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A student's manual of the history of India

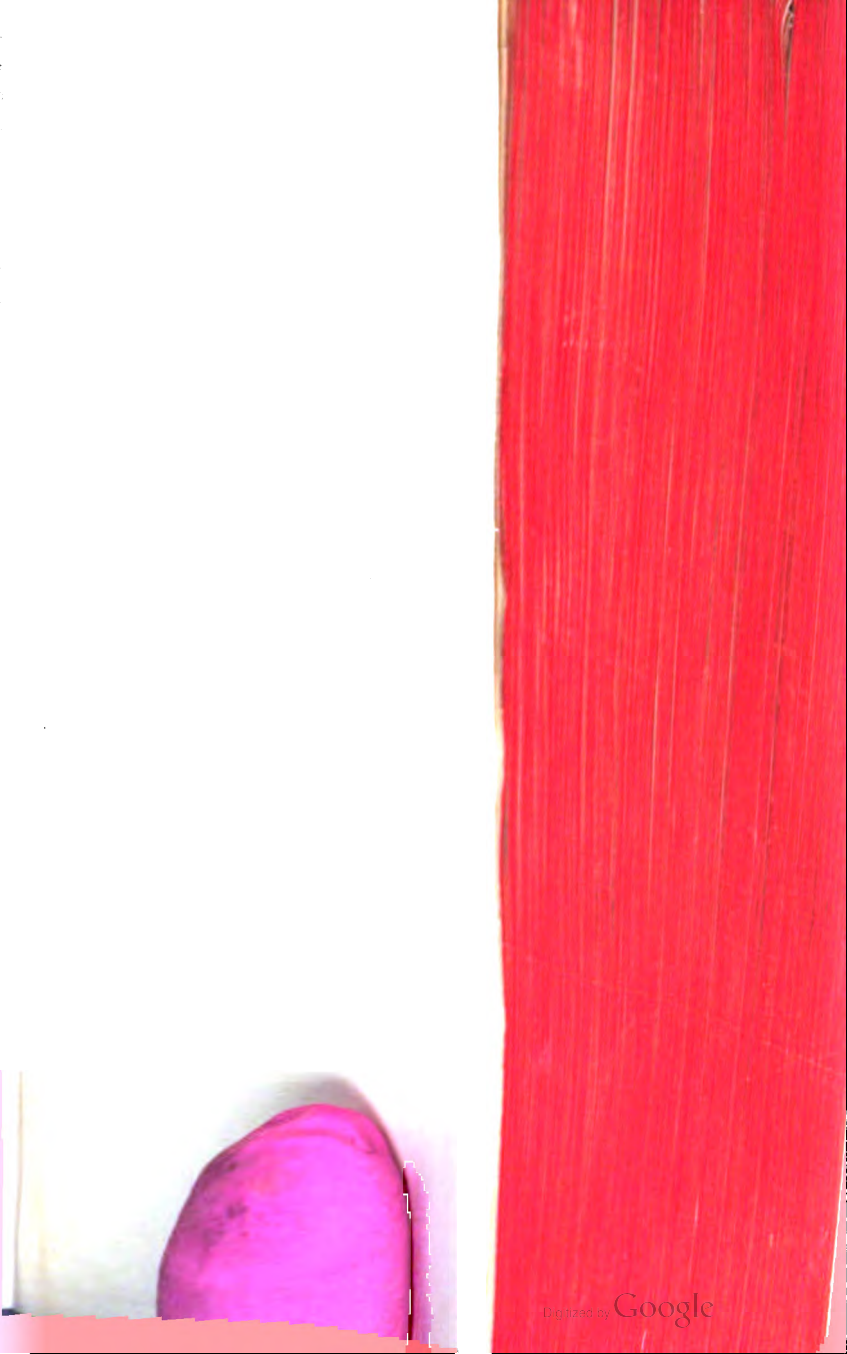
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THE
HISTORY OF INDIA.

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A STUDENT'S MANUAL
OF
THE HISTORY OF INDIA

FROM THE EARLIEST PERIOD TO THE PRESENT

BY

MEADOWS TAYLOR,

C.B.I., M.R.A.S., M.B.I.A., &c.

AUTHOR OF 'CONFESSIONS OF A THUG' 'TARA' ETC. ETC.



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1870.

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TO MY COUSIN

HENRY REEVE, D.C.L.

