of these people ; nor shall we amuse ourselves with the reveries of chronologers and historians ; who have labored to fix with precision (though not two of them agree in opinion) the various migrations after the flood : it shall suffice for our purpose, that by their own shewing, *Indostan* was as early peopled, as most other parts of the known world.

The first invaders of this empire, found the inhabitants a potent, opulent, civilized, wise, and learned people ; united under one head, and one uniform profession of divine worship ; by the fundamental principles of which, they were precluded communication, and social converse, with the rest of mankind ; and these invasions first made them a warlike people also.

*Alexander* the Great, invaded them in later times, and found them in the same state ; and though it should seem, from *Arrian's* and *Quintus Curtius's* history of that Prince's expeditions, that the different principalities he conquered, were independant kingdoms, and governed by independant Kings and Princes ; yet the *Gentoo* records of *Bindoobund* and *Banaras* shew, that at that period,

period, and much later, all the principalities of this empire, were in subjection to, and owned allegiance to one head, stiled the *Mhaabah Rajah* of *Indostan*; a Prince of the *Succadit* family, said to be lineally descended from their great Prince and Legislator *Bramah*; and that it was not until after the extinction of this sacred family (as the *Gentoos* call it) that the *Rajahs* assumed an independency.

But it did not sufficiently sooth the vanity of *Alexander*, nor that of his historians, to record his conquests of a few petty *Rajahs* and *Governors* of provinces; and though we do not contest the fact of that invasion, yet we think ourselves justified in concluding the greatest part of its history is fabulous; yet, that it claims greater credit and belief, than those of *Bacchus* and *Sesostris*: the *Greek* and *Latin* construction and termination of the names, and places, of the Princes and kingdoms of *Indostan*, said by *Alexander's* historians to be conquered by him; bear not the least analogy or idiom of the *Gentoo* language, either ancient or modern; as any one the least conversant in it can testify; and although the ground work of their history was founded on fact, yet the superstructure carries strongly the semblance of invention and romance: And he who is ac-

B 2

quainted

quainted with this empire, and can give full credit to those legends, may upon as just a foundation believe *Alexander* to have been the son of *Jupiter Ammon*; or, with *Q. Curtius*, that the *Ganges* opened into the *Rea sea*.

The annals of the *Gentoos*, give testimony of *Alexander's* invasion; where he is recorded under the epithets, of *Mbaabah Dukoyt*, & *Kooneab*, a most mighty robber and murderer; but they make not any mention of a *Porus*, nor of any name that has the smallest allusion or likeness to it; and yet the action between *Alexander* and this imaginary King *Porus*, has been pompously exhibited by the historians of the former, and has happily afforded subject matter for representations, that do the highest honour to the art and genius of man.

The liberty we have taken with these so long celebrated historians, may seem to our readers to be foreign to our subject, but in the end we hope it will appear otherwise; when they find that these authors have (either from their own fertile inventions, or from mis-information, or rather from want of a competent knowledge in the language of the nation) mis-represented, or to speak  
more

more favorably, mis-conceived their religious tenets as much as they have the genius and state of their government.

The space of time employed in *Alexander's* expedition in this empire, did not afford a possibility of acquiring any adequate knowledge of a language in itself so highly difficult to attain in the smallest degree of perfection, even from many years residence and intimate converse with the natives ; can it be possibly believed then, that any of *Alexander's* followers could in this short space acquire such perfection in the *Gentoo* language as could enable them justly to transmit down the religious system of a nation, with whom they can scarcely be said to have had any communication ?

Touching the antiquity of the scriptures, we are treating of, we have much more to say, in support of our conjecture and belief, that the *Sbaflah* of *Bramah*, is as ancient, at least, as any written body of divinity that was ever produced to the world. But it is previously necessary, that we explain the word *Bramah*, which has been variously wrote, and indiscriminately applied by many authors, and particularly by *Baldeus*, who confounds *Birmah* and *Bramah* as being the same person,



son, though nothing in nature can be more different. This could proceed only, from the specific meaning and origin of those words not being clearly understood; and this we conceive has led many other writers into the same error: our present disquisition therefore calls, not only for the explanation of these words, but also of the other two supposed primary created beings *Bistnoo*, and *Sieb*. For unless these three persons *Pirmah*, *Bistnoo*, and *Sieb*, are distinctly comprehended, and held in remembrance, a considerable portion of the allegorical part of the *Skaftab* of *Bramah*, will appear utterly unintelligible.

Different authors stile him, *Bruma*, *Bramma*, *Burma*, *Brumma*, *Birmah*, *Bramah*; and although they write him thus variously, they are unanimous in thinking him the same person, and give him the same attributes. They are all, it is true, derivatives from the same root, *Brum*, or *Bram* (for these are synonymous in the *Skaftab*) but none of all the above appellatives are to be found in the *Skaftab*, but *Birmah* and *Bramah*. They are all compounded of *brum* or *bram*, a spirit, or essence, and *mah*, mighty; *brum*, in an absolute and simple sense signifies the spirit or essence of God, and is but upon one occasion

occasion mentioned as a person, and that is when *brum* is represented with the habiliments and four arms of *Birmab*, floating on a leaf, upon the face of a troubled chaos, immediately preceding the act of the creation of the universe.—*Birmab* is understood in an absolute personal sense, and in a figurative one; in the former as the first of the three primary created angelic beings—in this sense the word signifies literally the *mighty second*. For though *Birmab* is the first of the three prime beings, he is stiled *second* in power to God only, and sometimes in the *Shastab* has the name of *Birmabab*, the *most mighty second*.—In the figurative sense the word *Birmab* means creation, created, and sometimes creator, and represents what the *Bramins* call, the first great attribute of God, *his power of creation*.

*Bramab* is the title solely appropriated to the Promulger of the *Shastab*, and implies the spirituality and divinity of his mission and doctrines; hence it is, that his successors assumed the name of *Bramins*, supposing themselves to inherit the same divine spirit.

As the word *Birmab*, is used in a personal, and figurative sense, so is *Bisnoo* and *Sieb*; personally, as being the second and

third of the first created angelic beings, who had pre-eminence in heaven, the word *Bisnoo*, literally signifies a *cherisher*, a *preserver*, a *comforter*; and *Sieb*, a *destroyer*, an *Avenger*, a *mutilator*, a *punisher*; and these three persons, when figuratively applied in the *Shastab* (as they frequently are) represents what the *Bramins* call the three first and great attributes of God, his power *to create*, his power *to preserve*, and his power *to change or destroy*. And we shall see that in the distribution of the almighty's commands to these primary persons, tasks are assigned to each, of a very different nature; to *Birmab*, works of power, government and glory; to *Bisnoo*, works of tenderness and benevolence; and to *Sieb*, works of terror, severity and destruction. This last mentioned person is the object of great dismay and terror to the *Gentoos*, but modern expounders of *Bramab's Shastab* have softened the rigor of his character by giving him names and attributes of a very different nature from that of *Sieb*. They call him *Moisoor* (a contraction of *Mabahsoor*, *the most mighty destroyer of evil*) and under this soothing title he is worshipped, not as *Sieb* the destroyer, but as *the destroyer of evil*. The other epithet they have given to him is *Moidéb*, (a contraction of *Mabahdebtab*,

*tab*, the most mighty angel) in this sense he is worshipped as *the averter of evil*, and under this character he has the most altars erected to him.

This necessary interpretation and explanation premised, we proceed to the *Skaftab* itself; and shall faithfully give a detail of the origin of this book; and the several innovations and changes it has suffered: a detail—which although known by all the learned amongst the *Bramins*, is yet confessed but by a few, and those only, whose purity of principle and manners, and zeal for the primitive doctrines of *Bramah's Skaftab*, sets them above disguising the truth; from many of these, we have had the following recital.

“ That, when part of the angelic bands  
 “ rebelled, and were driven from the face  
 “ of God, and expelled from the heavenly  
 “ regions; God doomed them in his wrath,  
 “ to eternal punishment and banishment;  
 “ but, that by the intercession of the faithful remaining bands, he was at length inclined to mercy, and to soften the rigor  
 “ of their sentence, by instituting *a course*  
 “ *only*, of punishment, purgation, and purification; through which, by due submission, they might work out a restoration  
 “ to



“ to the seats they had lost by their disobedience.

“ That God in full assembly of the faithful bands specified *their course* of punishment, purgation and purification ; registered, and declared his decree, immutable, and irrevocable ; and commanded *Birmah*, to descend to the banished delinquents and signify unto them the mercy and determination of their creator.

“ That *Birmah* fulfilled God's command, descended to the delinquent angels, and made known unto them the mercy and immutable sentence, that God their creator had pronounced and registered against them.

“ That the great and unexpected mercy of God, at first made a deep impression upon all the delinquents, except on the leaders of their rebellion ; these in process of time, regained their influence, and confirmed most of the delinquents in their disobedience, and thereby the merciful intentions of their creator, became in a great measure frustrated.

“ That about the beginning of the present age (i. e. 4866 years ago) the three  
“ primary

“ primary created beings and the rest of the  
 “ faithful angelic host, feeling the deepest  
 “ anguish for the exalted wickedness of their  
 “ delinquent brethren, concluded it could  
 “ only proceed, from their having by time,  
 “ forgot the terms of their salvation ; which  
 “ had been only verbally delivered to them  
 “ by *Birmah* : they therefore petitioned the  
 “ Almighty, that he would be pleased to  
 “ suffer his sentence, and the conditions of  
 “ their restoration, to be digested into a *body*  
 “ of written laws for their guidance ; and  
 “ that some of the angelic beings, might  
 “ have permission to descend to the delin-  
 “ quents, to promulge and preach this writ-  
 “ ten body of laws unto them, that they  
 “ might thereby be left without excuse, or  
 “ the plea of ignorance, for their conti-  
 “ nuance in disobedience.

“ That God assented, to the petitions of  
 “ the angelic bands ; when they, one and  
 “ all, offered to undertake this mission, but  
 “ God selected from amongst them those  
 “ whom he deemed most proper for this  
 “ work of salvation ; who were appointed  
 “ to descend to the *different regions* of the  
 “ habitable universe. That a being from  
 “ the first rank of angels was destined for  
 “ the eastern part of this globe, whom  
 “ God

“ God dignified with the name of *Bramah*,  
 “ in allusion to the divinity of the doctrine  
 “ and mission he had in charge.

“ That *Birmah* by the command of God  
 “ dictated to *Bramah* and the other deputed  
 “ angels, the terms and conditions, which  
 “ had been primarily delivered to the de-  
 “ linquents, by the mouth of *Birmah*;  
 “ that *Bramah* received, and entered the laws  
 “ of God in *Debtah Nagur*, (literally, the  
 “ language of angels) and that when *Bra-*  
 “ *mah* descended at the beginning of the  
 “ present age, and assumed the human form  
 “ and government of *Indostan*, he translated  
 “ them into the *Sanscrît*, a language then  
 “ universally known throughout *Indostan*;  
 “ and called the body of laws the *Cbātah*  
 “ *Bhade* \* *Sbaſtah* of *Bramah* (literally, the  
 “ four scriptures of divine words of the  
 “ mighty spirit) which he promulged, and  
 “ preached to the delinquents, as the only  
 “ terms of their salvation and restoration.

“ That for the space of a thousand years,  
 “ the doctrines of the *Cbātah Bhade*, were  
 “ preached and propagated, without varia-  
 “ tion or innovation; and many of the  
 “ delinquents benefited from them and were

\* A written book.

“ saved :

“ saved: but that about the close of this  
 “ period, some *Goseyns* \* and *Battezaaz* †  
 “ *Bramins*, combining together, wrote a  
 “ paraphrase on the *Chāṭab Bhade*, which  
 “ they called the *Chāṭab ‡ Bhade of Bra-*  
 “ *mab* ||, or the *six scriptures of the mighty*  
 “ *spirit*; in this work the original text of  
 “ *Bramab's Chāṭab Bhade* was still pre-  
 “ served.—About this period also it was,  
 “ that the *Goseyns* and *Battezaaz Bramins*,  
 “ began to appropriate to themselves the use  
 “ of the *Sanscrīt character*, and instituted in  
 “ the place of it the common *Indoſtan* cha-  
 “ racter in use at this day: it was now also  
 “ that *they* first began to veil in mysteries,  
 “ the simple doctrines of *Bramab*.

“ That about five hundred years later,  
 “ that is, fifteen hundred years from the first  
 “ promulgation of *Bramab's Shastab*; the  
 “ *Goseyns*, and *Battezaaz Bramins*, pub-  
 “ lished a second exposition, or commentary  
 “ on the *Chāṭab Bhade*; which swelled  
 “ the *Gentoo* scriptures to eighteen books:  
 “ these the commentators entitled the *Augh-*  
 “ *torrah Bhade Shastab*, or the *eighteen books*

\* *Gentoo* Bishops.

† Expounders of the *Shastab*. ‡ Six.

|| From the promulging this *Bhade*, the Polytheism  
 of the *Gentoo's* took its rise.



“ of divine words; it was drawn up in a  
 “ compound character, of the common *Indo-*  
 “ *doſtan*, and *Sanſcrit*;—the original text of  
 “ the *Chātāb Bhade*, was in a manner ſunk  
 “ and alluded to only; the hiſtories of their  
 “ Rajahs and country, were introduced under  
 “ figures and ſymbols, and made a part of  
 “ their religious worſhip, and a multitude  
 “ of ceremonies, and exterior modes of  
 “ worſhip, were inſtituted; which the com-  
 “ mentators ſaid were implied in *Bramah’s*  
 “ *Chātāb Bhade*, although not expreſſy  
 “ directed therein, by him; and the whole  
 “ enveloped in impenetrable obſcurity by  
 “ allegory and fable, beyond the compre-  
 “ henſion even of the common tribe of  
 “ *Bramins* themſelves; the laity being thus  
 “ precluded from the knowledge of their  
 “ original ſcriptures had a new ſyſtem of  
 “ faith broached unto them, which their  
 “ anceſtors were utterly ſtrangers to.

“ That this innovation of the *Aughtorrah*  
 “ *Bhade* produced a ſchiſm amongſt the  
 “ *Gentoo’s*, who until this period had fol-  
 “ lowed one profeſſion of faith throughout  
 “ the vaſt empire of *Indoſtan*; for the *Bra-*  
 “ *mins* of *Cormandell* and *Mallabar* finding  
 “ their brethren upon the courſe of the *Ganges*  
 “ had taken this bold ſtep to enſlave the laity,

“ set up for themselves, and formed a scripture  
 “ of their own, founded as they said upon  
 “ the *Chātab Bhade* of *Bramah*; this they  
 “ called the *Viedam* \* of *Brummah*, or divine  
 “ words of the mighty spirit;—these com-  
 “ mentators, by the example of their bre-  
 “ thren, interspersed in their new religious  
 “ system, the histories of their governors,  
 “ and country, under various symbols and  
 “ allegories, but departed from that chastity  
 “ of manners, which was still preserved in  
 “ the *Aughtorrah Bhade Shastab*.

“ Thus the original, plain, pure, and  
 “ simple tenets of the *Chātab Bhade* of  
 “ *Bramah* (fifteen hundred years after its  
 “ first promulgation) became by degrees  
 “ utterly lost; except, to three or four *Go-*  
 “ *seyn* families, who at this day are only  
 “ capable of reading, and expounding it,  
 “ from the *Sanserit* character; to these may  
 “ be added a few others of the tribe  
 “ of *Batteezaaz Bramins*, who can read  
 “ and expound from the *Chātab Bhade*,  
 “ which still preserved the text of the ori-  
 “ ginal, as before remarked.

\* *Viedam* in the *Mallabar* language signifies the  
 same as *Shastab* in the *Sanserit*, viz. divine words—  
 and sometimes, the words of God.

“ How much soever the primitive reli-  
 “ gion of the *Gentoos* suffered by these inno-  
 “ vations; their government underwent no  
 “ change for many centuries after, all ac-  
 “ knowledging allegiance to one universal  
 “ Rajah of the *Succadit* family, lineally  
 “ descended from their Prince and Lawgiver  
 “ *Bramah*. — The Princes of this line  
 “ opposed the innovations made in their  
 “ primitive faith, with a fruitless opposition,  
 “ which endangered the existence of their  
 “ own government; so that at length they  
 “ were reduced to the necessity of subscrib-  
 “ ing, first to the *Chatab Bhade*, and sub-  
 “ sequently to the *Aughtorrah Bhade*; al-  
 “ though their wisdom foresaw, and fore-  
 “ told, the fatal consequences these inno-  
 “ vations would have on the state and the  
 “ nation: but the *Goseyns* and *Bramins*,  
 “ having tasted the sweets of priestly power  
 “ by the first of these *Bhades*, determined  
 “ to enlarge, and establish it, by the pro-  
 “ mulgation of the *last*; for in this the ex-  
 “ terior modes of worship were so multi-  
 “ plied, and such a numerous train of new  
 “ divinities created, which the people never  
 “ before had heard or dreamed of, and both  
 “ the one and the other were so enveloped  
 “ by the *Goseyns* and *Bramins* in darkness,  
 “ penetrable to themselves only, that those  
 “ professors

" professors of divinity, became of new and  
 " great importance, for the daily obliga-  
 " tions of religious duties, which were by  
 " these new institutes imposed on every  
 " *Gentoo*, from the highest to the lowest  
 " rank of the people, were of so intricate, and  
 " alarming a nature, as to require a *Bramin*  
 " to be at hand, to explain and officiate,  
 " in the performance of them: they had  
 " however the address to captivate the minds  
 " of the vulgar, by introducing show and  
 " parade into all their principal religious feasts,  
 " as well as fasts; and by a new single poli-  
 " tical institution, to wit, *the preservation of*  
 " *their cast or tribe*, the whole nation was  
 " reduced to sacerdotal slavery.

" From the period that the *Aughterrah*  
 " *Bhade* was published as the rule of the  
 " *Gentoo* faith and worship, superstition, the  
 " sure support of priesthood, took fast pos-  
 " session of the people; and their conscien-  
 " ces, actions, and conduct, in spirituals  
 " and temporals, were lodged in the breasts  
 " of their *household Bramins*, and at their dis-  
 " posal; for every head of a family was  
 " obliged to have one of those ghostly fa-  
 " thers at his elbow, and in fact the people  
 " became in general mere machines, ac-  
 " tuated and moved, as either the good  
 Part II. C " or



“ or evil intentions of their household tyrant  
 “ dictated.

“ The *Aughtorrah Bhade Shastab*, has been  
 “ invariably followed by the *Gentoo* inha-  
 “ biting from the mouth of the *Ganges* to  
 “ the *Indus*, for the last three thousand three  
 “ hundred and sixty six years. This pre-  
 “ cisely fixes the commencement of the *Gen-  
 “ too mythology*, which, until the publication  
 “ of that *Bhade*, had no existence amongst  
 “ them : every *Gentoo* of rank or wealth,  
 “ has a copy of this scripture in his posses-  
 “ sion ; under the care and inspection of  
 “ his domestic *Bramin* ; who every day  
 “ reads and expounds a portion of it to the  
 “ family.

“ Sixteen hundred and seventy nine years,  
 “ from the promulgation of the *Aughtorrah  
 “ Bhade Shastab*, the sacred line of *Bramah*  
 “ became extinct, in the person of *Succa-  
 “ dit*, the last *Mahamahab Rajah* ; (most  
 “ mighty King) he reigned over all *Indos-  
 “ tan*, sixty years ; his decease caused a ge-  
 “ neral lamentation amongst the people ; and  
 “ from his death, a new *Gentoo Epoch*  
 “ took place, called the *Æra of Succadit* ;  
 “ and the present year (A. D. 1766) is the  
 “ year

“ year of *Succadit*, sixteen hundred eighty  
 “ seven.