MEMBER OF THE INSTITUTE OF FRANCE

&c. &c.

MY FAITHFUL FRIEND OF MANY YEARS

I Dedicate this Volume.

INTRODUCTION.

TO MY READERS.—I have been induced to write this Manual of the History of India to supply a want which I have observed to exist among all classes of English people. Most of my young friends tell me ‘they are never taught anything about India;’ and while I deplore this, I also see that many persons of mature age are deterred by their length, and other causes, from attempting the perusal of the larger Indian histories. It occurred to me, therefore, that a complete, but easy history, might be acceptable and useful to all; and I was the more led to this consideration from my own experience; for I do not know of any work from which enough can be learned without difficulty—either to satisfy present requirements, or to induce a more general study. The large Histories of India, besides being voluminous, are costly; most of them are out of print, and thus beyond the reach of ordinary students. Many of them are only fragments—histories of peculiar periods or peoples; and thus reference is required to many works by the student who desires to follow the complete history of India in all its branches.

The historical events of the ancient classic nations of Greece and Rome still possess a charm which time has not diminished; but the condition of their people has become altogether changed. It is not so, however, with India; and it is strange to us now to see Hindoos, who hold the same Pagan faith and follow the same customs as their forefathers who fought with Alexander the Great on the banks of the Indus, submit-

ting themselves to a Christian nation so far distant from them as ours, and vying with ourselves in loyalty to our gracious Queen.

Surely, then, it is worth knowing how this came about!—this strange romance, of which in the whole world's history there has been no parallel; and it is this that I purpose to relate as briefly, as simply, and yet as completely as I can.

Many people tell me that they are deterred from reading any work on India by the difficulty of the proper names. This, however, is more imaginary than real, for in point of fact they are very easy; and I offer the following short rules for the pronunciation of Indian words as I have written them. I have not adopted the most modern system of orthography—as yet undecided—first, because I do not altogether understand it; and, secondly, because, with an intimate knowledge of Indian languages and orthography, I am unable to reconcile that system with the original. In this view I may be considered presumptuous, but I cannot help it. I have, in fact, adhered, in most respects, to the orthography of Thomson's 'Oordoo Dictionary,' which is printed in the English characters. I have written for English people, finding in English letters every equivalent for Indian pronunciation without the many diacritical marks which the other systems have required, or the adoption of foreign vowels which are not understood by all; and I am well assured that the native words of this work will be as well understood in India as in England.

VOWELS.

A. When a is accented as á, it is broad, as in far, large, fall, &c. *Examples*, Patán, Shitáb Rúi, Nawáb.

When a is not accented, it is short, as in rat, can, &c. *Examples*, Patna, Madras, Hattras, &c.

E. When e is accented as é, it is broad, as in there, where, &c. *Examples*, Shére Khan, Péshwah, Bégum.

When e is not accented, it is short, as in yet, set, get, &c. *Examples*, Mecca, Vellore.

EE. Double e is long, as in feet, steel, &c. *Examples*,

Bunjeet, Kurreem, which are less liable to error than Ranjit, Karim.

I is never accented, so as to represent ee; it is invariably short, as in fit, sit. *Examples*, Sindia, Krishna, Tippoo.

O. When o is not accented, it is short, as in got, lot. *Examples*, Arcot, Balloba.

When accented, ó is long, as in shore, more. *Examples*, Bhóslay, Mórád. O, unaccented, has also a medium sound according to situation, as Holkar, Gwalior, &c.

OO is always long, as in poor, moor. *Examples*, Rámpoor, Poorun, Poona, Oordoo, Mahdoo, Hindoo. Double o has been adopted in preference to the accented ú, not only because it is a nearer equivalent to the Indian character, but because the pronunciation cannot be mistaken.

OU, when used, has the sound of ow, as in loud, proud. Thus Oudh is not Oodh, as too frequently pronounced, but Owdh, Joudhpoor, &c.

U is always short, as in run, but, &c. *Examples*, Meerut, Pátun, Guntoor, Gunput, &c.

Y, as a termination, is always short, as, in English, very, boundary, anxiety. *Examples*, Cauvery, Ally, Godavery, Dehly. When y is not a terminal letter, it is long, as in Hyder.

In consonants no directions are needful, as they are perfectly intelligible.

KH, it may however be mentioned, is hard, as in the Scottish loch. *Example*, Khan.

GH has also a guttural sound, as Afghan, Ghatgay, but has no equivalent in English.

Whenever h, as an aspirate, occurs with any consonant, it is a simple and divided aspirate, as in Bithoor, Dabha, Thug, &c. The sound of th, as in thing, length, &c., is unknown.

Lastly, I pray my readers not to allow any difference of belief, or race or colour, to prejudice them; and to believe, as this history will, I trust, prove to them, that India has produced men as great and memorable in many respects as those of Western nations. When Europe, now so highly civilised, was wrapt in the darkest gloom of barbarism and ignorance,

and its people were painted savages, India was the seat of the highest intellectual sciences. Its philosophers ranked with those of Greece ; its people produced the most beautiful and delicate manufactures ; and the records of their social polity exhibit the existence of elaborate codes of law and diplomacy, with provisions for mutual security and protection of property, to which the nations of the West were long strangers. If, under the direction of Divine Providence, we English have outstripped the bounds of early Indian progress, its people are not the less entitled to our admiration and sympathy for what they have preserved.

Up to the close of the eighteenth century I have added chronological dates regarding memorable events, which may serve to assist the student's memory.

MEADOWS TAYLOR.

OLD COURT, HAROLD'S CROSS, NEAR DUBLIN :
1870.

LIST OF WORKS CONSULTED.

1. Prinsep's Indian Antiquities.
2. Fergusson's Indian Chronology—Journal of Royal Asiatic Society, March 1869.
3. Voyages of M. Cæsar Fredericke—Asiatic Miscellany.
4. India in the 15th Century—Hakluyt Society.
5. Catalogue of Mackenzie's Collection of Inscriptions, by H. H. Wilson.
6. Walter Elliot's Canarese Inscriptions, part i. vol. xx.—Asiatic Researches.
7. Briggs's Translation of Ferishta's History.
8. Scott's Deccan.
9. Dow's History of Hindostan.
10. Syr-ool Muta Khereen.
11. Elphinstone's History of India.
12. Mill's History of India, with Wilson's Continuation.
13. Thornton's History of India.
14. Marshman's History of India.
15. Montgomery Martin's History of India.
16. Beveridge's Comprehensive History of India.
17. Trotter's History of India.
18. Grant Duff's History of the Mahrattas.
19. Wilks's History of Mysore.
20. Tod's Rajasthan.
21. Williams's History of Guzerat.
22. Malcolm's Central India.
23. Malcolm's Life of Clive.
24. Orme's History.
25. Cambridge's War in Coromandel.
26. Buchanan's Report on Mysore.
27. Cunningham's History of the Sikhs.
28. Prinsep's Narrative.
29. Lake's Sieges and Operations.

30. Dixon's Mairwarra.
31. Faria De Souza's History of the Portuguese in India.
32. Campbell's Personal Narrative.
33. Kaye's Afghan War.
34. Kaye's Sepoy War, vol. i.
35. Havelock's Narrative (Afghan War).
36. Eyre's Narrative of Military Operations (Afghanistan).
37. Napier's Conquest of Sind.
38. Napier's Administration of Sind.
39. Outram's Commentary (Sind).
40. The Nizam, by H. G. Briggs.
41. Our Ally the Nizam, by Major Hastings Fraser.
42. Chesney's Polity.
43. Prichard's Administration of India.
44. Raikes's Revolt in North-West Provinces.
45. Trevelyan's Cawnpoor.
46. Edwards's Reminiscences.
47. Malleeson's History of the French in India.
48. Parliamentary Returns and Blue Books.
49. Asiatic Register.
50. The Homeward Mail, &c., &c., &c.

To each and all of these works, I beg to record my sincere obligations.

M. T.

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TO THE READER.

In the first Book of this Manual, the orthography of proper names has been retained, for the most part, as found in the sources from whence the narrative was derived :—Menu for Menoo, Siva for Seeva, Súdra for Soodra, &c. Reference to the subjoined list will enable the student to judge in what respect they differ from the system elsewhere followed.

It was also deemed advisable not to alter the orthography, conventionally established, of such words as Deccan (Dekhun), Carnatic (Karnatik), Concan (Kónkan), &c.