“ The death of *Succadit*, became not  
 “ only remarkable for a new *Epocha* of  
 “ time, but also for another signal event in  
 “ the *Gentoo* annals; namely, a total revo-  
 “ lution of their government: the royal and  
 “ sacred line being extinct, the Vice-roys of  
 “ this extensive empire (who had been for  
 “ some years strengthening themselves in  
 “ their respective governments, and prepar-  
 “ ing for this expected event) on the demise  
 “ of *Succadit*, set up a claim of indepen-  
 “ dency, to the lands over which they had  
 “ ruled under the emperor: they all assumed  
 “ the title of *Rajah*, a distinction which,  
 “ before this memorable period, had been  
 “ only given to four or five of the first of-  
 “ ficers of the state; who also generally  
 “ filled the chief governments of the empire.  
 “ —Confusion followed—Those com-  
 “ manders who found themselves invested  
 “ with greater force and power, attacked,  
 “ conquered, and joined to their govern-  
 “ ments, the territories of those who lay  
 “ contiguous to them; whilst others who  
 “ lay more distant preserved their indepen-  
 “ dency: and thus the empire was divided  
 “ into as many kingdoms, as there had  
 C 2 “ been

“ been Vice-royships and Governments.—  
 “ Between these Rajahs, there subsisted a  
 “ continual warfare.—From an empire thus  
 “ divided against itself, what could be ex-  
 “ pected, but that which, in a few centuries,  
 “ consequently and naturally followed.

“ For the simple and intelligible tenets  
 “ and religious duties, enjoined by the *Char-*  
 “ *tab Bhade*, being thus absorbed and lost,  
 “ in the attention and adherence, paid to  
 “ the extravagant, absurd, and unintelligible  
 “ non-essentials of worship, instituted by  
 “ the *Aughtorrah Bhade*; laid the founda-  
 “ tion of the miseries, with which in suc-  
 “ ceeding times, *Indostan* was visited; and  
 “ the merciful intention of God, for the  
 “ redemption of the delinquent angels, (des-  
 “ tined to inhabit this part of the earthly  
 “ globe) was rendered fruitless.—The holy  
 “ Tribe of *Bramins*, who were chosen and  
 “ appointed by *Bramah* himself, to preach  
 “ *the word of God*, and labor the salvation  
 “ of the delinquents; in process of time lost  
 “ sight of their *divine original*, and in it's  
 “ place substituted new and strange doctrines;  
 “ that had no tendency, but to the establish-  
 “ ing their own power: the people hearken-  
 “ ed unto them, and their minds were  
 “ subdued and enslaved; their ancient mili-  
 “ tary



" tary genius, and spirit of liberty was de-  
 " bilitated ; discord and dissention arose  
 " amongst the rulers of the land, and the  
 " state grew ripe for falling at the first con-  
 " vulsion ; and in the end suffered an utter  
 " subversion, under the yoke of *Mabom-*  
 " *meden* tyranny ; as a just punishment in-  
 " flicted on them by God, for their neglect  
 " of his laws, commands and promises,  
 " promulged to them, by his great and fa-  
 " vored angel *Bramah*, in the *Chartab Bbade*  
 " *Sbaftab*."

The foregoing detail, contains the ge-  
 nuine conceptions and belief, which the  
*Bramins* themselves entertain of the anti-  
 quity of their scriptures, and of the two re-  
 markable innovations they have undergone ;  
 particulars which we have had repeatedly  
 confirmed to us, in various conferences with  
 many of the most learned and ingenuous,  
 amongst the laity of the *Koyt* \*, and other  
*Casts*, who are often better versed in the  
 doctrines of their *Sbaftab* than the common  
 run of the *Bramins* themselves.

We hope it will not be displeasing to our  
 readers, if from the foregoing recital, we  
 reduce into a narrow compass, and into one

\* The tribe of Writers.



view, the steadfast faith of the *Gentoo*s. Touching the antiquity of their scriptures; (the point now only under our consideration) it appears therefore that they date the birth of the tenets and doctrines of the *Sbaftab*, from the expulsion of the angelic beings from the heavenly regions; that those tenets were reduced into a written body of laws, four thousand eight hundred and sixty-six years ago, and then by God's permission were promulged and preached to the inhabitants of *Indoſtan*. That these original scriptures underwent a remarkable change or innovation a thousand years after the mission of their Prophet and Law-giver *Bramah*, in the publication of the *Chatab Bhade Sbaftab*; and that three thousand three hundred and sixty-six years past, these original scriptures suffered a second and last change or innovation, in the publication of the *Aughtorrah Bhade Sbaftab*; which occasioned the first and only schism amongst the *Gentoo*s, that subsists to this day, namely between the followers of the *Aughtorrah Bhade Sbaftab*, and the followers of the *Viedam*.

Without reposing an implicit confidence in the relations the *Bramins* give of the antiquity of their scriptures; we will with  
our

our readers indulgence, humbly offer a few conjectures that have swayed us into a belief and conclusion, that the original tenets of *Bramab* are most ancient; that they are truly original, and not copied from any system of theology, that has ever been promulged to, or obtruded upon the belief of mankind: what weight our conjectures may have with the curious, or how far it may rather appear in the prosecution of our work, that other theological systems have been framed from this, we readily submit to those, whose genius, learning and capacity in researches of this kind, are much superior to our own.

It has been without reserve asserted, that the *Gentoo*s received their doctrines and worship, from the *Persees* or *Egyptians*; but without (as we conceive) any degree of probability, or grounds, for the foundation of this opinion: reason and facts, seeming to us, to be on the side of the very contrary opinion.

That there was a very early communication between the empires of *Persia*, *Egypt* and *Indostan*, is beyond controversy; the former lay contiguous to *Indostan*; and although *Egypt* lay more remote from it, there

still was an easy passage open between them, by the navigation from the *Red-sea*, to the *Indus*: therefore it will appear no strained conclusion, if we say; it is most likely there had been frequent intercourse between the learned *Magi* of both those nations, and the *Bramins*, long before the last mentioned sages were visited by *Zoroaster* and *Pythagoras*.

It is necessary to remark that the *Bramins* did not, indeed could not, seek this intercourse, for the principles of their religion forbade their travelling, or mixing with other nations; but so famed were they in the earliest known times for the purity of their manners, and the sublimity of their wisdom and doctrines, that their converse was sought after, and solicited universally by the philosophers, and searchers after wisdom and truth. For this character of them, we have the concurring testimony of all antiquity.

At what period of time, *Indostan* was visited by *Zoroaster* and *Pythagoras*, is not clearly determined by the learned; we will suppose it, with the generality of writers, to have been about the time of *Romulus*.—That these sages travelled, not to *instruct*, but, to be *instructed*; is a fact that may be determined with more precision; as well



as, that they were not in *Indostan* together.—As they both made a long residence with the *Bramins* North West of the *Ganges* (for the name of *Zardburst*, and *Pythagore* retain a place in the *Gentoo* annals “as travellers in search of wisdom”) it is reasonable to conclude they might in some degree be instructed in the *Sanscrit Character*, and consequently, in the doctrines and worship instituted by the *Chatab* and *Aughtorrah Bhades*.

It is worthy notice that the *Metempsychosis* as well as the three grand principles taught in the greater *Eleusinian* mysteries; namely, the unity of the godhead, his general providence over all creation, and a future state of rewards and punishments; were fundamental doctrines of *Bramah's Chatab Bhade Shastab*, and were preached by the *Bramins*, from time immemorial to this day, throughout *Indostan*: not as mysteries, but as religious tenets, publicly known and received; by every *Gentoo*, of the meanest capacity; this is a truth, which, we conceive, was unknown to the learned investigator of the *Eleusinian* mysteries; or it is probable he would, with more caution, have asserted, that the Eastern nations received their doctrines from the *Egyptians*.

Although



Although the Polytheism of the *Gentoo*s had its origin from the first promulgation of the *Chatab Bhade Shastab*, and their Mythology from the publication of the *Aughtorrah Bhade*; yet the above mentioned theological dogma's remained inviolable and unchanged; and as these, with the firm persuasion of the pre-existent state of the spirit, or soul, have ever been, and still are, the very basis of all the *Gentoo* worship; it appears to us most probable, (from the early communication before remarked, and the reasons before given) that the *Egyptians* borrowed these tenets from the *Bramins*.

That *Pythagoras* took the doctrine of the *Metempsychosis*, from the *Bramins*, is not disputed; yet future times erroneously stiled it *Pythagorean*; an egregious mistake, which could proceed only from ignorance of its original,

Whatever may have been the period, that *Ind-stan* was visited by the two travelling Sages abovementioned; it is acknowledged that *Pythagoras* undertook that journey, some years later than *Zoroaster*:—when *Pythagoras* left *India*, he went into *Persia*, where he conversed with the Magi of that country, and was instructed in their mysteries;

mysteries; and is said (with probability of truth) to have held many conferences with *Zoroaster*, on the doctrines of the *Bramins*. They had both been initiated in all the mysteries, and learning, of the *Egyptians*; and *Pythagoras*, in his second visit to *Egypt*, before his return to *Greece*, probably repaid the debt of wisdom he had received from the Magi, by giving them new, and stronger lights, into the theology, cosmogony and mythology of the *Bramins*, from their *Chatab*, and *Aughtorrah Bbades*.

The moral institutes, of *Zoroaster*, and *Pythagoras*; inculcated and taught by the one to the *Persians*; and by the other, to the *Greeks*; truly bore the stamp of divine! but their system of theology, surely that of madness!—They had so long, and intently thought, and reasoned on the *divine nature*, and the *cause of evil*; that the portion of divine nature they possessed, seemed utterly impaired, and bewildered, as soon as they began to form their crude principles into a *system*;—they appear to have preserved the basis and out-lines of *Bramah's Shastab*, on which (probably in conjunction with the *Persian* and *Egyptian* Magi) they raised an aerial superstructure, wild and incomprehensible! and labored to propagate an unintelligible

telligible jargon of divinity, which neither themselves, nor any mortal since their time, could explain, or reduce to the level of human understanding.

How far, on a comparison between the modes of worship, instituted by the *Chatab* and *Aughtorrah Bbades*, and those of the antient *Egyptians*, *Greeks* and *Romans*, it may appear that those of the *Bramins* are originals, and those of the latter copies only, we submit to the enquiry of the learned into those intricate studies, when in the course of our work we exhibit to the reader some specimens of the *Gentoo* Mythology, and an account of their fasts and festivals.

By the fundamental doctrines and laws of the *Gentoo*s, they cannot admit of proselytes or converts, to their faith or worship; nor receive them into the pale of their communion, without the loss of their Cast, or Tribe; a disgrace, which every *Gentoo* would rather suffer death than incur: and although this religious prohibition, in its consequences, reduced the people to a slavish dependence on their *Bramins*; yet it proved the cement of their union as a nation; which to this day remains unmixed with any other race of people.—These are circumstances which,



which, to the best of our knowledge, remembrance, and reading; peculiarly distinguish the *Gentoos*, from all the nations of the known world, and plead strongly in favor of the great antiquity of this people, as well as the originality of their scriptures.

Another consideration, to the same purpose, claims our notice; namely the perpetuity of the *Gentoo* doctrines, which through a succession of so many ages, have still remained unchanged, in their fundamental tenets;—for although the *Chatab* and *Aughtorrah Bhades*, enlarged the exteriors of their worship, yet these derive their authority and essence, in the bosom of every *Gentoo*, from the *Chartab Bhade* of *Bramah*: and it is no uncommon thing, for a *Gentoo*, upon any point of conscience, or any important emergency in his affairs or conduct, to reject the decision of the *Chatab* and *Aughtorrah Bhades*, and to procure, no matter at what expence, the decision of the *Chartab Bhade*, expounded from the *Sanscrit*.

Enough has been said, to shew that the genuine tenets of *Bramah*, are to be found only in the *Chartab Bhade*; and as all who have wrote on this subject, have received their information from crude, inconsistent reports,



ports, chiefly taken from the *Aughtorrah Bhade*, and the *Viedam*; it is no wonder that the religion of the *Gentoos*, has been traduced, by some, as utterly unintelligible; and by others, as monstrous, absurd, and disgraceful to humanity:—our design is to rescue these ancient people, from those imputations; in order to which we shall proceed, without further introduction or preface, to investigate their original scriptures, as contained in the *Chartab Bhade*; at the close of each section we shall subjoin, such remarks, and explanations, as may appear to us necessary and pertinent to our subject.

For the greater perspicuity, we will present to our readers the fundamental doctrines of the *Bramins*, under five distinct sections; as they are ranged in the first book of this *Shastab*: viz.

- I. Of God and his Attributes.
- II. The creation of Angelic Beings.
- III. The Lapse of part of those Beings.
- IV. Their Punishment.
- V. The mitigation of that Punishment, and their final Sentence,

SECT.

## S E C T. I.

*“ Of God and his Attributes.*

“ God is ONE \*. — Creator of all that  
 “ *is.* — God is like a perfect sphere,  
 “ without beginning or end. — God rules  
 “ and governs all creation by a general  
 “ providence resulting from first deter-  
 “ mined and fixed principles. — Thou  
 “ shalt not make enquiry into the ef-  
 “ fence and nature of the existence of  
 “ the ETERNAL ONE, nor, by what laws  
 “ he governs. — An enquiry into either,  
 “ is vain, and criminal. — It is enough,  
 “ that day by day, and night by night,  
 “ thou seest in his works; his *wisdom*,  
 “ *power*, and his *mercy*. — Benefit  
 “ thereby.”

\* *Ekkumnesha*, literally, *the one that ever was*; which we translate, *the eternal one*.

## R E M A R K S.

THE foregoing simple and sublime description of the Supreme Being, constitutes the first chapter, or section of the *Shastab*. — The *Bramins* of the *Aughtorrah Bhade* teach, that there originally existed a

chapter of the *Sbaftab*, which explained and solely treated of the divine nature and essence; but that it was soon irrecoverably lost, and never transmitted to posterity by *Bramab*, who tore it out of his *Chartab Bhade*.

*Baldeus*, who resided thirty years on the Island of *Ceylon*, and has given a laborious translation of the *Viedam*; recites a similar anecdote from those scriptures, and says, "that the lost part treated of God, and the origin of the universe, or visible worlds, the loss of which is highly lamented by the *Bramins*."—In which this author seems to have plunged into a double error; first, in alleging the part lost, treated of the origin of the universe; whereas both the *Viedam*, and *Sbaftab*, are elaborate on the subject; and fix not only the period of its creation, but also its precise age, and term of duration, (as we shall shew hereafter); consequently and secondly, they could not properly be said to lament a loss they never sustained.—But in truth, the whole of this matter is allegorical, a circumstance, which *Baldeus*, it seems, never adverted to.

In various discourses we have had, with some learned *Bramins*, on the above cited passage

passage of the *Aughtorrah Bhade*, they were all unanimous in their sense and interpretation of it: namely, that to man was given for the exercise of his reason, and virtue, the contemplation of the visible wonders of the creation; but, that the ETERNAL ONE had precluded all enquiry into his origin, nature and essence, and the laws by which he governs; as subjects inexplicable to, and beyond the limited powers of created beings; therefore it is emphatically said, that *Bramah tore out* that part, implying the prohibition of such enquiries, as useless and presumptuous.

Had one tythe of the time and trouble, which the just mentioned ecclesiastic bestowed in rendering a literal translation of the *Viedam*, been employed in attempting an explanation of its mysteries; his labors might have proved worthy the attention of the learned; whereas, by contenting himself with a bare version, without aiming at the interpretation of the allegorical parts of those scriptures, his toils, which must have been great and intense, have only produced a monster, that shocks reason and probability.—They are mis-representations like these, which we have lamented in the preliminary discourse, to the first part of this our work, as injurious to human nature; various and

Part II. D enormous



enormous are the mistakes, which this author has fallen into from the above cause, through the whole of his voluminous work, which might be proved in a multitude of instances; but one shall suffice as a specimen of the whole, which nothing but the mistaken zeal of a christian divine can excuse.

“ The *Viedam* (according to *Baldeus*) gives  
 “ the same place and power to *Birmab* or  
 “ *Bramab* (for he erroneously makes these  
 “ names synonymous) as the *Sbastab* does;  
 “ and as the *Mallabars* acknowledge *Bramab*  
 “ to be the son of God, and supreme go-  
 “ vernor of angels; nay even ascribe to him  
 “ a human form: so it is evident, that these  
 “ attributes, must have their origin from  
 “ what they have heard, though perhaps con-  
 “ fusedly, of *Jesus Christ the son of God.*”

## S E C T. II.

*“ The Creation of Angelic Beings.*

“ The ETERNAL ONE, absorbed in the  
 “ contemplation of his own existence ; in  
 “ the fullness of time, resolved to *par-*  
 “ *ticipate* his glory and essence with  
 “ beings capable of feeling, and sharing  
 “ his beatitude, and of administering  
 “ to his glory.—These beings then were  
 “ not.—The ETERNAL ONE willed.—  
 “ And they were. — He formed them  
 “ in part of his own essence ; capable  
 “ of perfection, but with the powers  
 “ of imperfection ; both depending on  
 “ their voluntary election.—The ETER-  
 “ NAL ONE first created *Birmah, Bistnoo,*  
 “ and *Sieb* ; then *Moisafoor*, and all the  
 “ *Debtah-Logue* \*.—The *eternal one*  
 “ gave pre-eminence to *Birmah, Bist-*  
 “ *noo* and *Sieb*.—He appointed *Bir-*  
 “ *mah*, Prince of the *Debtah-Logue*,  
 “ and put the *Debtah* under subjection  
 “ to him ; he also constituted him his  
 “ vicerent in heaven, and *Bistnoo* and  
 “ *Sieb*, were established his co-adjutors.

\* *Debtah*, angels ; *Logue*, a people, multitude, or congregation ; *Debtah-Logue*, the angelic host.

“ —The ETERNAL ONE divided the  
 “ *Dehtab* into different bands, and ranks,  
 “ and placed a leader or chief over  
 “ each.—These worshipped round the  
 “ throne of the *eternal one* according to  
 “ their degree, and harmony was in  
 “ heaven.—*Moisafoor*, chief of the  
 “ first angelic band, led the celestial  
 “ song of praise and adoration to the  
 “ Creator, and the song of obedience  
 “ to *Birmah* his first created.—And the  
 “ Eternal One rejoiced in his new crea-  
 “ tion.”

#### REMARKS.

**M**ANKIND in general of every de-  
 nomination, and religious profession,  
 have subscribed to the opinion of the ex-  
 istence of *angelic beings*; and have each  
 formed their crude, peculiar, and imaginary  
 conceptions of their origin and destination.  
 —Crude and imaginary indeed! must be the  
 best human construction, on so marvellous  
 a subject.—The simple, rational, and sub-  
 lime cause, assigned by *Bramah*, for this act  
 of creation; is most worthy a great and benign  
*being*, and conveys a striking and interesting  
 impression, not only of his *power*, but of  
 his *benevolence*.

*Bramah*, in the opening of this section,  
 seems to place the *eternal one*, in the situation  
 of

of an absolute, good, and powerful *monarch*, without *subjects*; which in fact is being no monarch at all: for however happy, or blessed such a being may be, in the contemplation of his own sole existence and almighty power; yet he cannot (say the *Bramins*) be completely so, without partakers in his glory and beatitude; who should also, be conscious of the *tenure* of their own existence, as well as of the power, and benevolent intentions of their *creator*, and worship him, accordingly.

But a blind and necessary obedience and worship, from any new creation of rational beings, (which must have followed had they been created perfect) would have fallen short of their Creator's purpose; therefore *Bramah* says, *the eternal one*, formed them "capable of perfection, but with the powers of imperfection;" without subjecting them to either, that their adoration and obedience should be the result of their own *free-will*; the worship alone worthy his acceptance.

From the doctrine contained in this section it appears, that the powers of perfection and imperfection, (or in other words the powers of *good and evil*) were coeval in the formation of the first created beings:—The



*Bramins* in their paraphrase on this chapter, reconcile the supposed incompatibility of the existence of moral evil, consistently with the justice, power, and goodness of the *supreme being*, by alleging, " that as the *Debtah* were invested with the absolute powers of *perfection*, their lapse from that state, cannot impeach either the power, justice, or goodness of the *ETERNAL ONE*; whose motives for their creation were benevolent; and the duty enjoined them light and easy.—To chaunt forth for ever, the praises of their *creator* —To bless him for their *creation*, and to acknowledge, and be obedient to *Birmah*, and his two coadjutors *Bistnoo* and *Sieb*."

Human penal laws, which have their existence in every well regulated government of the world; always pre-suppose that the individuals subjected to those laws, are invested with full powers and capacity of paying obedience to them; otherwise, their imposition becomes an act of tyranny; but the premises granted, then the breach and violation of them is criminal, and justly punishable, without an imputation of injustice in the institutor.—Shall man then appear scrupulously cautious in his institutes and laws, not to offend against reason and justice, and yet

yet dare to doubt of, or arraign the justice of his Creator?

Whence the origin, and existence of *moral evil*? Is a question that has puzzled, and exercised the imagination, and understanding of the learned and speculative in all ages.—We confess we have hitherto met with no solution of this interesting enquiry, so satisfactory, conclusive, and rational as flows from the doctrine before us.—Authors have been driven to very strange conclusions on this subject, nay some have thought it necessary to form an apology in defence of their Creator, for the admission of moral evil into the world; and assert, “That God was necessitated to admit moral evil in created beings, from the nature of the materials he had to work with; that God would have made all things perfect, but that there was in matter an evil bias, repugnant to his benevolence, which drew another way; whence arose all manner of evils:” and that, therefore, “To endue created beings with perfection; that is to produce good exclusive of evil, is one of those impossibilities, which even infinite power cannot accomplish.” And consequently that from this *apologetical cause only*, “The wickedness and miseries of God’s creatures

can be fairly reconciled, with his infinite power and goodness."

Interesting as this subject is, and must be, to every thinking being, our best conceptions of it, must fall far short of certainty; it is however surely incumbent on us to adopt such sentiments (more especially when we resolve to broach them to the world) as will appear most worthy infinite power and infinite goodness.—How far this consideration has been regarded in the reveries cited in the preceding paragraph, we submit to our readers; in our own conceptions we cannot help saying those authors appear to us to have left the argument in a much worse state than they found it; and in place of a rational apology for their Creator, seem the rather tacitly to impeach his power, in the first and greatest of his attributes; his power of creation:—For God is not only the creator of angels and men; but creator of *matter* also; and could have made *that* perfect, had he so willed.—Whether God *could* endue created beings with perfection, or produce good exclusive of evil, we conceive is not the question; (although a doubt of it is highly presumptuous, if not impious) but the quære is whether God could create a race of beings, endued with the powers of  
*absolute*

*absolute free agency*;—on the certainty of which position, the possibility of *sin* in created beings absolutely, and necessarily depends.

How much more rational and sublime the text of *Bramah*, which supposes the Deity's voluntary creation, or permission of evil; for the exaltation of a race of beings, whose *goodness* as free agents could not have existed without being endued with the contrasted, or opposite powers of doing *evil*.



## S E C T. III.

“ *The Lapse of Part of the Angelic Bands.*

“ From the creation of the *Debtah*  
 “ *Logue*, joy and harmony encompassed  
 “ the throne of the eternal *one*, for  
 “ the space of *Hazaar par Hazaar*  
 “ *Munnuntur* \*; and would have con-  
 “ tinued to the end of time, had not envy  
 “ and jealousy took possession of *Moisaf-  
 “ soor*, and other leaders of the angelic  
 “ bands; amongst whom was *Rbaabon*,  
 “ the next in dignity to *Moisafsoor*;—  
 “ they, unmindful of the blessing of  
 “ their creation, and the duties enjoined  
 “ them, reject the powers of *perfection*,  
 “ which the eternal ONE had graciously  
 “ bestowed upon them, exerted their  
 “ powers of *imperfection*, and did evil  
 “ in the sight of the eternal ONE.--They  
 “ withheld their obedience from him,  
 “ and denied submission to his vice-

\* A phrase often made use of in the *Shastab* to express infinite extension or duration of time; the word *Munnuntur* in it's absolute and literal sense will be subsequently explained; the word *Hazaar*, literally signifies a thousand; *Hazaar par Hazaar*, thousands upon thousands.

“ *gerent*,

“ gerent, and his coadjutors, *Bistnoo*,  
 “ and *Sieb*, and said to themselves—  
 “ We will rule!—And fearless of the  
 “ omnipotence, and anger of their Crea-  
 “ tor, they spread their evil imagina-  
 “ tions amongst the angelic host, de-  
 “ ceived them, and drew a large portion  
 “ of them from their allegiance.—And  
 “ there was a separation from the throne  
 “ of the eternal ONE.—Sorrow seized the  
 “ faithful angelic spirits, and anguish  
 “ was now first known in heaven.”

SECT.

## S E C T. IV.

“ *The Punishment of the Delinquent Debtors.*

“ The eternal ONE, whose omniscience,  
 “ prescience and influence, extended to  
 “ all things, except the actions of  
 “ beings, which he had *created free* ;  
 “ beheld with grief and anger, the de-  
 “ fection of *Moisafoor*, *Rbaabon*, and  
 “ the other angelic leaders and spirits.—  
 “ Merciful in his wrath, he sent *Bir-*  
 “ *mab*, *Bifnoo* and *Sieb*, to admonish  
 “ them of their crime, and to persuade  
 “ them to return to their duty;—  
 “ but they exulting in the imagination  
 “ of their independence, continued in  
 “ disobedience.—The eternal ONE then  
 “ commanded *Sieb* \*, to go armed with  
 “ his omnipotence, to drive them from  
 “ the *Mahab Surgo* †, and plunge  
 “ them into the *Onderab* ‡, there

\* Why *Sieb* was sent on this command has been already explained in our introduction.

† Supreme heaven, literally *the great eminence*, from *Mahab*, *great* ; and *Surgo*, *high* ; eminent in a local sense, the firmament being commonly distinguished, by the *Gentoos*, by the name of *Surgo*.

‡ *Onder*, *dark* ; *Onderab*, *intense darkness*.

“ doomed

“ doomed to suffer unceasing sorrows, for  
 “ *Hazaar par Hazaar Munnunturs* \*.”

\* In this place the expression (which we have explained in a preceding note) means *everlasting*.

#### R E M A R K S.

**T**HAT there was a defection or rebellion in heaven, the records of antiquity, sacred and prophane, bear allusive testimony of;—we will not aver, that this opinion took its rise from the doctrines of the *Bramins*, though it is most probable it did; be this as it may, we cannot help concluding, that the conceptions conveyed by the *Shaf-tab*, of this extraordinary event, are more consistent with, and do greater honor to the dignity of an omnipotent Being, than those handed down to us in fables of the Sages, Poets and Philosophers of *Egypt*, *Greece* and *Rome*.—From these our *Milton* copied, with extravagance of genius and invention.—They all, without exception, unworthily impeach God’s omnipotence by the powers of contention given to the apostate angels, to oppose their Creator in arms and battle; and although sacred writ † seems to countenance this warfare in heaven, it can only allude to the act of expulsion of the delinquents, as any other interpretation would lessen omnipotence.

† Revelations, chap. xii. ver. 7.



The *Shastab* opens this section by denying the prescience of God touching the actions of free agents; the *Bramins* defend this dogma by alleging, his prescience in this case, is utterly repugnant and contradictory to the very nature and essence of free agency, which on such terms could not have existed.

SECT.

## S E C T. V.

“ *The Mitigation of the Punishment of the*  
 “ *delinquent Debtah, and their final sen-*  
 “ *tence.*

“ The rebellious *Debtah* groaned under  
 “ the displeasure of their Creator in  
 “ the *Onderah*, for the space of *one*  
 “ *Munmuntur*; during which period,  
 “ *Birmah*, *Bislnoo* and *Sieb*, and the  
 “ rest of the faithful *Debtah*, never  
 “ ceased imploring the eternal ONE, for  
 “ their pardon and restoration.—  
 “ The eternal ONE, by their intercession  
 “ at length relented,—and although he  
 “ could not foresee the effect of his  
 “ mercy on the future conduct of the  
 “ delinquents: yet unwilling to relin-  
 “ quish the hopes of their repentance,  
 “ he declared his will.—That they  
 “ should be released from *the Onderah*,  
 “ and be placed in such a state of  
 “ *tryal* and *probation*, that they shall  
 “ still have power, to work out their  
 “ own salvation. The eternal ONE then  
 “ promulged his gracious intentions,  
 “ and delegating the power and govern-  
 “ ment of the *Makah Surgo*, to *Birmah*;  
 “ he

“ he retired into *himself*, and became in-  
 “ visible to all the angelic host, for the  
 “ space of five thousand years.—At  
 “ the end of this period he manifested  
 “ himself again, resumed the throne of  
 “ light, and appeared in his glory.—And  
 “ the faithful angelic bands, celebrated  
 “ his return in songs of gladness.

“ When all was hushed !—the eter-  
 “ nal ONE said, let the *Dunneaboudab*\* of  
 “ the fifteen *Boboons* † of purgation and  
 “ purification appear, for the residence  
 “ of the rebellious *Debtah*.—And it  
 “ instantly appeared.

“ And the eternal ONE said, let *Bist-*  
 “ *noo* ‡, armed with my power, descend  
 “ to the newcreation of the *Dunneabou-*  
 “ *dab*, and release the rebellious *Debtah*  
 “ from the *Onderah*, and place them  
 “ in the lowest of the fifteen *Boboons*.

“ *Bistnoo* stood before the throne and  
 “ said, Eternal ONE, I have done as  
 “ thou hast commanded.—And all

\* *Dooneah*, or *dunneah*, the world, *Dunneaboudab*,  
 the worlds, or the universe.

† *Boboons*, regions or planets.

‡ Why *Bistnoo* was sent on this service we have al-  
 ready explained in our introduction.

“ the faithful angelic host, stood with  
 “ astonishment, and beheld the won-  
 “ ders, and splendor of the new creation  
 “ of the *Dunneaboudab*.

“ And the Eternal ONE spake again  
 “ unto *Bisfnoo* and said.— I will form  
 “ *bodies* for each of the delinquent  
 “ *Debtas*, which shall for a space be  
 “ their prison and habitation; in the  
 “ confines of which, they shall be sub-  
 “ ject to natural evils, in proportion  
 “ to the degree of their original guilt.—  
 “ Do thou go, and command them to  
 “ hold themselves prepared to enter  
 “ therein, and they shall obey thee.

“ And *Bisfnoo* stood again before the  
 “ throne, and bowed and said, Eternal  
 “ ONE, thy commands are fulfilled.—  
 “ And the faithful angelic host, stood  
 “ again astonished, at the wonders  
 “ they heard, and sung forth the praise  
 “ and mercy of the Eternal ONE.

“ When all was hushed ! the Eternal  
 “ ONE said again unto *Bisfnoo*, The bodies  
 “ which I will prepare for the recep-  
 “ tion of the rebellious *Debtas*, shall  
 “ be subject to change, decay, death,  
 Part II. E “ and



“ and renewal, from the principles  
 “ wherewith I shall form them; and  
 “ through these mortal bodies, shall the  
 “ delinquent *Debtah* undergo alternately  
 “ eighty seven changes, or *transmigra-*  
 “ *tions*; subject more or less, to the  
 “ consequences of natural and *moral*  
 “ *evil*, in a just proportion to the de-  
 “ gree of their original guilt, and as  
 “ their actions through those successive  
 “ forms, shall correspond with the li-  
 “ mited powers which I shall annex  
 “ to each;—and this shall be their  
 “ state of *punishment* and *purgation*.

“ And it shall be,—That when the  
 “ rebellious *Debtah* shall have accom-  
 “ plished and passed through the eighty  
 “ seven *transmigrations*—they shall from  
 “ my abundant favor, animate a new  
 “ form, and thou *Bishtob* shalt call it  
 “ *GHOIJ* \*.

“ And it shall be,—That when the  
 “ mortal body of the *Ghoij* shall by a  
 “ *natural* decay, become inanimate, the  
 “ delinquent *Debtah* shall, from my  
 “ more abundant favor, animate the

\* *Ghoij*, the cow; *Ghoijal*, cows; *Ghoijalbarry*, a  
 cow-house.

“ form of *MHURD* \*,—and in this form  
 “ I will enlarge their intellectual powers,  
 “ even as when I first created them free;  
 “ and in this form shall be their chief  
 “ state of their *trial* and *probation*.

“ The *Ghoij* shall be by the delin-  
 “ quent *Debtah*, deemed sacred and  
 “ holy, for it shall yield them a new  
 “ and more delectable food, and ease  
 “ them of part of the labor, to which  
 “ I have doomed them.—And they  
 “ shall not eat of the *Ghoij*, nor of the  
 “ flesh of any of the mortal bodies,  
 “ which I shall prepare for their habita-  
 “ tion, whether it creepeth on *Murto*, or  
 “ swimmeth in *Jhoale* †, or flyeth in  
 “ *Oustmaan* ‡, for their food shall be  
 “ the milk of the *Ghoij*, and the fruits  
 “ of *Murto*.

“ The mortal forms wherewith I  
 “ shall encompass the delinquent *Deb-*  
 “ *tab* are the work of my hand, they  
 “ shall not be destroyed, but left to  
 “ their natural decay; therefore which-  
 “ soever of the *Debtah*, shall by de-

\* *Mburd*, the common name of *man*, from *Murto*,  
 matter, or earth.

† *Jhoale*, water, fluid.

‡ The *air*.

“ signed violence bring about the dis-  
 “ solution of the mortal forms, ani-  
 “ mated by their delinquent brethren,  
 “ —Thou *Sieb*, shalt plunge the of-  
 “ fending spirit into the *Onderab*, for  
 “ a space, and he shall be doomed to  
 “ pass again the eighty-nine transmi-  
 “ grations, whatsoever stage he may  
 “ be arrived to, at the time of such  
 “ his offence.—But whosoever of the  
 “ delinquent *Debtah*, shall dare to *free*  
 “ *himself* by violence, from the mortal  
 “ form, wherewith I shall inclose him,  
 “ —Thou *Sieb* shalt plunge him into  
 “ the *Onderab* for ever.—He shall  
 “ not again have the benefit of the  
 “ fifteen *Boboons* of purgation, proba-  
 “ tion, and purification.

“ And I will distinguish by tribes and  
 “ kinds, the mortal bodies which I have  
 “ destined for the punishment of the  
 “ delinquent *Debtah*, and to these bodies  
 “ I will give different forms, qualities  
 “ and faculties, and they shall *unite* and  
 “ propagate each other in their tribe  
 “ and kind, according to a natural  
 “ impulse which I will implant in  
 “ them; and from this natural union,  
 “ there shall proceed a succession of  
 “ forms;

“ forms; each in his kind and tribe,  
 “ that the progressive transmigrations of  
 “ the delinquent spirits, may not cease.

“ But whosoever of the delinquent  
 “ *Debtah* shall *unite* with any form out  
 “ of his own tribe and kind; thou  
 “ *Sieb* shalt plunge the offending spirit  
 “ into the *Onderab*, for a space, and  
 “ he shall be doomed to pass through  
 “ the eighty-nine transmigrations, at  
 “ whatsoever stage he may be arrived,  
 “ at the time he committed such of-  
 “ fence.

“ And if any of the delinquent  
 “ *Debtah* shall (contrary to the natural  
 “ impulse which I shall implant in the  
 “ forms which they shall animate) dare  
 “ to *unite* in such unnatural wise, as  
 “ may frustrate the increase of his  
 “ tribe and kind; thou *Sieb* shalt plunge  
 “ them into the *Onderab* for ever.—  
 “ And they shall not again be entitled  
 “ to the benefit of the fifteen *Boboons*  
 “ of purgation, probation and purifi-  
 “ cation.

“ The delinquent and unhappy *Deb-*  
 “ *tab*, shall yet have it in their power,



“ to lessen and soften their pains and  
 “ punishment, by the sweet intercourse  
 “ of social compacts ; and if they love  
 “ and cherish one another, and do mu-  
 “ tual good offices, and assist and en-  
 “ courage each other in the work of  
 “ repentance for their crime of disobe-  
 “ dience ; I will strengthen their  
 “ good intentions, and they shall find  
 “ favor.—But if they persecute one  
 “ another, I will comfort the persecuted,  
 “ and the persecutors shall never enter  
 “ the ninth *Boboon*, even the *first Bo-*  
 “ *boon* of purification.

“ And it shall be,—That if the *Deb-*  
 “ *tab* benefit themselves of my favor  
 “ in their eighty-ninth transmigration  
 “ of *Mburd*, by repentance and good  
 “ works, thou *Bistao* shalt receive  
 “ them into thy bosom and convey them  
 “ to the second *Boboon* of punishment  
 “ and purgation, and in this wise shalt  
 “ thou do, until they have passed pro-  
 “ gressively the eight *Boboons* of punish-  
 “ ment, purgation, and probation, when  
 “ their punishment shall cease, and thou  
 “ shalt convey them to the ninth ; even  
 “ the first *Boboon* of purification.

“ But

“ But it shall be,—That if the re-  
 “ bellious *Debtah*, do not benefit of  
 “ my favor in the eighty-ninth trans-  
 “ migration of *Mburd*, according to  
 “ the powers, wherewith I will invest  
 “ them ;—Thou *Sieb*, shalt return them  
 “ for a space into the *Onderab*, and  
 “ from thence after a time which I  
 “ shall appoint, *Bistnoo* shall replace  
 “ them in the lowest *Boboon* of punish-  
 “ ment and purgation for a second  
 “ trial ;—and in this wise shall they  
 “ suffer, until by their repentance and  
 “ perseverance in good works, during  
 “ their eighty-ninth mortal transmigra-  
 “ tion of *Mburd*, they shall attain the  
 “ ninth *Boboon*, even the first of the  
 “ seven *Boboons* of purification.—For it  
 “ is decreed that the rebellious *Debtah*  
 “ shall not enter the *Mahab Surgo*,  
 “ nor behold my face, until they have  
 “ passed the eight *Boboons* of punish-  
 “ ment, and the seven *Boboons* of pu-  
 “ rification,

“ When the angelic faithful host,  
 “ heard all that the Eternal ONE had  
 “ spoken, and decreed, concerning the  
 “ rebellious *Debtah*; they sung forth  
 “ his praise, his power, and justice.

“ When all was hushed ! the Eternal  
 “ ONE said to the angelic host, I will  
 “ extend my grace to the rebellious  
 “ *Debtah*, for a certain space, which I  
 “ will divide into four *Jogues* \*.—In the  
 “ first of the four *Jogues*, I will, that  
 “ the term of their probation in the  
 “ eighty ninth transmigration of *Mburd*,  
 “ shall extend to 100,000 years—in  
 “ the second of the four *Jogues*, their  
 “ term of their probation in *Mburd*,  
 “ shall be abridged to 10,000 years—  
 “ in the third of the four *Jogues*, it  
 “ shall be yet abridged to 1000 years  
 “ —and in the fourth *Jogue* to one  
 “ 100 years only.—And the angelic  
 “ host, celebrated in shouts of joy, the  
 “ mercy and forbearance of God.

“ When all was hushed ! the Eter-  
 “ nal ONE said, It shall be,—That when  
 “ the space of time, which I have  
 “ decreed for the duration of the *Dun-*  
 “ *neaboudah*, and the space which my  
 “ mercy has allotted for the probation  
 “ of the fallen *Debtah*, shall be ac-  
 “ complished, by the revolutions of the  
 “ four *Jogues*,—in that day, should  
 “ there be any of them who remaining

\* *Jogues*, ages, precise periods of time.

“ reprobate,

“ reprobate, have not passed the eighth  
 “ *Boboon* of punishment and probation,  
 “ and have not entered the ninth *Bo-*  
 “ *boon*, even the first *Boboon* of purifi-  
 “ cation;—thou *Sieb* shalt, armed with  
 “ my power, cast them into the *Onde-*  
 “ *rab* for ever.—And thou shalt then  
 “ destroy the eight *Boboons* of punish-  
 “ ment, purgation and probation, and  
 “ they shall be no more.—And thou  
 “ *Bistnoo* shalt yet for a space preserve  
 “ the seven *Boboons* of purification,  
 “ until the *Debtah*, who have benefited  
 “ of my grace and mercy, have by thee  
 “ been purified from their sin:—  
 “ and in the day when that shall be  
 “ accomplished, and they are restored  
 “ to their state, and admitted to my  
 “ presence,—thou *Sieb* shalt then de-  
 “ stroy the seven *Boboons* of purification,  
 “ and they shall be no more.