Page 3, for Aravulli	read	Aravully.
" " " Injadri	"	Injádry.
" 4, " Deccan	"	Dekhun.
" 5, " Concan	"	Kónkan.
" 21 and elsewhere, for Menu	read	Menoo.
" 22, for Súdra	read	Soodra.
" 31, " Bhagwat Gita	"	Bhugwut Geeta.
" " " Visheshika	"	Visheshika.
" 32, " Sivite	"	Seevite.
" 39, " Yuga	"	Yooga.
" 41, " Delhi	"	Dehly.
" " " Saruswati	"	Suruswuty.
" 42 and elsewhere, for Oude	read	Oudh.
" 44, for Muni	read	Munee.
" 46, " Panjab	"	Punjáb.
" 54, " Sanchi	"	Sanchy.
" 59, " Keneri	"	Kenery.
" 60, " Vishnu	"	Viahnoo.
" 62, " Vullabhi	"	Vullabhee.
" 65, " Tulu	"	Tooloo.
" 66, " Kanchi	"	Kunchy.
" 67, " Kurki	"	Kurky.
" 68, " Chalúkyá	"	Chalookya.
" 69, " Bhúrya	"	Bhoorya.
" 73, " Narupati	"	Narooputea.
" 76, " Dahu	"	Dahoo.
&c. &c. &c.		

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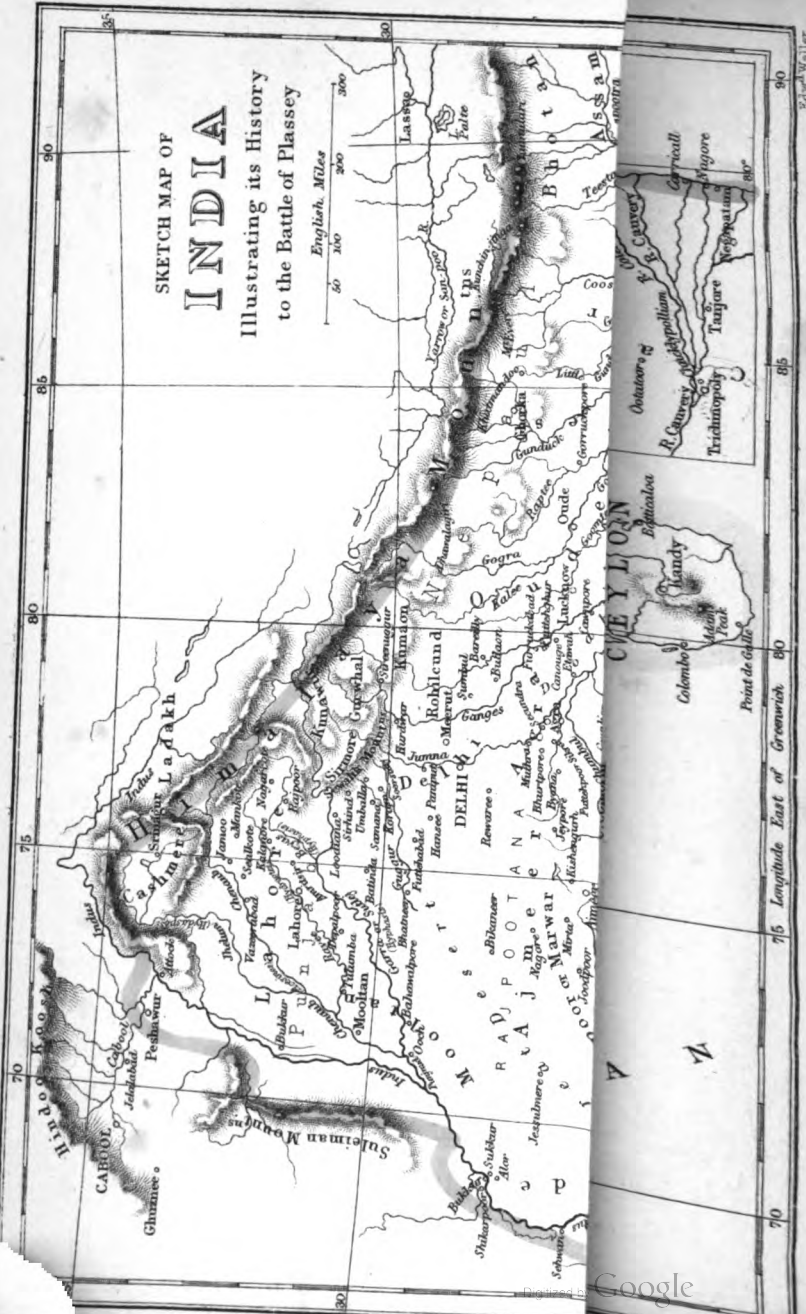
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INDIA

SKETCH MAP OF
Illustrating its History
to the Battle of Plassey

English Miles



MANUAL OF INDIAN HISTORY.