“ And the angelic faithful post trem-  
 “ bled at the power, and words of  
 “ the Eternal ONE.

“ The Eternal ONE, spoke again and  
 “ said.—I have not withheld my mercy  
 “ from *Moisafsoor*, *Rhaboon*, and the  
 “ rest of the leaders of the rebellious  
 “ *Debtah*;



“ *Debtah* ;——but as they thirsted for  
 “ power, I will enlarge their powers of  
 “ evil ;——they shall have liberty to  
 “ pervade, and enter into the *eight*  
 “ *Boboons* of purgation and probation,  
 “ and the delinquent *Debtah*, shall be  
 “ exposed and open to the same temp-  
 “ tations, that first instigated their re-  
 “ volt : but the exertion of those en-  
 “ larged powers, which I will give to  
 “ the rebellious leaders, shall be *to them*,  
 “ the source of aggravated guilt, and  
 “ punishment; and the resistance made  
 “ to their temptations, by the perverted  
 “ *Debtah* ; shall be *to me* the great  
 “ proof, of the sincerity of their sorrow  
 “ and repentance.

“ The Eternal ONE ceased.— And  
 “ the faithful host shouted forth songs  
 “ of praise and adoration, mixed with  
 “ grief, and lamentation for the fate  
 “ of their lapsed brethren.—They  
 “ communed amongst themselves, and  
 “ with one voice by the mouth of  
 “ *Bistnoo*, besought the Eternal ONE, that  
 “ they might have permission to de-  
 “ scend occasionally to the *eight Bo-*  
 “ *boons* of punishment, and purgation,  
 “ to assume the form of *Mburd*, and  
 “ by

“ by their prefence, council and ex-  
 “ ample, guard the unhappy and per-  
 “ verted *Debtah*, againſt the further  
 “ temptations of *Moifaſoor*, and the  
 “ rebellious leaders.—The Eternal ONE  
 “ aſſented, and the faithful heavenly  
 “ bands, ſhouted their ſongs of glad-  
 “ neſs and thankſgiving.

“ When all was huiſhed ! the Eter-  
 “ nal ONE ſpake again and ſaid,—Do thou  
 “ *Birmah*, arrayed in my glory, and  
 “ armed with my power, deſcend to  
 “ the loweſt *Boboon* of puniſhment and  
 “ purgation, and make known to the  
 “ rebellious *Debtah*, the words that I  
 “ have uttered, and the decrees which  
 “ I have pronounced againſt them, and  
 “ ſee they enter into the bodies, which  
 “ I have prepared for them.

“ And *Birmah* ſtood before the  
 “ throne, and ſaid, Eternal ONE I have  
 “ done as thou haſt commanded.—  
 “ The delinquent *Debtah* rejoice in  
 “ thy mercy, confeſs the juſtice of thy  
 “ decrees, avow their ſorrow and re-  
 “ pentance, and have entered into the  
 “ mortal bodies which thou haſt pre-  
 “ pared for them.”

## REMARKS.

THE foregoing is almost a literal translation from the *Chartab Bhade of Bramah*, as we despaired of reaching the sublime stile and diction of the original;—it will not we hope be displeasing to our reader, if we assist his memory and recollection by a recapitulation of the ground work of these doctrines, presented to him in one connected view; the more especially, as we shall also be thereby the better enabled to form our necessary explanatory remarks.

We have seen that the original divine institutes of *Bramah* are simple and sublime, comprehending the whole compass of all that is; God, Angels, the visible and invisible worlds, man and beasts; and is comprized under the following articles of the *Gentoo* creed. To wit—

“ That there is one God, eternal, omnific, omnipotent, and omniscient, in all things excepting a *prescience* of the future actions of *free agents*.—That God from an impulse of divine love and goodness, first created THREE angelic persons to whom he gave precedence, though not in equal degree—That he afterwards

afterwards from the same impulse created an angelic host, whom he placed in subjection to *Birmab* his first created, and to *Bisnoo* and *Sieb*, as coadjutors to *Birmab*.—*That* God created them all free, and intended they should all be partakers of his glory and beatitude, on the easy conditions of their acknowledging him their Creator, and paying obedience to him, and to the three primary created personages, whom he had put over them.—*That*, in process of time, a large portion of the angelic host at the instigation of *Moisafoor* and others of their chief leaders, rebelled and denied the supremacy of their Creator, and refused obedience to his commands. *That* in consequence the rebels were excluded heaven, and the sight of their Creator, and doomed to languish for ever in sorrow and darkness. *That*, after a time, by the intercession of the three primary, and the rest of the faithful angelic beings, God relented, and placed the delinquents in a more sufferable state of punishment and probation, with powers to gain their lost happy situation.—*That* for that purpose a new creation of the visible and invisible worlds instantaneously took place, destined for the delinquents.—*That* the new creation consisted of fifteen regions, seven below, and seven above this terraqueous globe, and that



that this globe and the seven regions below it are stages of punishment and purgation, and the seven above stages of purification, and consequently that this globe is the eighth, last and chief stage of punishment, purgation and trial.—*That* mortal bodies were prepared by God, for the rebel angels, *in which* they were for a space to be imprisoned, and subject to natural and moral evils, more or less painful in proportion to their original guilt, and *through which* they were doomed to transmigrate under eighty-nine different forms, the last into that of *man*, when the powers of the animating rebel spirits, are supposed to be enlarged equal to the state of their first creation.—*That* under this form God rests his chief expectations of their repentance and restoration, and if they fail, and continue reprobate under this form, they are returned to the lowest region, and sentenced to go through the same course of punishment, until they reach the ninth region, or first stage of purification, where although they cease from punishment, and gain remission and forgiveness of their guilt of rebellion; yet, they are not permitted to enter heaven, nor behold their Creator, before they have passed the seven regions of purification.—*That* the rebel-leaders had power given them by God, to enter the

eight regions of punishment and probation, and that the faithful angelic spirits, had permission occasionally to descend to those regions, to guard the delinquents against the future attempts of their leaders.—*And that*, consequently, the souls, or spirits which animate every mortal form, are delinquent angels in a state of punishment, for a lapse from innocence, in a *pre-existent* state.”

We will presume to say, that the *difference* between the doctrines hitherto imputed, to these ancient people, when compared with the original tenets of the *Chartab Bbade*, will now appear so obvious to the learned and curious reader, that a further discussion of this point, is we conceive needless, and would in truth be a tacit reflection upon his understanding.—Yet we are far from condemning the authors, who have treated on this subject; they took their information from the best lights they had;—it is only to be regretted, that in place of drinking at the fountain head, they have swallowed the muddy streams which flowed from the *Chartab* and *Aughtorrah Bbades*.—The author on his departure from *Bengal* in the year 1750, imagined himself well informed in the *Gentoo* religion, his knowledge had been acquired by conversations with the *Bramins* of  
of

of those *Bhades* who were near, as little acquainted with the *Chartab Bhade* of *Bramah*, as he was himself, and he had then thoughts of obtruding his crude notions on the public, had not a different necessary application of his time luckily prevented him.

When we peruse some portions of *Milton's* account of the rebellion and expulsion of the angels, we are almost led to imagine, on comparison, that *Bramah* and he were both instructed by the same spirit; had not the soaring, ungovernable, inventive genius of the latter, instigated him to illustrate his poem with scenes too gross and ludicrous, as well as manifestly repugnant to, and inconsistent with, sentiments we ought to entertain of an omnipotent Being (as before remarked) in which we rather fear he was inspired by one of these malignant spirits (alluded to in the *Sbastab* and elsewhere) who have from their original defection, been the declared enemies of God and Man.—For however we are astonished and admire the sublimity of *Milton's* genius, we can hardly sometimes avoid concluding his conceits truly diabolical.—But this by the by.—

Our readers are now possessed for the first time of a faithful account of the *Metempsychosis*



*Sychofis* of the *Bramins*—commonly called the transmigration of souls, a term hitherto we believe little understood, that this doctrine was originally peculiar to the *Gentoos*, will not admit of doubt, although in after times it was embraced by the *Egyptian* Magi, and by some sects amongst the *Chinese* and *Tartars*.—*Pythagoras*, who favored this doctrine, and was a convert to it, labored to introduce it amongst his country-men the *Greeks*, but failed in the attempt. He succeeded better with them, in the theogony, cosmogony and mythology of the *Bramins* *Aughtorrah Bbade Shastab*, although these constituted no part of the original theology of *Bramab*.

As we have reserved a part expressly for a dissertation on the doctrine of the *Metempsychosis*, we will avoid further mention of it here; but as the *Bramins* of the *Chatab* and *Aughtorrah Bbades*, inculcate and teach many corollary branches of doctrine which spring from this root, it is necessary that we recite a few of the most established ones.

“ When the delinquent *Debtah*, by the mediation of *Birmah*, *Bistnoo* and *Moisoor*, and the faithful angelic host, were released from the *Onderah*; all, except *Moisasoor*,  
 Part II. F *Rhaabon*,



*Rbaabon*, and the rest of the rebel leaders, were so struck with the goodness and mercy of the Eternal ONE, that they persevered in a pious resignation and true penitence, during the first of the *four Jogues*, and multitudes ascended, and passed through the fifteen *Boboons*, and regained their forfeited estate.—This period of time is called in the *Sbastab* the *Suttee Jogue*, when the term of the spirits probation in *Mburd*, was extended to one hundred thousand years.

“ In the *second* of the *four Jogues*, *Moisafoor* and the rebel leaders so effectually exerted their influence over the delinquent *Debtah*, that they soon began to forget their crime and disregard their punishment in the *Onderab*; they rejected the councils and examples of the guardian *Debtah*, and stood a *second time* in defiance of their Creator; and *Moisafoor* drew over *one third* of the remaining unpurified spirits.—This period is distinguished in the *Sbastab*, by the name of the *Tirtab Jogue*, in which the Eternal ONE retrenched the term of the spirits probation in *Mburd*, to ten thousand years. In this *Jogue* however, many persevered in goodness, ascended through the fifteen *Boboons*, and regained the *Mahab Surgo*.

“ In

“ In the third of the four *Jogues*, *Moisafoor*'s influence increased, and he drew over half of the remaining unpurified spirits, in each of the eight *Boboons* of punishment and probation. This period is called in the *Sbaftab*, the *Duapaar*, or *Dwapaar Jogue*, in which the term of probation in *Mburd*, was reduced to one thousand years; yet in this *Jogue* there were many who ascended and regained the *Mahab Surgo*.

“ In the fourth *Jogue*, *Moisafoor* acquired as full possession of the hearts of the remaining delinquent *Debtas* as when they first rose in rebellion with him, with very few exceptions; this period in the *Sbaftab* is called the *Kolee Jogue*, in which the term of probation in *Mburd* is limited to one hundred years only.—Yet even this *Jogue* affords some instances of the delinquent spirits surmounting the eight lower *Boboons*, by penitence and good works; notwithstanding the unwearied diligence of *Moisafoor*, *Rbaaboon*, and the rest of the rebellious leaders, and delinquent *Debtas*, who had a second time fallen under his influence.”

The *four Jogues* or ages having been so frequently mentioned in the last paragraphs, we cannot do better than explain their mean-

ing here, as such explanation would prove too long for a note, it may be remembered, they are called the *Suttee Jogue*, the *Tirtab Jogue*, the *Dupaar Jogue*, and the *Kolee Jogue* ; we will speak to each in their order.

The *Suttee Jogue*, or the first age, literally the age of truth, figuratively the age of goodness ;—in this age *Endeer* is fabled to be born, according to the *Aughtorrah Bhade* ; and appointed King of the Universe—the word *Endeer* literally signifies good, and is in that *Shastab* opposed to *Moisafoor* or evil, and the various battles said to be fought between this rebel angel and *Endeer*, and their descendants in every *Jogue*, allegorically exhibit the conflicts and progress of good and evil in the universe ; *Endeer's* being appointed universal Monarch in the *Suttee Jogue*, alludes to the state of the delinquent *Debtah* in this age, upon their emerging from the *Onderah*, when the impression of God's mercy acted so powerfully on their hearts, as to preserve them in penitence and purity, during this age, notwithstanding the utmost efforts of *Moisafoor* (or evil) and his adherents, to engage them in a second defection.—From the word *Suttee* (truth) the word *Sanfah* in *Bengals*, and *Sutch*, in the *Moors* are derived,—any one acquainted

in the least degree with those tongues, knows that the phrase *Sansab Kotab*, in the one, and *Sutch Bhaat*, in the other, is commonly used to assert the verity of any thing advanced, and simply signifies, *words of truth*.

The *Tirtab Jogue*, or second age.—By the term prefixed to this age, the order of the *Jogues* should seem inverted, as the word in its simple construction signifies *third*.—The words, *teen*, *tarab*, *tise*, *tresé*, and *tetresé*, which express the numbers three, thirteen, twenty-three, thirty and thirty-three, are all derivatives from the *Sanscrit*, *Tirtab*, or *Tirtea*, as it is sometimes wrote, and means the third, but oftener the *third part*, as in the present instance, where the term *Tirtab Jogue* given to the second age, is allusive to the second defection of one third of the remaining unpurified delinquent spirits, from that penitence and purity which governed them in the *Suttee Jogue*.—In this age *Rbaam* is fabled to be born for the protection of the delinquent *Dehtab*, against the snares and attempt of *Moisafoor* and his adherents.—The word *Rbaam* in the *Sanscrit*, literally signifies protector, but in many parts of the *Aughtorrah Bhade* this personage is mentioned in a more extended sense, as the protector of kingdoms, states and property.—



*Rhaam ! Rhaam !* is used as a pious salutation, between two *Gentoo*s when they meet in the morning, thereby recommending each other's person and property to the protection of this Demi-god.

The *Duapaar Jogue*, or third age.—This term prefixed to the third age, alludes to the second defection from penitence and goodness of *one half* of the remaining unpurified *Debtah—dua*, or *dwa* simply signifies, two, or the second, but here by the addition of *paar*, it means *the half*; thus *duapaar deen*, expresses half the day, and *duapaar rbaat* half the night,—that is if the phrase issues from the mouth of a polite *Gentoo*—but the vulgar would say *adab deen* and *adab rbaat*, *adab* being the common *Bengal* word for half.—In the beginning of this *Jogue* the *Aughtorrah Bbade* fixes the birth of *Kissen Tagboor*.—The word *kissen* in the *Sanscrit* signifies a scourge, and this *being* is in that *Bbade* frequently distinguished as the scourge of tyrants and tyranny.—*Tagoor* literally means *revered, respected*, and is a common appellation given to *Bramins*.

The *Kolee Jogue*, or the fourth and present age.—*Kolee* in the *Sanscrit* signifies corruption, pollution, impurity, consequently  
*Kolee*

*Kolee Jogue* means the age of pollution.—In this age (say the *Bramins*) children shall bear false witness against their parents, and before the expiration of it—the stature of the *Mburd* by the wickedness of the rebellious *Debtah* that animates it, shall be so reduced, that he will not be able to pluck a *Bygon* (*berengelab* \*) without the help of a hooked stick.—We have often, whilst at the head of the judicial court of *Cutcherry* at *Calcutta*, heard the most atrocious murders and crimes confessed, and an extenuation of them attempted, by pleading, *it was the Kolee Jogue*.—How far the poetical conceits of *Ovid*, and others, touching the golden, &c. ages, have been framed from *Bramah's four Jagues*, we leave to the investigation of the curious.

It is an established doctrine of the *Aughtorrah Bhade*, that the three primary created personages, as well as the rest of the heavenly angelic faithful spirits, have from time to time according to the permission given them by God, descended to the eight *Bo-boors* of punishment, and have voluntarily subjected themselves to the feelings of natural and moral evil, for the sake of their brethren, the delinquent *Debtah*. And to

\* The Egg Plant.

this end, have undergone the eighty-nine transmigrations \* ; and that it is those benevolent spirits, who have at different times appeared on this earthly region, under the mortal forms and names of *Ender, Bramah, Jaggernaut, Kissen Tagoor, Rhaam, Luccon, Kalkee, (or Kallee) Surfuttee, Gunnis, Kartic, &c.*—That have opposed and fought against *Moisafoor, Rhaabon*, and their iniquitous adherents—and have proved themselves under the various characters of Kings, Generals, Philosophers, Lawgivers and Prophets, shining examples to the delinquent *Debtah*, of stupendous courage, fortitude, purity and piety.—That their visitations were frequent during the *Tirtah*, and *Duapaar Jogues*, but rare since the commencement of the *Kolee Jogue*, because in this age the delinquent *Debtah* in general are deemed utterly reprobate, and hardened in their wickedness beyond the power of council or example ; so that they are in a manner left, and given up to their *own powers*, and abandoned to the full influence of *Moisafoor*.—But that there are still in every

\* Hence the *Gentoos* dread of killing even by accident any thing that has life, as thereby they may not only dispossess the spirits of their allied *Debtah*, but also, those of the celestial *Debtah*, who are working for their redemption.

period of time some few instances of the delinquents exertion of their *own powers* for their salvation, and that when this is manifest to God, he permits the celestial *Debtas* invisibly to aid, confirm, and support them.

Although the *Shastab* of *Bramab* denies the prescience of God respecting the actions of free-agents, yet the *Bramins* maintain that his knowledge extends to the thoughts of every created being, and that the moment a *thought* is conceived by the soul or spirit, it is sympathetically conveyed to God.—It is upon this principle that the adorations, prayers, petitions and thanksgivings, which the *Gentoos* prefer to the Deity himself are offered in solemn silence; but it is not so with regard to the invocations and worship, instituted by the *Aughtorrah Bhade* to be paid to the subordinate celestial beings, for these are addressed in loud prayer, joined to the clang of various musical instruments.

We have already slightly touched on the religious veneration paid to the *Ghoij* in a particular district of *Bengall*, although it is beyond doubt, that their devotion to this animal was universal throughout *Indostan* in former times.—The original source of this regard, was of a two fold nature, as a religious



gious and political institution: first, in a religious sense; as holding in the rotation of the *Metempsychosis*, the rank immediately preceding the human form; this conception is the true cause of that devout, and sometimes enthusiastic veneration paid to this animated form, for the *Bramins* inculcate that when the *Gboij* suffers death by accident or violence, or through the neglect of the owner, it is a token of God's wrath against the wickedness of the spirit of *the proprietor*, who from thence is warned that at the dissolution of his human form, he will not be deemed worthy of entering the first *Boboon* of purification, but be again condemned to return to the lowest region of punishment: hence it is, that not only mourning and lamentation ensue on the violent death of either cow or calf—but the proprietor is frequently enjoined, and oftener voluntarily undertakes, a three years pilgrimage in expiation of his crime, forsaking his family, friends and relations, he subsists during his pilgrimage on charity and alms.—It is worthy remark, that the penitent thus circumstanced, ever meets with the deepest commiseration, as his state is deemed truly pitiable; two instances have fallen within our own knowledge where the penitents have devoted themselves to the service of God, and a pilgrimage during the term of their life.

Secondly,

Secondly, the *Ghoij* is venerated by the *Gentoos* in a political sense, as being the most useful and necessary of the whole animal creation, to a people forbid feeding on flesh, or on any thing that had breathed the breath of life; for it not only yielded to them delectable food, but was otherways essentially serviceable in the cultivation of their lands; on which depended their vegetable subsistence.

The *Gentoos* hold that the females of all animated forms are, more or less, favored of God, but more eminently in the form of *Moiyah* in the eighty-ninth transmigration; the word signifies *excellent*, and is applied to the female of *Mburd*; *Rbaan* is the common name for woman, though it usually means a married *Moiyah*, and the *Gentoo* Princesses have no higher title than *Rbaanee*. The female or *Moiyah* of *Mburd*, is supposed to be animated by the most benign and least culpable of the apostate angels, and that from this form, in every period of the *four Jagues*, an infinitely greater number of the delinquent spirits, have entered the first region of purification, than from the form of *Mburd*.

The sudden death of infants, the *Bramins* say, marks the spirit favored of God, and  
that

that it is immediately received into the bosom of *Bistnoo*, (the preserver) and conveyed to the first region of purification.—The sudden death of adults, on the contrary, they pronounce a mark of God's wrath against the animating spirit, as it's term of probation in *Mburd*, is cut short.—The great age of man, when it is accompanied with the enjoyments of his faculties and understanding, is pronounced by the *Bramins* to be the greatest blessing God can bestow upon this mortal state, as thereby the term of the spirits probation is prolonged; adding that the limited space of one hundred years, decreed by God in the present *Kolee Jogue*, is full short for the works of repentance and goodness, and that when the life and understanding is preserved beyond that limited term, it ought to be deemed a signal mark of God's special grace and favor.

Longevity, in (what we call) the brute creation, is by the *Bramins* esteemed a mark of the great delinquency of the spirits which animate those tribes, because they are so long debarred and with-held from their great and chief state of probation in *Mburd*.—The *Gentoos* estimate the greater or lesser delinquency of the apostate spirits, by the class of mortal forms they are doomed to inhabit; thus,

thus, all voracious and unclean animals are supposed to be animated by the most malignant spirits ;—if a hog or dog touch a *Gen-too*, he is defiled, not from the animal form, but from the perswasion, that the *Debtah* animating that form, is a malignant spirit. —Every voracious animal, that inhabits the earth, air and waters, and men whose lives and actions are publicly and atrociously wicked, come under that class of spirits. —On the contrary, those spirits that animate the forms which subsist on vegetables, and do not prey upon each other, are pronounced favored of God.

The *general warfare* which is observed in the animal world, whereby the destruction of one species is the necessary support and subsistence of others, the *Bramins* assert is the lot of punishment decreed by God for the most guilty of the apostate angels, who are thereby made *his* instruments of punishment to *each other*, every of these tribes being a destined prey to one another. —The natural enmity which some classes of animals bear to others, whereby they live in a continued state of war and contention, whenever they meet, although they do not subsist on each other, proceeds they say from the same cause; the delinquent *Debtah* being  
destined



destined as a punishment, in those forms to exercise that propensity to hatred, envy, and animosity, on one another, which they had so impotently dared to exert against their Creator.

The rotation of animal forms destined for the habitation of the delinquent *Debtah*, are not, say the *Bramins*, precisely the same, on repetition of the eighty-nine transmigrations; but are arbitrary and rests with the will of God; but it is their belief that the least guilty of the *Debtah*, transmigrate only through those forms which by their nature are destined to subsist on the vegetable creation; and that the three changes immediately preceding the spirits animating the *Ghoij* (that is the eighty-fifth, eighty-sixth, and eighty-seventh) are into the most innocent of the species of *birds*, the *goat* and the *sheep*, the animals most favored of God, next to the *Ghoij* and *Mburd*.—From hence the rigid *Bramins* execrate with bitterness, the cruelty of those nations, who wickedly and wantonly, select and slaughter the best beloved created forms of God, namely the *birds*, the *goat*, the *sheep*, and the *cow*, to satisfy their unnatural lust of appetite, in defiance not only to his express command and prohibition, but in opposition to the  
natural

natural and obvious construction of the mouth and digestive faculties of *Mburd*, which marks him, destined with other forms most favored of God, to feed and subsist on the fruits and produce of the earth with the additional blessing of the milk of the *Gboij*, and of other animals.—For this degeneracy, they account no otherwise, than piously lamenting the pitiable state of *Mburd*, since the commencement of the *Kolee Jogue*, adding, that by just consequence the transgression carries its punishment along with it, for by this assemblage of unnatural and forbidden food, variety of diseases are entailed, which cut short the term of probation in *Mburd*, by which the delinquent spirit robs himself of more than half of that space of indulgence and trial which his Creator has graciously bestowed upon him, and which he by a fresh instance of his disobedience, ungratefully rejects.

*Ovid* in his fifteenth book of *Metamorphoses* introduces *Pythagoras* dissuading mankind from killing and feeding on his fellow creatures. Our readers will excuse us, if we transcribe such parts of his pathetic arguments, as are strictly in point with the subject of the preceding paragraph.

“ He

" He first the taste of flesh, from tables drove,  
 And argued well, if arguments could move.  
 O mortals ! from your fellows blood abstain,  
 Nor taint your bodies, with a food prophane ;  
 While corn and pulse by nature are bestow'd,  
 And planted orchards bend their willing load ;  
 While labor'd gardens wholesome herbs produce,  
 And teeming vines, afford their gen'rous juice ;  
 Nor tardier fruits of cruder kind are lost,  
 But tam'd by fire or mellow'd by the frost ;  
 While kine to pails, distended udders bring,  
 And bees their honey, redolent of spring ;  
 While earth, not only can your needs supply,  
 But lavish of her stores, provides for luxury ;  
 A guiltless feast, administers with ease,  
 And without blood, is prodigal to please ;  
 Wild beasts their maws, with their slain breth'ren fill,  
 And yet not all,—for some refuse to kill ;  
 Sheep, goats, and oxen, and the nobler steed,  
 On browse and corn, and flow'ry meadows feed ;  
 Bears, tigers, wolves, the angry lions brood,  
 Whom heaven endu'd with principles of blood,  
 He wisely sunder'd, from the rest to yell,  
 In forest, and in lonely caves to dwell ;  
 Where stronger beasts, oppress the weak by night,  
 And all in prey, and purple feasts delight.

" O impious use ! to Nature's laws oppos'd,  
 Where bowels are, in others bowels clos'd ;  
 Where fatten'd, by their fellow's fat they thrive,  
 Maintain'd by murder, and by death, they live ;

'Tis then for nought, that mother Earth provides  
 The stores of all she shows, and all she hides;  
 If men with fleshy morsels must be fed,  
 And chaw with bloody teeth the breathing bread;  
 What else is this, but to devour our guests,  
 And barb'rously renew Cyclopean feasts.  
 We by destroying life, our life sustain,  
 And gorge th' ungodly maw, with meats obscene.

“ Not so the golden age, who fed on fruit,  
 Nor durst with bloody meals their mouths pollute;  
 Then birds, in airy space, might safely move,  
 And tim'rous hares on heaths securely rove,  
 Nor needed fish the guileful hooks to fear,  
 For all was peaceful, and that peace sincere.  
 Whoever was the wretch, and curs'd be he,  
 That envy'd first, our food's simplicity;  
 The essay of bloody feasts, on brutes began,  
 And after forged the sword to murder man;  
 Had he the sharpened steel, alone employed  
 On beasts of prey, which other beasts destroyed,  
 Or man invaded, with their fangs and paws,  
 This had been justified by Nature's laws,  
 And self defence:—but who did feasts begin  
 Of flesh, he stretch'd necessity, to sin.  
 To kill man-killers, man has lawful power,  
 But not the extended licence to devour.

“ Ill habits gather, by unseen degrees,  
 As brooks make rivers, rivers run to seas;  
 The sow, with her broad snout, for rooting up,  
 Th' entrusted seed, was judg'd to spoil the crop;  
 And intercept the sweating farmer's hope.



The covetous churl, of unforgiving kind,  
 The offender to the bloody priest resign'd;  
 Her hunger was no plea, for that she dy'd;  
 The goat came next in order to be tried.  
 The goat had crop'd the tendrils of the vine,  
 In vengeance the laity, and clergy join,  
 Where one had lost his profit, one his wine.  
 Here was, at least, some shadow of offence,  
 The sheep was sacrificed, on no pretence,  
 But meek, and unresisting innocence.  
 A patient, useful creature, born to bear,  
 The warm and woolly fleece, that cloth'd her murderer;  
 And daily to give down the milk she bred,  
 A tribute for the grass on which she fed:  
 Living both food and raiment she supplies,  
 And is of least advantage, when she dies.

" How did the toiling ox, his death deserve,  
 A downright simple drudge, and born to serve;  
 O tyrant! with what justice can'st thou hope?  
 The promise of the year a plenteous crop,  
 When thou destroy'st thy lab'ring steer, who till'd  
 And plough'd with pain, thy else ungrateful field;  
 From his yet reeking neck, to draw the yoke,  
 That neck with which the surly clods he broke;  
 And to the hatchet, yield thy husband man,  
 Who finished autumn, and the spring began.

" Nor this alone! but heaven itself to bribe,  
 We to the gods, our impious acts ascribe;  
 First recompence with death, their creatures toil,  
 Then call the blest above to share the spoil.

The

The fairest victim, must the pow'rs appease  
 (So fatal 'tis sometimes too much to please)  
 A purple fillet his broad brow adorns,  
 With flow'ry garlands crown'd and gilded horns:  
 He hears the murd'rous prayer the priest prefers;  
 But understands not ! 'tis his doom he hears :  
 Beholds the meal; betwixt his temples cast;  
 (The fruit and product of his labors past,)  
 And in the water; views perhaps the knife,  
 Uplifted to deprive him of his life;  
 Then broken up alive, his entrails sees  
 Torn out for priests t'inspect the gods decrees.

“ From whence, O mortal man ! this gulf of blood  
 Have you deriv'd ? and interdicted food ?  
 Be taught by me, this dire delight to shun,  
 Warn'd by my precepts, by my practice, won ;  
 And when you eat the well-deserving beast,  
 Think, on the lab'rer of your field, you feast.

“ Then let not piety be put to flight,  
 To please the taste of glutton appetite ;  
 But suffer inmate souls secure to dwell,  
 Lest from their seats your parents you expell ;  
 With rabid hunger feed upon your kind,  
 Or from a beast dislodge a brother's mind.”

That *Pythagoras* carried such sentiments  
 from the *Bramins*, and labored to obtrude  
 them upon his countrymen, is beyond con-  
 troversy ; the pathetic perswasives he urged  
 to them in that age to abstain from the  
 G 2 feeding

feeding on their brethren of the creation, proved however as ineffectual then, as we conceive it would be in the present, the more's the pity—for it is to be feared we shall to the end of the chapter—Rise, kill, and eat.

Regarding the description (which *Ovid* puts in the mouth of *Pythagoras*) of the ancient religious sacrifices, we must in justice to the *Bramins* say he could not borrow it from them; in this particular the original religious tenets of the *Gentoo*s differ from all the ancients, for they were strangers to those bloody sacrifices and offerings; neither of the *Gentoo Bhades* having the least allusion to that mode of worshipping the deity; and the *Bramins* say, nothing but *Moisasoor* himself could have invented so infatuated and cruel an institution, which is manifestly so repugnant to the true spirit of devotion, and abhorrent to the Eternal ONE.

That every animal form is endued, with cogitation, memory and reflection, is one of the most established tenets of the *Bramins*; indeed it must consequentially be so, on the supposed *Metempsychosis* of the apostate spirits, through these mortal forms.—Every state of the delinquent spirits abode in the eight *Boboons*, they say, is a state of humilia-

humiliation, punishment and purgation, that of *Mburd* not excepted; and that the purpose of the Eternal ONE would be defeated by himself, had he not endued them with rationality and a consciousness of their situation.—In the form of *Mburd* alone, is the spirit's state of probation, because in this form only, he again becomes an absolute and *free agent*; and in this alone lies the difference between *Mburd*, and the rest of the animal created forms, for in these, the spirit's intellectual faculties are circumscribed, more or less, by the varied construction of the forms, and limited within certain bounds, which they cannot exceed,—that consciousness of those confined powers, and envy at the superiour state of *Mburd*, constitutes their chief punishment; that this unceasing envy, and *resentment* of the usurped tyranny which *Mburd* assumed over the animal creation (from the beginning of the *Kolee Jogue*) are the causes which made them in general shun his society, and live in a state of enmity with him, according to the force of the natural powers, which the Eternal ONE has endued them with; that where some of the species appear an exception to this general bent, it proceeds from the weakness of their natural powers; or the superiour craft and subtilty of *Mburd*, who first deceitfully



allured them to slavery and destruction.—  
 That neither *envy* or enmity in the animal created forms, nor usurped tyranny on the part of *Mburd*, had existence in the breasts of either, before the beginning of the *Kolee Jogue*, when a universal degeneracy of almost all the remaining unpurified *Debtah* prevailed through all their mortal forms— which until that period had lived in amity and harmony, as conscious of being involved under the same sentence and displeasure of their Creator ; and lastly—That the usurped tyranny of *Mburd* over the rest of the delinquent angels was displeasing to the Eternal ONE, and will be a charge exhibited against the spirit by *Bisnoo* at the dissolution of *Mburd*, for that in place of cherishing the unhappy delinquents during their state of humiliation and punishment, they do, by the force of their tyrannic usurpation, labor to make their state more miserable, than the Eternal ONE intended it should be, in violation of his express injunction, *that they should love one another.*

The *Bramins* hold, that every distinct species of animal creation have a comprehensive mode of communicating their ideas, peculiar to themselves; and that the *Metempsychosis*

*sympathy* of the delinquent spirits extends through every organised body, even to the smallest insect and reptile ;—they highly venerate the bee, and some species of the ant, and conceive the spirits animating those forms are favored of God, and that its intellectual faculties, are more enlarged under them, than in most others.

Although we have already shewn that the bloody sacrifices of the ancients was no part of the *Gentoo* tenets, yet there subsists amongst them at this day, a *voluntary sacrifice*, of too singular a nature, to pass by us unnoticed ; the rather as it has been frequently mentioned by various authors, without we conceive that knowledge and perspicuity which the matter calls for ; the sacrifice we allude to, is the *Gentoo wives burning with the bodies of their deceased husbands*. We have taken no small pains to investigate this seeming cruel custom, and hope we shall be able to throw some satisfactory lights on this very extraordinary subject, which has hitherto been hid in obscurity ; in order to which we will first remove one or two obstructions that lie in our way, and hinder our nearer and more perfect view of it.

The cause commonly assigned for the origin of this sacrifice (peculiar to the wives of this nation) is, that *it was a law constituted to put a period to a wicked practice that the Gentoos wives had of poisoning their husbands*;—for this assertion we cannot trace the smallest semblance of truth, and indeed the known fact, that the sacrifice must be *voluntary*, of it's self refutes that common mistake.—It has also been a received opinion, that *if the wife refuses to burn, she loses her cast (or tribe) and is stamped with disgrace and infamy*, an opinion equally void of foundation in fact as the other.—The real state of this case is thus circumstanced.—The first wife (for the *Gentoo* laws allow bigamy, although they frequently do not benefit themselves of the indulgence, if they have issue by the first) has it in her choice to burn, but *is not permitted* to declare her resolution before twenty-four hours after the decease of her husband;—if she refuses, the right devolves to the second,—if either, after the expiration of twenty-four hours, publicly declare, before the *Bramins* and *witnesses*, their resolution to *burn*, they cannot then retract. If they both refuse at the expiration of that term, the worst consequence that attends their refusal, is lying under the imputation of being wanting to their own honor,

honor, purification, and the prosperity of their family, for from their infancy, they are instructed by the household *Bramin* to look upon this catastrophe, as most glorious to themselves, and beneficial to their children: the truth is, that the children of the wife who burns, become thereby illustrious, and are sought after in marriage by the most opulent and honourable of their *cast*, and sometimes received into a cast superiour to their own.

That the *Bramins* take unwearied pains to encourage, promote, and confirm in the minds of the *Gentoo* wives, *this spirit of burning*, is certain (their motives for it, the penetration of our readers may by and by probably discover) and although they seldom lose their labor, yet instances happen, where fear, or love of life, sets at nought all their preaching; for it sometimes falls out that the first wife refuses, and the second burns; at others, they both refuse; and as but one can burn, it so happens, that when the second wife has issue by the deceased, and the first none, there commonly ensues a violent contention between them, which of the two shall make the sacrifice; but this dispute is generally determined by the *Bramins*, in favor of the first, unless she is pre-  
vailed



vailed on by perswasion, or other motives to wave her right, in favor of the second.— Having elucidated these matters, we will proceed to give our readers the best account, we have been able to obtain of the origin of this remarkable custom.

X At the demise of the mortal part of the *Gentoo's* great Law-giver and Prophet BRA-MAH, his wives, inconsolable for his loss, resolved not to survive him, and offered themselves voluntary victims on his funeral pile.—The wives of the chief *Rajabs*, the first officers of the state, being unwilling to have it thought that they were deficient in fidelity and affection, followed the heroic example set them by the wives of *Bramah*; —the *Bramins* (a tribe then newly constituted by their great legislator) pronounced and declared, *that the delinquent spirits of those heroines, immediately ceased from their transmigrations, and had entered the first Boboon of purification*—it followed, that *their* wives claimed a right of making the same sacrifice of their mortal forms to God, and *the manes* of their deceased husbands; —The wives of every *Gentoo* caught the enthusiastic (now pious) flame.—Thus the heroic acts of a few women brought about a general custom, the *Bramins* had given it  
the

*the stamp of religion*, they foisted it into the *Cbatab* and *Aughtorrah Bhades*, and instituted the forms and ceremonials that were to accompany the sacrifice, strained some obscure passages of *Bramah's Chartab Bhade*, to countenance their *declared sense* of the action, and established it as a religious tenet throughout *Indostan*, subject to the restrictions before recited, which leaves it a voluntary act of glory, piety and fortitude.—— Whether the *Bramins* were sincere in their declared sense, and consecration of this act, or had a view to the securing the fidelity of their own wives, or were actuated by any other motives, we will not determine.——

When people have lived together to an advanced age, in mutual acts of confidence, friendship and affection; the sacrifice a *Gen-too* widow makes of her person (under such an affecting circumstance as the loss of friend and husband) seems less an object of wonder; ——but when we see women in the bloom of youth, and beauty, in the calm possession of their reason and understanding, with astonishing fortitude, set at nought, the tender considerations of parents, children, friends, and the horror and torments of the death they court, we cannot resist viewing such an

an act, and such a victim, with tears of commiseration, awe and reverence.

We have been present at many of these sacrifices: in some of the victims, we have observed a pitiable dread, tremor, and reluctance, that strongly spoke repentance for their *declared resolution*; but it was now too late to retract, or retreat; *Bisnoo* was *waiting for the spirit*.—If the self doomed victim discovers want of courage and fortitude, she is with gentle force obliged to ascend the pile, where she is held down with long poles, held by men on each side of the pile, until the flames reach her; her screams and cries, in the mean time, being drowned amidst the deafening noise of loud musick, and the acclamations of the multitude.—Others we have seen go through this fiery trial, with most amazing steady, calm, resolution, and joyous fortitude.—It will not we hope be unacceptable, if we present our readers with an instance of the latter, which happened some years past at the *East India* company's factory at *Cossimbuzaar*, in the time of Sir *Francis Russell's* chiefship; the author, and several other gentlemen of the factory were present, some of whom are now living:—from a narrative, which the author then transmitted to *England* he is  
now

now enabled to give the particulars of this most remarkable proof of female fortitude, and constancy.

“ At five of the clock on the morning of the 4th of *February*, 1742-3, died *Rhaam Chund Pundit* of the *Mahabrat* tribe, aged twenty-eight years; his widow (for he had but one wife) aged between seventeen and eighteen, as soon as he expired, disdaining to wait the term allowed her for reflection, immediately declared to the *Bramins* and witnesses present her resolution to burn; as the family was of no small consideration, all the merchants of *Cossimbuzaar*, and her relations, left no arguments unessayed to dissuade her from it—Lady *Russel*, with the tenderest humanity, sent her several messages to the same purpose;—the infant state of her children (two girls and a boy, the eldest not four years of age) and the terrors and pain of the death she sought, were painted to her in the strongest and most lively colouring—she was deaf to all,—she gratefully thanked Lady *Russell*, and sent her word *she had now nothing to live for, but recommended her children to her protection*.—When the torments of burning were urged in terrorem to her, she with a resolved and calm countenance, put her finger into the fire, and held it there a considerable time,



time; she then with one hand put fire in the palm of the other, sprinkled incense on it, and fumigated the *Bramins*. The consideration of her children left destitute of a parent was again urged to her.—She replied, *be that made them, would take care of them.*—She was at last given to understand, she should not be permitted to burn \*; this for a short space seemed to give her deep affliction, but soon recollecting herself, she told them, *death was in her power, and that if she was not allowed to burn, according to the principles of her cast, she would starve herself.*—Her friends, finding her thus peremptory and resolved, were obliged at last to assent.