BOOK I.

CHAPTER I.

A BRIEF DESCRIPTION OF INDIA.

BEFORE entering upon its history, it may be interesting for the student to know a little of the character and features of the great continent of India; and it is the more necessary that something should be known of them, in order that the histories of its various peoples may be followed with the greater precision. In their general geographical definitions, the present maps leave nothing to be desired, and they are accessible to all. To the north, the great chain of the Himalaya mountains separates India from Tartary, extending eastward to the frontiers of China, and to the west and north-west into Central Asia, whence, by a succession of smaller ranges, elevated plateaux, and tablelands, they descend into the sea eastwards of the Indus. Into the great continent of India the descent from them is broken and precipitous. Deep rugged ravines and beds of rivers separate one chain of mountains from another, leaving in a few instances stupendous natural passes, which have served as a means of communication between India and the countries lying beyond it, on the east, north, and west.

To the north and east, such means of access to India are comparatively few. The footpaths which exist, lead over mountain-ridges covered with perpetual snow, and rise to an immense height, some of them being from 15,000 to 20,000 feet above the sea. It is only in the summer season, therefore, and for a brief period, that they are practicable even for sheep or goats which carry small loads, or for the yâks or mountain oxen of Tibet, that

INDIA

SKETCH MAP OF
Illustrating its History
to the Battle of Plassey

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are used as beasts of burden. These mountains, rude and inaccessible as they appear, are inhabited by various races and tribes; some Tibetan, others mixed or purely Indian. The rigour of the climate does not affect them; and they are, for the most part, a robust, peaceful, and industrious people, subsisting by agriculture. To the west and north-west, however, the character of the inhabitants changes. They are found to be fierce and warlike, a distinction they have maintained from the earliest ages. The passes which lead into India from Central Asia, through Afghanistan, are practicable for horses and camels, and in some instances for wheeled vehicles; and it is through these passes, and by this warlike population, that the greatest invasions of India have taken place, and the greatest trade with Central Asia is now carried on.

Thus, it will be observed, that the northern frontier of India is protected by an almost impassable barrier on three sides. The whole of this tract possesses the most magnificent scenery in the world; its mountains are the highest, and its rivers—the Ganges, the Indus, and the Berhampooter¹—among the longest and most famous. Most of the mountains, up to heights which define the growth of trees, are richly clothed with forests; and above these tower the magnificent snow-clad peaks and glacier hollows of the upper ranges, which far exceed in sublimity the most stupendous of the Alpine chains of Switzerland. In some places, indeed, one Mont Blanc piled upon another would not equal the height which the Himalayan peaks attain, and the elevations of some of the loftiest of them have not yet been accurately determined. Along the southern bases of most part of these mountains lie forest tracts, which are filled with deadly malaria, and are unfit for the residence of human beings; but as the lower heights are reached, a purer climate, not unlike that of Southern Europe, is found to exist, healthy and bracing, and in which the inhabitants are robust and vigorous. Many of these lower slopes of the Himalayas have proved well adapted for the culture of tea, several sanitary stations for Europeans have been established, and the whole region produces grain and fruit in abundance.

If the map be examined, it will be seen that the northern drainage of these stupendous mountains forms the supply of two noble rivers. From a point near the centre, the Berhampooter flows eastward, piercing the range at a point on the north-east of Bengal, whence it flows to the sea parallel with the Ganges. Nearly from the same central point the Indus takes its rise, and like the Berhampooter finds a passage through the mountains into the

¹ Properly Brumha-Pootr, son of Brumha.

north-west portion of India, which is called the Punjâb, and thence, joined by other great tributaries which have their rise from the southern faces of the Himalayas, and flowing through Sinde, falls into the sea on the opposite side of India to the Berhampooter. To the north of the valleys of these two great rivers lie the bleak, arid, elevated plains and steppes of Tartary, separated from India by almost impenetrable mountain defiles and passes covered with eternal snow. To the south the Ganges and Jumna rivers carry the mountain drainage through their broad valleys, opening out into hot, glowing, fertile India, stretching forth in all her luxuriant beauty to the Southern Ocean.