“ The body of the deceased was carried down to the water side, early the following morning, the widow followed about ten o'clock, accompanied by three very principal *Bramins*, her children, parents, and relations, and a numerous concourse of people. The order of leave for her burning did not arrive from *Hosselyn Khan*, *Fouzdaar* of *Morshadabad*, until after one, and it was then brought by one of the *Soubah's* own officers, who

\* The *Gentoos* are not permitted to burn, without an order from the *Mahommedan* government, and this permission is commonly made a requisite of —

had orders to see that she burnt voluntarily. — The time they waited for the order was employed in praying with the *Bramins*, and washing in the *Ganges*; as soon as it arrived, she retired and stayed for the space of half an hour in the midst of her female relations, amongst whom was her mother; she then divested herself of her bracelets, and other ornaments, and tyed them in a cloth, which hung like an apron before her, and was conducted by her female relations to one corner of the pile; on the pile was an arched arbor formed of dry sticks, boughs and leaves, open only at one end to admit her entrance; in this the body of the deceased was deposited, his head at the end opposite to the opening.—At the corner of the pile, to which she had been conducted, the *Bramin* had made a small fire, round which she and the three *Bramins* sat for some minutes, one of them gave into her hand a leaf of the bale tree (the wood commonly consecrated to form part of the funeral pile) with sundry things on it, which she threw into the fire; one of the others gave her a second leaf, which she held over the flame, whilst he dropped *three times* some ghee on it, which melted, and fell into the fire (these two operations, were preparatory symbols of her approaching dissolution

by

by fire) and whilst they were performing this, the third *Bramin* read to her some portions of the *Aughtorrah Bhade*, and asked her some questions, to which she answered with a steady, and serene countenance; but the noise was so great, we could not understand what she said, although we were within a yard of her.—These over, she was led with great solemnity *three times* round the pile, the *Bramins* reading before her; when she came the third time to the small fire, she stopped, took her rings off her toes and fingers, and put them to her other ornaments; here she took a solemn majestic leave of her children, parents, and relations; after which, one of the *Bramins* dip'd a large wick of cotton in some ghee, and gave it ready lighted into her hand, and led her to the open side of the arbor; there, all the *Bramins* fell at her feet;—after she had blessed them, they retired weeping;—by two steps, she ascending the pile and entered the arbor; on her entrance, she made a profound reverence at the feet of the deceased, and advanced and seated herself by his head; she looked, in silent meditation on his face, for the space of a minute, then set fire to the arbor, in *three places*; observing that she had set fire to leeward, and that the flames blew from her, instantly seeing her



her error she rose, and set fire to windward, and resumed her station; ensign *Daniel* with his cane, separated the grass and leaves on the windward side, by which means we had a distinct view of her as she sat. With what dignity, and undaunted a countenance, she set fire to the pile the last time, and assumed her seat, can only be conceived, for words cannot convey a just idea of her.—The pile being of combustible matters, the supporters of the roof were presently consumed, and it tumbled upon her.”

We see our fair country-women shudder at an action, which we fear they will look upon, as a proof of the highest infatuation in their sex.—Although it is not our intention here to defend the tenets of the *Bramins*, yet we may be allowed to offer some justification on behalf of the *Gentoo* women in the action before us—Let us view it (as we should every other action) without prejudice, and without keeping always in sight *our own* tenets and customs, and prepossessions that too generally result therefrom, to the injury of others;—if we view these women in a just light, we shall think more candidly of them, and confess they act upon heroic, as well as rational and pious principles: In order to this we must consider them as a race of females

Part II, H trained



trained from their infancy, in the full conviction of their *celestial rank*; and that this world, and the corporeal form that incloses them, is destined by God, the one as their place of punishment, the other as their prison.—That their ideas are consequently raised to a soothing degree of dignity befitting angelic beings.—They are nursed and instructed in the firm faith—that this voluntary sacrifice, is the most glorious period of their lives, and that thereby the celestial spirit is released from its transmigrations, and evils of a miserable existence, and flies to join the spirit of their departed husband, in a state of purification; add to this, the subordinate consideration of raising the lustre of their children, and of contributing by this action to *their* temporal prosperity;—all these it must be owned are prevalent motives, for cheerfully embracing death, and setting at nought every common attachment which the weakness of humanity urges, for a longer existence in a world of evil.—Although these principles are in general so diametrically contrary to the prevailing spirit, and genius of our fair country-women, who (from a happy train of education) in captivating amusements and dissipation, find charms sufficient in this world, to engage their wishes for a perpetual residence

residence in it; yet we will depend on their natural goodness of heart, generosity and candor, that they will in future look on these their *Gentoo* sisters of the creation, in a more favorable, and consistent light, than probably they have hitherto done; and not deem *that action* an infatuation, which results from principle. Let them also recollect that their own history affords illustrious examples in both sexes of voluntary sacrifices by fire, because they would not subscribe even to a different mode of professing the same faith. Besides—a contempt of death, is not peculiar to the women of *India*, it is the characteristic of the nation; every *Gentoo* meets that moment of dissolution, with a steady, noble, and philosophic resignation, flowing from the established principles of their faith.

Before we close this subject, we will mention one or two more particulars relative to it.—It has been already remarked in a marginal note, that the *Gentoo* women are not allowed to burn, without an order of leave from the *Mahomedan* government; it is proper also to inform our readers this privilege is never withheld from them.—There have been instances known, when the victim has, by *Europeans*, been forcibly rescued

from the pile; it is currently said and believed (how true we will not aver) that the wife of Mr. *Job Charnock* was by him snatched from this sacrifice; be this as it may, the outrage is considered by the *Gentoos*, an atrocious, and wicked violation of their sacred rites and privileges.

Having now brought our fourth general head to a conclusion, and faithfully, to the best of our knowledge (with the materials we are possessed of) exhibited the original tenets of the ancient *Bramins*, according to the first book of *Bramah's Chartab Bhade*; and having in our remarks given such elucidations as we thought our subject called for, we submit our imperfect work (for imperfect we must still call it) with all due deference to the public; hoping that some more capable head and hand, will be stimulated by our endeavours, to produce a more full, and satisfactory relation, of the rest of his doctrines. — A large field is yet left open, for the exercise of industry and talents. *Bramah's* first section of his second book on the creation of this globe, will be the subject of our next general head. — His third book directing the plain and simple modes of worship to be paid to God, and the three primary created beings, and his

his fourth *sublime book*, (which the *Gentoos* commonly call *Bramab Ka*, *Insoff Bhade*, or, *Bramab's book of justice*) wherein is expressly recited and enjoined, the duties and offices, which the delinquent *Debtah* shall observe and pay to each other ; these two last mentioned books, and part of the second, we say, must lie in oblivion, until some one, blessed with opportunity, leisure, application, and genius, brings them to light,

*The End of the Fourth Chapter.*



## C H A P. V.

*Of the Creation of the Worlds.*

## I N T R O D U C T I O N.

**I**N the fifth section of our last general head, *Bramah* recites, that the Eternal ONE, (after he had promulged his gracious intention, of mitigating the punishment of the fallen angels, at the intercession of the remaining faithful host;) “retired into himself, and became invisible to them, for the space of five thousand years.”—In his introduction to the act of creation of the worlds in his second book, he takes again occasion to repeat the above mentioned passage, and explains it by an inference, that during THAT SPACE, the Eternal ONE was employed in meditation on his intended new creation;—and although it appears, from the same section, that this stupendous work, was produced by an *instantaneous fiat* of the Deity,

Deity, yet *Bramah*, to display the infinite and amazing wisdom of his Creator, enters into a sublime, and philosophic disquisition and description, of his modes (if we may be allowed the expression) and manner of creation, in the marvellous construction of the fifteen *Boboons*, that constitute the *Dunneaboudab*, or universe ;—these descriptions, he couches under allegories, then commonly and familiarly understood, at which the reader will the less wonder, when he knows, that at this day it is the usual mode of conversing, amongst well educated *Gentoo*s.

In this exhibition of infinite wisdom, *Bramah* gives a short, simple and elevated description, of each of the fifteen *Boboons*, their situation, their rank, and peculiar destination, with the appellations appropriated to the angelic inhabitants, in their progressive passage from one sphere to another. Our memory only supplies us with the names of the sojourners of the ninth, fifth, sixth and seventh, that is, the first, and three last of the seven regions of purification, to wit, the spheres of the *Pereeth logue* \*, the *Munmoo*

\* *Logue*, literally people. *Pereeth logue*, purified people.

*logue* \*, the *Debtah logue* †, and the *Bir-mab logue* ‡; in the last mentioned sphere, according to the *Bramins* computation, a complete day is equal to twenty-eight *Mun-nunturs* of vulgar time. (Vid. sixth or next general head.)

On the foundation of *Bramab's* description of the fifteen *Boboons*, the compilers of the *Aughtorrah Bhade* have raised an elaborate chimerical superstructure: that confounds the understanding.

As the *Bramins* conceptions and calculation of the age and future duration of the universe, will be the subject of our next general head, we shall say nothing more of it here, than to remind our readers, that they date it's existence from the rebellious angels being released from the *Onderab*.

We again lament the loss of our materials, which confines us to the eighth section of

\* *Munnos logue*, people of contemplation, from *mun*, or *mon*, thought, reflection, alludes to God's being worshipped in this sphere in silent meditation.

† In this sphere the angels are first supposed to regain properly their title of *Debtah*.

‡ In this sphere the delinquents are supposed to be cleansed from the pollution of their sin, regenerated, and fit to enter again the *Mahab Surgo*, and to be re-admitted to the presence of their Creator.

*Bramab's*

*Bramah's* second book that treats only of the creation of this terrestrial planet, to which we will now proceed, premising that it is distinguished by the title of *the eighth Boon of Murto*, which literally signifies *the region of earth*.



## S E C T. VIII.

“ *Birmahab* \* or Creation.

“ And it was——that when the  
 “ Eternal ONE, resolved to form the  
 “ new creation of the *Dunneabou-*  
 “ *dab*, he gave the rule of *Mahab*  
 “ *Surgo* to his first created *Birmah*,  
 “ and became invifible to the whole  
 “ angelic hoft.

“ When the Eternal ONE, firft began  
 “ his intended new creation of the  
 “ *Dunneaboudab*, he was oppofed by two  
 “ mighty *Offsoors* †, which proceeded  
 “ from the wax of *Brum*’s ear; and  
 “ their names were *Modoo* ‡ and *Kytoos* ||.

“ And the Eternal ONE, contended  
 “ and fought with *Modoo* and *Kytoos*,  
 “ five thoufand years, and he fmote

\* This title is prefixed to every fection of *Bramab*’s fecond book, *Birmah* in the figurative fenfe (before explained) fignifying creation.

† The common appellation given to giants, but is variously ufed in the *Shafstab*, to exprefs excrefcence, excretion, and fecretion.

‡ *Discord, enmity.*

|| *Confufion, tumult.*

“ them

“ them on his *thigh* \*, and they were  
 “ *lost* and assimilated with *Murto*.

“ And it was,—that when *Modoo*  
 “ and *Kytoo* were subdued, the Eternal  
 “ ONE emerged from his state of in-  
 “ visibility, and glory encompassed him  
 “ on every side !

“ And the Eternal ONE spoke, and  
 “ said, Thou *Birmab* † shalt *create* and  
 “ form all things that shall be made  
 “ in the new creation of the fifteen  
 “ *Boboons* of punishment, and purifi-  
 “ cation, according to the powers of the  
 “ spirit, wherewith thou shalt be in-  
 “ spired.—And thou, *Bistnoo* ‡, shalt  
 “ superintend, cherish, and *preserve* all  
 “ the things and forms which shall be  
 “ created.—And thou, *Sieb* ||, shalt  
 “ *change*, or *destroy*, all creation, ac-  
 “ cording to the powers, wherewith I  
 “ will invest thee.”

\* Reduced them to subjection, or obedience : *touch-  
 ing the thigh*, amongst the ancient *Gentoos*, was a token  
 of subjection.

† *Power of creation*. Vid. introduction to the fourth  
 chapter.

‡ *Preserver*. Vid. introduction to the fourth chapter.

|| *Mutikator, destroyer*. Vid. introduction, &c.

“ And

“ And when *Birmah*, *Bisnoo*, and  
 “ *Sieb*, had heard the words of the  
 “ Eternal ONE, they all bowed obe-  
 “ dience\*.

“ The Eternal ONE spoke again,  
 “ and said to *Birmah*, Do thou begin  
 “ the creation and formation of the  
 “ eighth *Boboon*, of punishment and pro-  
 “ bation, even the *Boboon* of *Murto*,  
 “ according to the powers of the spirit  
 “ wherewith I have endued thee, and  
 “ do thou, *Bisnoo*, proceed to execute  
 “ thy part.

“ And when *Brum* † heard the  
 “ command, which the mouth of the  
 “ Eternal ONE had uttered; he straight-  
 “ ways formed a leaf of beetle, and he  
 “ floated on the beetle leaf over the sur-  
 “ face of the *Jboale*; and the children ‡  
 “ of *Modoo* and *Kytoe*, fled before

\* The foregoing exordium of the general act of creation of the *Dunneahoudah*, preceeds every one of the fifteen sections of *Bramah's* second book.

† *Birmah* and *Brum*, are, in the act of creation, synonymous terms.

‡ Supposed remains of discordant matter. The *Bramins* supposed the first principles of things prior to the creation of the universe, to have been in a fluid state.

“ him,

“ him, and vanished from his pre-  
 “ fence.

“ And when the agitation of the  
 “ *Jboale* had subsided, by the powers  
 “ of the spirit of *Brum*, *Bistnoo* straight-  
 “ ways transformed himself into a  
 “ *mighty bear* \*, and descending into  
 “ the abyss of *Jboale*, he brought up  
 “ *the Murto* on his tusks.—Then spon-  
 “ taneously issued from him, a *mighty*  
 “ *tortoise* †, and a *mighty snake* ‡.

“ And *Bistnoo* put the snake erect  
 “ upon the *back* of the tortoise, and  
 “ placed *Murto* upon the *head* of the  
 “ snake.

“ And all things were created and  
 “ formed by *Birmah* in the eighth  
 “ *Boboon* of punishment and *probation*,  
 “ even the eighth of *Murto*, according  
 “ to the powers of the spirit, where-  
 “ with the Eternal ONE had endued  
 “ him.

\* The *Gentoo* symbol of *strength*, because, in pro-  
 portion to his size, he is the strongest of all animals.

† The *Gentoo* symbol of *stability*.

‡ The *Gentoo* symbol of *wisdom*.

“ And



“ And *Bisnoo* took upon him the  
 “ superintendence and charge of all  
 “ that was created, and formed, by  
 “ *Birmab* in the eighth *Boboon* of  
 “ *Murto*; and he cherished and pre-  
 “ served them, as the words of the  
 “ Eternal ONE had directed, and com-  
 “ manded.”

# REMARKS.

IN the same sublime allegorical manner, has *Bramab* described the creation of *Sur-jee* \*, and *Cbunder* †, and the other twelve *Boboons* of the *Dunneaboudab*, without pretending, or aiming to dive into, and explain, the principles of matter, or the nature of those essential laws of motion by which the Deity guides and governs his creation; the wisdom of *Bramab* has elsewhere marked such fruitless enquiries, with the stamp of presumption and folly; and that the knowledge of *these*, and the mode of the existence of God, is concealed even from the three primary created beings themselves.

From the foregoing specimen of the creation of the eighth region, as well as

\* The Sun.

† The Moon.

from *Bramah's* historical discussion of the other fourteen, it is most obvious, that the personages which he introduces as actors in the work of that creation were intended by him to be taken only in a figurative sense, as expressive of the three supreme attributes of the Deity, his power *to create*, his power *to preserve*, and his power *to change*, or *destroy*, as before hinted \*.—For if they were to be understood in any other sense, it would expressly contradict his own text, where he represents the creation of the *Dunneaboudab* as proceeding from the *instantaneous* fiat of the Eternal ONE; and a further proof of *Bramah's* plain intention, results from his prefixing the same exordium to each of his sections of creation.

But as the real sense and meaning of the allegory (then clearly understood by all) was, in process of time, lost to the generality of the *Gentoos*; the compilers of the *Chatab* and *Aughtorrah Bhades*, took the advantage (which ignorance and time gave them) and not only realised *Bramah's* three mystical beings, but created also a multitude of subordinate actors, and made Demi-gods and Divinities of them all, instituting particular days, fasts, and festivals, and other exterior

\* Vid. Introduction to the fourth chapter.

worship, to each :—Thus *Surjee* and *Chunder*, *Modoo* and *Kytooo*, and a race of their children and descendants, became Demi-gods and heroes ; and scorning to confine themselves to the eighth *Boboon*, they ransacked the fourteen, and framed divinities of the principal personages which their wild imagination supposed resident in each of them, and allotted to them peculiar divine worship, which subsists to this day.

It will not, we hope, be thought an improbable conjecture, if we say, that the allegorical parts of *Bramah's Chartab Bbade*, (which truly bears a divine semblance) being thus perverted or grossly mistaken by the very tribe, which he had instituted guardians over it, and being subsequently communicated to the *Egyptian* Magi, and by them circulated through the states of *Greece*, afforded them, as well as *Rome* and the whole *Western* world, those inexhaustible supplies of *mythological systems*, which held their existence and authority even long after the light of christianity had shone upon them.—But to resume our more immediate subject.

The act of creation of the *Boboon of Murto*, is represented in the annexed plate N<sup>o</sup> 1. which (with others we shall have occasion  
to



to present to the reader) was drawn by the instructions, and under the eye of a judicious *Bramin* of the *Battezaar* tribe, the tribe, as before noticed, usually employed in expounding the *Shastabs*.

*Brum* \* is represented lying and floating on a leaf of *beetle*, over the troubled surface of the abyss of *Jhoale*; the three primary beings appear before it, in the posture of adoration, *Birmah* on the right, *Bistnoo* in the middle, and *Sieb* on the left.—On the right, above the abyss, is figured a huge *boar*, bearing on his tusks a lump of earth.—On the left, above the abyss, is represented a *tortoise*, on which a snake rests his tail, bearing *Murto* (or the *earth*) on his head.—*Brum* and *Birmah* are habited alike; and are each figured with four heads and four arms.—The *three* primary beings, are supposed in the posture of adoration, to be receiving the commands of the Eternal ONE, touching his projected new creation; and the other figures express the *three* gradations of the work, namely the beginning, the progress, and completion †.

\* *Spirit or essence* of the Eternal ONE: vide Introduction to the fourth chapter.

† Vide Plate N<sup>o</sup> 1.



Notwithstanding the sagacious reader, by a bare reference to the marginal notes which we have affixed to the text of *Bramah*, will readily conceive the spirit of the allegory contained in it; yet as some passages of it requires a further explanation than could be huddled into a note, we will add the whole interpretation of it under one connected view.

The Eternal ONE having determined on the creation of the universe, like a supreme wise architect, he *retired* for a space to project his stupendous plan, and prepare his materials. — He was *opposed* in the operation by the *discord, confusion and tumult* of the elements that compose the *abyss of Jboale*; — he separated, subdued, brought them under *subjection*, and prepared them to receive his intended impressions. — He exerts his *three* great attributes, to *create, preserve, or destroy*, which are figuratively represented by the *three* primary created beings — His *spirit* floats upon the surface of the abyss of *Jboale*, or fluid matter, — Creation takes place. — *Birmah* (or Creation) is represented with four heads and four arms to denote the *power* of God in the act of creation. — *Bistnooth the preserver* is transformed into a mighty *boar*, emblematically signifying the *strength* of God in the act of creation. —

The

The tortoise mystically denotes the *stability* and *permanency* of the foundation of the *earth*, and the snake the *wisdom* by which it is *supported*. These latter operations are given to *Bisnoo*, because the *earth* was the grand principle or parent, from whence he was to draw the means for the *preservation* of the future animal creation, destined for the prisons of the rebellious *Debtah*; a work which we may gather from *Bramah's* text, was reserved for the hand of *God himself*, as *they* were to be endued with *rational powers*.—It may be asked why *Brum*, is represented floating, particularly on a *beetle leaf*? To this we can only reply, that the plant is deemed sacred amongst the *Gentoos*, it's culture is made under the auspices of the *Shastah*, and instruction of the *Bramins*; *unclean persons* are prohibited entering into a *beetle garden*, as the approach of any impurity is pronounced fatal to the plant, in the infancy of its growth.

To conclude this general head—How far *Homer*, *Virgil*, *Lucretius*, *Ovid*, *Lucian*, &c. have in their conceptions of the creation, (by means of the *Egyptians*) built on, and availed themselves of the simple *cosmogony* of *Bramah*, we leave the learned and curious to trace.—Although in fact, it is obvious,

that this ancient sage, aimed at no other solution of that stupendous and incomprehensible act, than to inculcate, that the universe was produced by *the essence* and voluntary *power, strength* and *wisdom* of God. That it is *preserved* and sustained by original constituent *powers* impressed on it by the Deity, and that it is liable to *change* and dissolution, at his divine pleasure and will.

*The End of the Fifth Chapter.*

## C H A P. VI.

*The Gentoo manner of computing Time, and their conception of the age of the universe, and the period of its dissolution.*

[From Bramah's Chartah Bhade, in the supplement to his Birmahah.]

**SIXTY** *nimicks*, or winks of the eye, make one *pull*.

Sixty *pulls*, make one *gurree*.

Sixty *gurrees*, make one complete day, or one day and one night.

Three hundred and sixty-five complete days and fifteen *gurrees* make one solar year.

The *Gentoos* divide the complete day into eight parts, to which they give the term *paar*, commencing their day at six in the morning;—thus *ek paar dbeen* \* equals our nine in the morning; *duapaar dbeen*, our noon; *teenpaar dbeen*, our three afternoon; *Chaarpaar dbeen*, our six in the evening;—the divisions of the night are distinguished by the word *rhaat* (night) in place of

\* Literally, one part of day.



*dbeen*, as *ek paar rhaat*, equals our nine at night; and so on.

It is the province of the *Bramins* in this country to keep the account of time, and there is no *Gentoo* of distinction but retains in his house and on his journeys one of these time keepers, whose intire business it is to regulate time, and strike the *gurrees* as they pass, on the *Ghong*, an extended sheet of copper, which yields the sound of a solemn bell.

*Bramah* measures space or duration of time, from the creation of the *Dunneaboudah*, or universe, by the revolutions of the four *Jogues*.

Years.

The first age, or *Suttee Jogue*,  
contains thirty-two lac years  
of vulgar time, or } 3,200,000

The second age, or *Tirta Jogue*, sixteen lac, or } 1,600,000

The third age, or *Dwapaar Jogue*, eight lac, or } 800,000

The fourth age, or *Kolee Jogue*, four lac, or } 400,000

---

6,000,000

---

*Ekutter*

*Ekutter* (seventy one) revolutions of the four *Jogues* make one *Munnuntur* of vulgar time, or years 426,000,000.

(The word *Munnuntur*, is in this place strictly applied by *Bramah* to *space of time*, but it is by him frequently used with a retrospect signification to the act of *creation*, and is sometimes given as an additional name to *Birmah*, as *Birmah Munnuab*, alluding to the creation being the result of thought and meditation ;—the word, as we before remarked in a marginal note, springs from *Mon*, or *Mun*, thought, reflection; *Munnoo Logue*, the people of thought, or contemplation.—The compilers of the *Aughtorrah Bhade* derive the word *Munnuntur* from *Munnuab* or *Munnoab*, whom (by perverting the sense of *Bramah*) they make to be the fabulous personal offspring of *Birmah*, and report mighty feats of his prowess in war, against *Meisafoor*, and his adherents.)

When *Bramah* descended to promulge the written law and commands of the Eternal ONE to the *Gentoos*, he at the same time (namely, the beginning of the present *Kolee Jogue* \*) declared, “ *from the registers*

\* Vide Introduction to the fourth chapter.

of *Surgo*, that the *Dunneaboudab*, was then entering into the eighth revolution of the four *Jogues*, in the *second Munnuntur* ; consequently, according to *Bramab's* account, (and if our calculation be right) the precise age of *this*, and the other fourteen planets of the universe, amounted to, at that period, four hundred and sixtyeight millions of years. And if we subtract the 4866 years, which have elapsed since the descent of *Bramab*, we shall find the remainder of the *Kolce Jogue* will be 359,134 years; at the expiration of which, *Bramab* pronounced and prophesied, that the patience and forbearance of the Eternal ONE would be withdrawn from the delinquent *Debtah*, and destruction by fire fall upon the eight regions of punishment, purgation and probation †.

In the supplement to his *BIRMAHAH*, *Bramab* likewise taught, that the *Boboon* of *Murto*, had undergone *three* remarkable changes, and would undergo *three* more, before its final dissolution in common with the other seven *Boboons* ; but he specifies not of what nature *those changes* were, or would be ;—he also declares, “ *that after a long space, a second new creation will take place ;* ” “ *but of what kind, or on what principles it*

† Vide towards the close of the fifth section.

" would be constructed, was only known to the  
 " ETERNAL ONE."

The cause of the superstitious veneration paid by the *Gentoos* to the numericals ONE and THREE has, we conceive, been obvious to the discerning reader as he travelled thro' these sheets.—It is remarkable, that a *Gen-too* never gives or receives an obligation for an even sum; if he borrows or lends a hundred, a thousand, or ten thousand rupees, the obligation runs for a hundred and one, a thousand and one, ten thousand and one, &c. The *Mahommedans*, in conformity only, have generally adopted this custom; hence it was, that the revenues stipulated to be paid annually by *Soujab Khan* into the royal treasury, were one khorore, one lac, one thousand, one hundred, and one rupee.

*The End of the Sixth Chapter.*



## C H A P. VII.

*Of the Gentoo Fasts, and Festivals, &c.*

[From the Chatah and Aughtorrah Bhade  
Shaftahs.]

## I N T R O D U C T I O N.

AS the *Gentoo* year begins the first of April, we will trace their holy days as they fall in turn from that day, premising that the word *Ouposs* signifies a fast, *Pur-rup* a feast, and *Poojab* worship, but when accompanied with an offering, it is then called *Birto Poojab*.—*Poojab* is also sometimes used to signify the altar on which they offer.

The *Gentoo* holy days are guided by the course and age of the moon, and generally take their denomination from that, or from the religious duties that are enjoined on those particular days, and sometimes from both.

Their offerings consist of fruits, some particular sacred plants and flowers, powdered sugar, salt, meal, and different kinds of grain.

### First Holy Day. *Oupofs.*

OKHUIJ TERTEA, falls on the *third* day of the new moon in *April*, and is dedicated to the giving *alms* and benefactions to the *Bramins*, as the word *Okbuij* imports. — This day is also ordained for making the *April*, *Gentoo* pickle called *Koffundee*, made only on this day, by the wives of the *Bramins*; it is composed of green mango's, tamarind, mustard seed, and fresh mustard seed oil; it is deemed a holy pickle, and the only one the *Gentoo*s use with their food,

### Second. *Oupofs.*

POORNEMEE †, falls on the full moon in *April*, and is strictly ordained for washing and purifying in the river *Ganges*, and for distributing charity.

### Third. *Oupofs Poojab—Purrup.*

ORUN || SUSTEE, falls on the sixth day of the new moon in *May*, and is dedicated *May*. to the goddesses *Sustee*, the goddesses of gene-

† *Poorah*, full.

|| *Orun*, the morning star, often used to express the dawn of day.

ration,

ration, who is worshipped when the *morning star* appears, or at dawn of day, for the propagation of children, and to remove barrenness.—On this day presents are usually made by the parents to their sons in law, and the day ends with a *purrup* or feast.

Fourth. *Purrup*, at night *Poojab*.

DUSSARRAH, as the word imports, falls on the tenth day of the new moon in *May*; it is dedicated to the God *Gunga*, the God of the *Ganges*, who is fabled to have arrived on earth on this day of the moon, and in this month—it is also dedicated to the Goddess *Moonshee Tagooran*\*, Goddess of snakes, and fabulous daughter of *Sieb*.

Fifth. *Ouposs-Poojab*.

POORNEMEE falls on the full moon in *May*, and is dedicated to *Jaggernaut*, (synonymous with *Bisnco*.) This day is otherwise called from the duty enjoined on it, the *Sinan* †, *Jattra* ‡, or general washing in the *Ganges*—and it is almost incredible to think the immense multitude of every age and sex that appears on both sides of the river,

\* *Tagooran*, priestess, sometimes goddess.

† *Sinan*, bathing.

‡ *Jattra*, literally signifies a dance of many.

throughout

throughout it's whole course, at one and the same time.

Sixth. *Ouposs-Purru*.

RHUTT JATTR, falls on the second day of the new moon in *June*; it is dedicated to *Jaggernaut* and *Bisṇoo*.—On this day the *Rhutt*, or triumphal car of *Jaggernaut*, is carried forth about a mile, rests, and is returned on the ninth day of the moon.—From the seventh day of the moon to the tenth, both inclusive, is the UMBOOBISSEE; <sup>June</sup> during which space, the earth is left to her purgations, and neither plough, spade, or any other instrument of tillage, permitted to molest her.—The term UMBOOBISSEE, which needs no further explanation, is applied to women under the same circumstances.

Seventh. *Ouposs*.

SYON † EKKADUSSEE, as the last word imports, falls on the *eleventh* day of the new moon in *June*, and is a solemn fast. *Jaggernaut* (or *Bisṇoo*) is fabled to *sleep* for four months;—which only signifies that the rainy season about this time setting in for four months, the care of *Bisṇoo* (the pre-

† *Syon*, sleep, repose.

(server)



server) is suspended, as immaterial, the rains securing their crops of grain.

#### Eighth. *Ouposs.*

POORNEMEE, as the word imports, falls on the *full moon* in *June*, and is dedicated to washing in the *Ganges*, and charity to the *Bramins*.

#### Ninth. *Ouposs.*

ly. DUADUSSEE, as the word signifies, falls on the *twelfth* day of the new moon in *July*, and is devoted to washing in the *Ganges*, and giving alms.

#### Tenth. *Ouposs-Purru.*

EKKADUSSEE, TERADUSSEE, CHOWTADUSSEE and POORNEMEE, the eleventh, thirteenth, fourteenth, of the new moon in *July*, to the *Poornemee* or full inclusive, are dedicated to the *Joolna Jattr* of *Kishen Tagoor*; but these are not directed by the *Shastah*, and are only observed by the *Gentoo*s of the *Kettery* tribe.

#### Eleventh. *Ouposs.*

JURMO + OOSTOOME falls on the eighth day after the full, or twenty-third day of

† *Jurmo*, nativity.

the

the moon in *July*, and is dedicated to the birth of *Kissen Tagoor*, who is fabled to have then descended for the destruction of *Kunksoo Rajah*, a famous *Offoor* and tyrant. It is observed as a solemn fast.

#### Twelfth. *Purru*.

*Lukee* + *Poojah* falls on the first *Thursday* in the month of *August*; she is the *Gentoo* Goddess of all kinds of grain, and is *August* fabled to be the wife of *Bislnoo*, the *preserver*; she is worshipped at this time on the coming in the *Paddy*, the name given to rice in the husk.—The day concludes with a feast.

#### Thirteenth. *Purru*.

UNNUNTO BIRTO, falls on the fourteenth day of the moon in *August*, and is dedicated to *Bislnoo* with the epithet of *Unnunto*, or the *unknown*; an offering of grain is made to him, and the day concludes with a feast.

#### Fourteenth. *Ouposs*.

ARUNDAH POOJAH falls on the thirtieth day of *August*, and is dedicated to *Moonshree Tagooran* (the feminine of *Tagoor*) Goddess of snakes.—The precise interpretation of *Arundah* we have lost, and will not impose

+ *Lukee*, plenty, affluence.

on our readers.—Although this day is a fast, it ends in a feast of the *new rice*, boiled early, and *eaten cold*; to which essential circumstance we think the word *Arundah*, given to this *Poojah*, alludes; but we are not positive.

### Fifteenth. *Purru*.

DRUGAH POOJAH falls on the seventh day of the new moon in *September*, and continues the eighth and ninth. The eighth is observed as a fast by those who have no children.—*This* is the grand general feast of the *Gentoos*, usually visited by all *Europeans*, (by invitation) who are treated by the proprietor of the feast with the fruits and flowers in season, and are entertained every evening whilst the feast lasts, with bands of singers and dancers.—*This* Goddess is the first in rank and dignity, and the most active of all the fabulous deities of the *Aughtorrah Bhade*, and is stiled the wife of *Sieb*, the *destroyer*, the third of the three primary-created beings. She is as often stiled *Bowannee* †, as *Drugah* ‡; and frequently *Bowannee Drugah*: the cause of her descent is thus derived:—God having appointed *Endeer* || and his descendants uni-

† *Persevering.*

‡ *Virtue.*

|| *Goodness.*

versal *Rajabs* of the world, the appointment was illy brooked by *Moisafoor* \*; he there-upon drew together his adherents, and waged war against *Endeer* and his descendants, who were at last in the *Duapaar Jogue* obliged to fly, and leave the government of the world to *Moisafoor*; which proved the source of ravages, murders, and confusion.—*Endeer*, and his few adherents, were confined to a small portion of the world, from whence, in compassion to mankind, they with piety and humility petitioned the three primary created beings to implore the Eternal ONE to redress the grievances resulting from the usurped power of *Moisafoor*.—The three beings interceded, and obtained permission that *Bowannee Drugab* should descend on the earth, for the destruction of *Moisafoor* and his adherents, which the *Gentoos* are taught to believe she will in the end effect, and finally restore the government of the world to *Endeer* and his descendants, according to the first intention of the Eternal ONE. Hence was the *Drugab Poojab* instituted, during which the Supreme Being is invoked, through her mediation, to hasten that wished-for period.—The allegory in the foregoing recital is so plain by a reference to the marginal notes,

\* *Evil.*



that we will not affront the understanding of our readers by offering an explanation, although we shall illustrate it further when we give a particular interpretation of the plate N<sup>o</sup> 2.

Sixteenth. *Pururup.*

DUSSUMEE, or the tenth day of the new moon in *September*, when the image of DRUGAH is cast into the *Ganges*, with the universal acclamations of the people, and is said to be returned to her husband *Sieb*. Purification by washing in the *Ganges* on this day is strictly enjoined.

Seventeenth. *Ouposs.*

LUKEE POOJAH falls on the full moon in *September*, on which she is worshipped all night, during which nothing is drank but the water of the coco nut.

Eighteenth. *Ouposs.*

KALLEKA, *Kalkee* or *Kallee Poojab*, (for they are synonymous) falls on the last day of the moon in *September*. This goddess is worshipped all the night of that day universally, but in a more particular manner at *Kallee Ghat*, about three miles south of *Calcutta*; an ancient *Pagoda* dedicated to her there, stands close to a small brook, which

is by the *Bramins* deemed to be the original course of the *Ganges*.—The parts of the *Gentoo* Goddess (like the parts of some modern saints) are worshipped in various parts of *Indostan*, her eyes at *Kallee Ghat*, her head at *Banaras*, her hand at *Bindoobund*; but where the remains of her are distributed has escaped our memory \*.—She takes her name from her usual habiliment, which is black, and is frequently called the *black Goddess*; *Kallee* is the common name for ink.—She is fabled to have sprung, completely armed, from the eye of *Drugab*, at a time when she was hard pressed in battle by the tyrants of the earth †.—On this fast, worship and offerings are paid to the *manes* of deceased ancestors. Besides the last mentioned annual custom, every *Gentoo* keeps the anniversary of their father's death, in fasting and worship to his *manes*, which is called *Baap ka Surraad* ‡.—It is worthy remark (by the bye) that in all *Devonshire*, the word *Kallee* expresses black or smut: why the same combination of letters should convey the same idea to people so far removed from each other, we leave the curious to account for.

\* Plate N<sup>o</sup> 3.

† The various heads which appear scattered over the plate, signify the many tyrants and monsters she slew in conjunction with *Drugab*.

‡ Sacred to the father.

Nineteenth. *Purruṣ*.

October.

RAAS † JATTRA, falls on the full moon in *October*, and is continued to the seventeenth of the moon; it is dedicated to *Kissen Tagoor Kettry*.—This feast is universally observed, but in a most extraordinary manner celebrated at *Bindoobund*, in commemoration of a marvellous event which is fabled to have happened in the neighbourhood of that place.—A number of virgins met to celebrate, in mirth and sports, the descent of *Kissen* ||: in the height of their joy, the God appeared amongst them, and proposed to them a *dance*, to which they objected, as *they* were many, and *he* but one; to obviate this objection, he divided himself into as many *Kissens* as there were virgins, who immediately entered into a *circular* dance with them, as represented in the plate N<sup>o</sup> 4. In the centre circle he is represented standing in a disengaged attitude, attended by the nymphs *Nundee* and *Bring-bee* (joys and sports) who are making him offerings of flowers and fruits.

Twentieth. *Ouposs*.

KARTIK *Poojab* falls on the last day of the moon in *October*.—This divinity is fabled to be the youngest son of *Moisoor* (or *Sieb*)

† A circle.

|| Plate N<sup>o</sup> 4.

and

and *Drugab*; he is worshipped on this day by those who have not been blessed with children, and man and woman are enjoined a strict fast.—The word *Kārtik*, strictly means *consecration*, hence this divinity is said to be the invisible guardian, and superintendent of the *Gentoo Pagodas*. The word also sometimes signifies *holiness*. The month of *October* takes its name from him, because in this month the *Pagodas* are generally consecrated.

Twenty-first. *Purrup*.

NOVONO † is celebrated on the first *lucky Thursday* in *November*, on the first coming in of the new grain of the second crop; the *lucky Thursday* is fixed in a consultation of *Bramins*, and is a general feast. Novem-ber.

Twenty-second. *Ouposs-Purrup*.

LUKEE POOJAH falls on the first *Thursday* in the month of *December*, on getting in all the new harvest, when this favorite Goddess of the *Gentoo*s receives a solemn thanksgiving for all the blessings of the year; the day is passed in fasting, worship, washing and purifying in the *Ganges*; at night they feast. Decem-ber.

† *New rice*,



Twenty-third. *Purrup.*

LUKEE POOJAH SANKRANTEE \* falls on the last day in *December*, when this Goddess is again worshipped as on the last mentioned holy-day, excepting the fast. On this day bread is distributed in alms, according to every one's ability.

Twenty-fourth. *Purrup.*

SEEREE PUNCHMEE falls on the fifth day of the new moon in *January*, and is dedicated to *Sursuttee* †, the *Gentoo* Goddess of arts, and letters.—She is fabled to be the daughter of *Birmah* and *Birmaanee*. The *Koyt Cast*, or tribe of writers, are prohibited the use of pen and ink on this festival, *which* are consecrated to her for the day, and a cessation is put to business of every kind.—*Seeree* signifies *fortune*, *success*, and is the *first* word of every epistolary correspondence in the *Gentoo* language.

Twenty-fifth. *Birto.*

ORUN OODEE, || SUPTIMEE, falls on the seventh day of the new moon in *January*, and is called *Soorjee Poojab*, or *worship to the*

\* *Sankranttee* signifies the last day in every month.

† *Invention, contrivance, ingenuity, genius.*

|| *Rising of the dawn.*

*sun*; to whom offerings are made of peculiar flowers in the *Ganges*.

Twenty-sixth. *Ouposs*.

BHIM EKADUSSEE falls on the eleventh day of the new moon in *January*; the day is dedicated to *Kissen*, and commemorates the abstinence of *Bhim*, a voracious *Eater*, who fasted on this day; he is called the brother of *Judisleen*. *Bhim* is the common name of reproach for a *Glutton*, but who this *Judisleen* is, or what the occult meaning and real signification of this fast, has slipped our memory, and we will not substitute any interpretation that is not warranted by our materials, or from our certain and clear knowledge.

Twenty-seventh. *Ouposs*.

POORNEMEE, or the full moon in *January*, is dedicated to *Bisnoo*, the *cherisher*.—Fasting, washing and alms.

Twenty-eighth. *Ouposs*.

SIEBRATEER, *Chowturduffee*, or the fourteenth after the full, falls on the twentieth day of the moon in *January*, and is dedicated to *Sieb*, the destroyer, who is worshipped with fasting, offerings, and prayer, *all the night*, as the additional *rateer* annexed to the title of this holy-day imports.

Twenty-ninth. *Ouposs.*

GOVINDUSSEE falls on the twelfth day of the moon in *February*, and is dedicated to *Bisnoo* the comforter, as the word *Govin*, or *Govindu* signifies, and is one of the many appellatives given to the second of the three primary created persons, and he is worshipped on this day with fasting, prayer, &c.

Thirtieth. *Purrup.*

DOLE † JATTRA falls on the *Poornemee* or full moon in *February*, and is sacred to *Kissen Tagoor*. On this feast day it is that the *Ge-loos* cast the powder of a certain red flower, called *Faag*, on all they meet; but whence this custom, or for what cause this feast was first instituted, has escaped us.

Thirty-first. *Ouposs.*

BARRANEE JATTRA, or *Modoo Kistna* † *Tiraduffee* (the thirteenth after the full) falls on the twenty-eighth day of the moon in *February*: if this falls on a *Saturday*, it is called *Barranee*, and if the star *Satoo Bissab* is then on the meridian, it is called *Mabab Barranee*; and again, if the star *Soocho Jogue* is in conjunction with *Satoo Bissab*, it is

† *Dole*, a drum.

‡ *Kissen*, *Kistna*, are synonymous with *Bisnoo*, but allude to different attributes.

then

then called \* *Mahab Mahab Barranee*.  
 —These conjunctions are uncertain, but when they happen, it is deemed a most holy day, and is observed by universal purification in the *Ganges*, and worship and offerings to *Soorjee*, or the *sun*. It fell out last on the twenty-eighth of *February*, 1759.—As we have lost the precise meaning and etymology of the word *Barranee*, and confess ourselves ignorant of the astronomy of the *Bramins*, we will not attempt an explanation of this fast.

### Thirty-two. *Ouposs-Purrap*.

LUKEE POOJAH falls on the first *Thursday* in *March*, when this goddess is wor-March-shipped universally, and thanked for all the productions of the earth, all being brought forth by this time,

### Thirty-second *Purrap*.

DURGAH Poojab, and *Bhasunttee* ‡ *Poojab*, falls on the seventh day of the new moon in *March*, and continues the eighth, ninth and tenth—on the last, her image is cast into the *Ganges*. This feast is instituted for the

\* *Most great.*

‡ *The end, final, conclusive*, alluding to this being the last feast of the year, preceding the *Gentoo* Lent.  
 same



same purposes as the other grand one, but not with that parade and universality.

### Thirty-third. *Ouposs.*

SIEB, or *Sunnias* \* *Poojab*, is from the first to the thirtieth of *March*, with only a short suspension during the term of the *Durgab Poojab* above-mentioned—The *Sunnias Poojab*, is the *Gentoo* Lent; their penances, mortifications, and *self* corporal punishments, have been so often described, we will not particularize any of them. The *Churruck* †, or day of *swinging*, falls on the thirtieth. From this penance the three casts, or tribes, of *Bramins*, *Bydees* ‡, and *Koyts*, are exempted by the *Aughtorrah Bhade*; and, in fact, none but the very lowest of the people go through any of the public penances; but, every cast fasts and worships the twenty-ninth, the day preceding the *Churruck*.—This solemn fast is dedicated to *Sieb*, or *Moideb*, or *Moisoor*, the *Mutilator*, and *avert* of evil; through whom, at this season, the Eternal ONE is invoked, to defend them from the influence of *Moisoor* and his adherents, and avert

\* *Penitents.* † Literally signifies a *Wheel*—but the circle which the penitent describes in swinging round has given it this appellation.

‡ *Bydees*, the tribe that profess the practice of physick.

the final doom pronounced against the delinquent *Debtah*.

There is a festival instituted to *Rhaam*, the *protector*, which is entitled the *RHAAM JATTRA*, but the precise time of it's celebration we have utterly forgot.—*Rhaam* is another of the multitude of names, or rather attributes, given to *Bistoo*, the *preserver*.

How far the origin of the fasts, festivals, terms, &c. of the *Egyptians*, *Greeks* and *Latins*, may be traced from the *Chatah* and *Aughtorrah Bhade Shastahs*, we submit and recommend to the elucidation of our learned readers, who will be the better enabled to make such an enquiry from what follows.

---

*Explanation of the Plate or Representation of the Gentoos grand feast of the Drugab.*

Plate N<sup>o</sup> 2.

The representation of the Drama in this grand *Gentoo* feast will, we doubt not, appear genuine to many thousands now in *England*, as it is a sight that few who have visited *Bengall* have not indulged themselves with; and we may take the liberty of saying, that but very few amongst the multitude who have

have seen it could form the smallest judgment of it's *intention* or signification; to these, therefore, we flatter ourselves it will afford some pleasure, the having a subject explained to them, on which they have often looked with pity and amazement! because they did not understand it.—The intention of this feast we have already given in it's proper place, to which the reader may advert, under the title of *Drugab Poojab* N<sup>o</sup> 15. and shall now proceed to the explanation of the chief personages in the plate.

The center and principal figure is DRUGAH or Virtue; she is represented, with ten arms, descending on a dragon—mystically shewing the *power* and irresistible force of *virtue*, when exerted with vigor.—She is crowned, one of her hands is armed with a spear, and she is environed with a snake—with another hand she binds *Moisafsoor* (or Evil) with a *snake*, and kills him by thrusting her spear through his *heart*, thereby implying that Virtue's safest and surest guard against vice or *evil* is *wisdom*, of which the *snake*, as before observed, is the symbol.—The battles \* said to have been fought between *Endeer* †, and *Moisafsoor* ‡, in which the latter generally proved victorious, with-

\* Vide *Drugab Poojab*, fifteenth.

† Good.

‡ Evil.

out the assistance of *Drugab Bowannee*, or *persevering virtue*, implies that *moral evil* can only be successfully combated *therewith*. —The ravages, murders, and confusion, which are said to be the consequences in the world of the flight of *Endeer* and victory of *Moisafoor* \*, emblematically signify the fatal and natural effects of vice or evil triumphant, which must necessarily be attended with destructive scenes of violence. —Hence, *Moisafoor* is fabled to have transformed himself, after his victory, into a *mad buffola*, the symbol of ungovernable rage, whose head is seen in the annexed plate lying at the feet of *Drugab*. —Although *Moisafoor* in the plate appears to be slain by *Drugab*, yet this act is only a prophetic representation of the death and destruction he will in the end suffer by her hand, when *Endeer* shall be restored, and *Good* be predominant in the world again and triumph over *Moisafoor* or *Evil*. —*Endeer* being appointed by God universal Rajah of the world, mystically points out his benevolent intentions, that it should be governed by goodness and piety, and the allegory is as obvious where *Moisafoor* is said *illy to brook the appointment* †.

On the right of *Drugab* are represented the figures of *Sieb*, her husband, and of

\* Vide *Drugab Poojah*. † Vide *Drugab Poojah*.



*Lukee*, the goddess of grain.—*Sieb* is sitting on a *white bull*, the symbol of purity and dominion; he is environed with a snake, holding in one hand a *Dumboor* †, and in the other a *Singee* ‡, musical instruments in use at all the *Gentoo* festivals; allegorically pointing out that Wisdom is the most effectual *avert*er of evil, and that mirth, joy and gladness, are the natural effects of it's being averted from us.

The goddess *Lukee* is represented standing in an easy attitude; she is crowned with ears of grain, and is encircled by a plant bearing fruit, which passes through both her hands, the root of which is under her feet; she (as all the superiour *Gentoo* divinities are) is environed by a snake.—The meaning conveyed by this figure is so obvious it needs no explanation.

Underneath the figure of *Sieb* is represented the divinity named *GHUNNIS* ||.—He has no peculiar day of worship instituted in honor of him, for this manifest reason, because all the addresses, offerings and worship, which are made to the supreme, and superior beings, are preferred through his mediation, and promoted by a prior offering

† A small drum.

‡ A musical horn.

|| Purity, or sincerity of heart.

and worship paid to him ; so that he may be properly stiled the *God of offerings*.—He is fabled to be the first born of *Moisoer* (or *Sieb*) and *Drugab* ; all worship and offerings being made through him, mystically signifies, that *purity* and *sincerity of heart* must be the source from whence the Deity is invoked.—He is represented with four arms, sitting on an altar, environed with a snake, and with the head of a *white elephant*, the symbols of *purity, riches and dominion or strength*, which, the *Gentoos* say, includes every blessing, and cannot be justly and properly acquired but by pure and sincere acts of devotion to God, and good works to man and his fellow creatures.—His four arms are only representative of the power, force and efficacy of sincerity in worship and prayer.

On the left of *Drugab* is represented the figure of *Surfutee*, the *Gentoo* Goddess of arts, letters and eloquence, so fully described under the feast called *Seeree Panchumee* (twenty-fourth.) In the plate, she appears environed with a snake, standing in a careless, disengaged posture, holding in her hands a reed, of which the writing pens are usually made.

On the left of *Surfutee* is represented the idol of *RHAAM*, the protector of em-  
pires,

*pires, states, and property*, already explained \*.  
 —In the plate, he is figured crowned, encircled with a snake, and riding upon a monkey; in his left hand he holds a bow, and is represented in the attitude of having just discharged an arrow from it. To understand this representation, a short historical recital becomes necessary.—*Rbaaboon* †, the subvertor of empires, states and *property*, is ever contrasted with *Rbaam* in the course of the *Aughtorrah Bhade Shastab*—This prime agent of *Moisafoor* is fabled to have run away with *SITHEE* ‡, the wife of *Rbaam*; and for the recovery of her, that book exhibits a long detail of furious battles fought between *Rbaam* and *Rbaaboon* with various success; mystically painting the contentions that ever have subsisted in the world touching *empires* and *property*, in general. Under these the ancient history of *Iudoflan* and it's Rajahs is obscurely couched.—In one of the most bloody of these battles, *Rbaam* being sore pressed, was obliged to call in as an auxiliary, *Hoonmbon* Prince of the *monkeys*, by whose assistance he routed *Rbaaboon* and recovered his wife—*Sithee*; implying only, that *lawless force*, must be sometimes

\* Vide explanation of the *Tirtab Jogue*, or second age, chap. 4.

† *Lawless violence.* ‡ Literally, *property*.



combated with craft, policy, and stratagem, of which the *monkey* throughout *Indostan* is the known emblem.—The last mentioned battle is represented in the plate number 5. where *Rbaam* appears ingaged with *Rbaaboon*, and the attitude of *Rbaam* (in the plate of the *Drugab*) as having discharged the fatal arrows from the back of the monkey, alludes to *that* battle: in the plate N<sup>o</sup> 5. *Rbaam* is supported by his brother *Lukkon*, or *fortitude*, each encircled with snakes; and *Rbaaboon* (as he generally is) is represented with ten arms, and as many heads of monsters, which intimate the *force* of lawless tyranny and power.—Although the emblematic sense of the *monkey* is so obvious, yet the crafty *Bramins* have established a belief that *Rbaam* transformed himself into, and is always present under *that form*; the people swallowed the delusion in a literal sense, and it is upon this principle, that numerous colleges of *Bramins* are supported by the people for the maintenance of those animals, near the groves where they usually resort; one of them is at *Amboab* in the neighbourhood of *Culna*, on the *Ganges*.—In the time of the *Rbaam Jattr* the *Bramins* exhibit a kind of theatrical masque, wherein the many fights, and escapes of *Sitbee*, and the various stratagems of *Rbaaboon* to retain her, and of



*Rbaam* to recover her, with the final battle, which gave him the repossession of her, are all thrown into action, and the dialogue taken from the *Aughtorrah Bhade Shastab*. We have been frequently present at this theatrical exhibition, and received much pleasure and amusement; one circumstance at the conclusion is worth mentioning—when *Rbaam* had recovered his wife *Sitbee*, he refuses to cohabit with her, until she has given some signal proof, that she had suffered no contamination, or violation, during her abode with *Rbaaboon*; on which (by an ingenious piece of machinery) she passes thro' a fire, comes out unhurt, and then *Rbaam* with raptures, receives her to his arms.

Below the idol of *Rbaam* on the plate of the *Drugah*, is that of *Kartik*; for the explanation of this fast, see number twenty-four.—He is represented, armed at all points for war, and riding on a peacock, the *Gentoo* symbol of *pride* and *ostentation*, intimating that those qualities and vices of the mind must be subdued, as being previously necessary to the approach and admission into their *Pagodas*; he is armed as a guardian, capable of defending from violation the divinity within, wherever there is a congregation of idols, in a *Tagoor Bharree* \*, his idol is placed

\* Literally a house for divinities.

at the door.—A *Gentoo* had within our memory an only son dangerously ill of a fever, he paid solemn worship, vows and offerings, for his recovery, not only to the *goddess of fevers*, but to all the other Gods, and Goddesses besides—His son died—the father, frantic with grief and despair, sallied out before day, broke open a *Tagoor Bharree* in a buzaar south of the town of *Calcutta*, where *Kartik* being off his guard and mingled with the other divinities—he cut all their heads off; his intention was to have proceeded round the town (as he confessed on examination) and to have decollated every God in all the *Tagoor* bharries of the place, but the second he came to, *Kartik* was upon his guard at the door, and presenting his dart at him, brought him to his senses, and providentially saved the rest of his brother divinities.

Below the figures of *Lukee* and *Surfutte* stand the representation of two divine nymphs, *Nundee* joy, and *Bringee* sports; they are both encircled by *snakes*, implying, that joy and sports at all their festivals, should be circumscribed by prudence and wisdom.

On the right between *Sieb* and *Ghunnis*, is represented a boat, in which *Nundee* and *Bringee* are carrying *Drugab* to her husband

band *Sieb*, after she had been cast into the *Ganges*; and in the copartment opposite between the figures of *Rbaam* and *Kartîk*, are represented two nymphs in a kind of threatening posture, advising him to take better care of *his wife* another time, and keep her at home.

In the centre of the arch is represented *Surfutte* and four female attendants, one presenting to her the palmira leaf, the original paper, another a piece of wax, the third an ink stand, the fourth a pen, the use of which are all interdicted on her festival, and made an offering to her.—The two end copartments *Kallee* and *Drugab*, each engaged with two giants tyrants of the earth.—The other division of the arch, allude to different passages of the *Aughtorrah Bbade*, which have escaped our memory.

*End of the Explanation of plate N<sup>o</sup> 2.*

As we reserve the eighth chapter or general head, namely, “the dissertation on the metempsychosis,” for a third and *last part* of this work, there remains nothing more to close this chapter, but to add a short recital of the genealogy of the *Gentoo* divinities, on which subject, as our materials are few, we shall not, we fear, afford any great satisfaction to the curious, as we are confined to  
the

the progeny of *Birmab* and *Birmantee* only. The fabulous legend of the *Aughtorrah Bhade* says,

That God created *three* females, or associates, for the *three* primary created Beings. To *Birmab* he gave *Birmaanee*, to *Bislnoo Lukee*, and to *Sieb Bowannee Drugab*.

That to *Birmab* and *Birmangee* were born two sons, the eldest named *Kussiebmunnoo*, the youngest *Dookee Rajab*; the eldest was governed by a pious and laudable spirit, the youngest by a vicious and turbulent one.

*Dookee Rajab* had a daughter (but how he came by her the legend sayeth not) named *Ditbee*, whom he married to his brother *Kussiebmunnoo*, and she brought him a son, whom he called *ENDEER*; he and his descendants, after the example of their father *Kussiebmunnoo*, were truly virtuous, and observant of the laws of God, communicated to them by *Birmab* and *Birmaanee*.

*Dookee Rajab* had a second daughter, whom he called *Oditbee*, who was also married to *Kussiebmunnoo*, and she likewise brought him a son, who was named *Mot-sasoor*; he and his descendants, after the example of their grandfather *Dookee Rajab*,  
 fighting



flighting the precepts of *Birmab* and *Birmaanee*, became abandoned to every vice, and contemners of the laws of God.

All the benefit that accrues from the foregoing short recital of the progeny of *Birmab* and *Birmaanee*, is, that thus we find in *Endeer*, and *Moisafoor*, the roots from whence the doctrine of two contending principles in nature, *Good* and *Evil*, sprung; that this was the ground-work of all the doctrines of the *Bramins*, after they had lost sight of the simple and sublime theology of the *Chartab Bhade* of *Bramab*, is beyond all controversy; as the whole tendency of the two *later Bhades*, exemplify the natural history of those two contending principles in the *human mind*, and the concomitant effects, they will have on *it*, and on the government of the *world*, as they alternately happen to preside — Hence the unceasing struggles and conflicts for superiority between *Endeer* and *Moisafoor* and their adherents, which say the *Bramins* subsist to this day; so well founded, was the conjecture of the learned and ingenious *Mr. Bayle*, touching the great antiquity of the origin of the *Maneebean* doctrine—nor is it at all improbable, that arch heretic *Manes* might have received some notions of this doctrine from the tenets of the *Bramins*, which he per-  
verted

verted to the worst and most dangerous purposes and opinions:—on the contrary the simplicity, with which the doctrine is professed by the *Gentoos*, has in it's self (but *otherwise* in it's consequences) no such manifest tendency; although by their adherence to it, they seem utterly to forget the consideration of their original existence and delinquency, and the merciful cause of their establishment, in the eight *Boboons* of punishment and probation, as well as the laws and injunctions of their prophet *Bramab*, who obviously rests the restoration and salvation of the offending *Debtah*, upon two simple and plain conditions, *a sincere penitent impression of their original delinquency; and an atonement by good works, according to the powers of exertion, which God annexed to their animal forms.*—But it is not at all to be wondered at, that they should thus lose sight of their *original sin* and defection, as well as the means laid down for their salvation; when the very spirit of the fasts and festivals, and whole conduct of the drama of the *Chatab*, and *Aughtorrah Bhades*, are relative only to the *averting* the evils of their present existence, without the smallest retrospect to their first transgression, or the means of atoning for it.—This is the situation of the bulk of the people of *Indostan*, as well as of the modern *Bramins*; amongst the latter,

if we except one in a thousand, we give them over measure; the consequence from these premises are obvious—the *Gentoos* in general, are as degenerate, crafty, superstitious, litigious and wicked a people, as any race of beings in the known world, if not eminently more so, especially the common run of the *Bramins*; and we can truly aver, that during almost five years, that we presided in the judicial cutcherry court of *Calcutta*, never any murder, or other atrocious crime, came before us, but it was proved in the end, a *Bramin* was at the bottom of it: but then, the remnant of *Bramins* (whom we have before excepted) who seclude themselves from the communications of the busy world, in a philosophic, and religious retirement, and strictly pursue the tenets and true spirit of the *Chartab Bhade of Bramab*, we may with equal truth and justice pronounce, are the purest models of genuine piety that now exist, or can be found on the face of the earth.—And now, my friends, and most respectable readers, we will, with your permission, adopt one custom of the *Gentoos*, and make an offering, for some time at least, of our pen, ink, and paper, to the goddess SURSUTTEE.

*The End of the Second Part.*







S<sup>ct</sup> 21/11/76  
N.C.

*"A book that is shut is but a block"*

CENTRAL ARCHAEOLOGICAL LIBRARY

GOVT. OF INDIA  
Department of Archaeology  
NEW DELHI.

Please help us to keep the book  
clean and moving.

---

E. W. 148. N. DELHI.