The great plains of the Ganges and Jumna are bounded to the south by a range of mountains of much less height than the Himalayas, for they rarely attain an elevation of even 4,000 feet above the sea. They form the buttresses, as it were, of the elevated tableland of Central India, which declines on all sides to lower elevations. To the west, bordering the valley of the Indus, these mountains are called Aravulli; to the east and south, Vindhya, whence they pass into two other ranges, called Sâtpoora and Injadri, and from them into the plains of the Deccan and Southern India.

Along the west of the continent stretch mighty mountain buttresses, which are named the Ghauts in general terms, but have many local designations. They begin south of the valley of the rivers Nerbudda and Tapti, which run westward into the ocean, separating them from the Aravulli range; and stretching along the western coast, almost without a break, rise generally to about 4,000 feet. In two localities however the Neilgherries and Mahabuleshwur form tablelands of from 6,000 to 8,000 feet above the sea, which possess delightful and salubrious climates with very lovely scenery, and as sanatoria have become the resort of invalids from many parts of India.

After rising from the sea into the range of Ghauts, the rest of India slopes gradually towards the eastern coast of Coromandel. Of this tract, the river Godavery, with the Krishna and Bheema, which unite and afterwards bear the former name, receive the general drainage, and fall into the Bay of Bengal; while further to the south the Pennaar, the Palar, and the Cauvery or Coleroon, follow in succession; and, rising in the elevated western districts, carry their waters to the sea at various points on the coast of Coromandel.

It is obvious, therefore, that after passing the broad valley of the Ganges and Jumna, the central portion of India becomes an exceedingly diversified tract, crossed by several ranges of mountains and hills of moderate heights, among which there are many

broad plateaux of tableland ; and that these fall away into Bengal on the east, the Deccan on the west, and the lower part of India on the south. Bengal is comparatively flat, but the Deccan is undulating and varied in character ; sometimes opening into wide downs and rolling plains, in other places broken by ravines and low ranges of hills. To the south-west of the Deccan the large tableland of Mysore joins the main range of Ghauts, and breaks into the lower southern districts by deep ravines and mountain-spurs, some of them attaining a very considerable elevation ; while offsets from the western mountains stretch, in some places, nearly across the southern portion of the peninsula, breaking the monotonous character of its plains, and affording a great diversity of scenery and of climate.

Hindoo geographers have divided India into portions which are still recognised. The valley of the Ganges and all Central India nearly as far as the line of the Nerbudda river, is called Hindostan ;¹ adjoining it, to the south and east, lie Bundelkhund and Orissa, and further east, the great provinces of Bahar and Bengal ; while to the west and south are Rajpootana, or the country of the Rajpoots, and Malwah, with the provinces of Guzerat and Kutch. All these are bounded to the south by the broad valley of the Nerbudda and Tapti rivers, south of which rises the great tableland of the Deccan, which stretches nearly across the continent ; bounded upon the west by the Ghauts, and on the east by Berar and Orissa, with part of Telingana, and to the south by the rivers Tumboodra and Krishna.

Here the designation of the country as far as the southern boundary of Mysore, again changes to that of Carnatic, passing into what is termed ' Drawed,' which includes all the southern portion of the continent. Between the range of Ghauts and the sea lies a long strip of territory, the northern half of which is called Concan, and the southern Malabar. It is a tract of great natural beauty, bordering the sea, and broken by numberless spurs from the Ghaut mountains, abounding with more diversified scenery than any other portion of India, except the Himalayas.

A very general impression among those who have no experience of India is, that the climate is uniformly hot ; but this
The climate. is by no means the case. In the northern portions the winter months are frequently very cold : and as far south as the Deccan, though frosts seldom occur south of the Nerbudda, yet cold is decidedly felt, which decreases gradually to the south. As the cold weather in England gives place to a warmer temperature in spring, so in India the heat increases from the month of March

¹ From Hindoo and Sthan—settled habitation.

to June with great intensity. Hot, scorching winds blow day and night; the earth is parched, vegetation withers up, and many trees shed their leaves. The heat is most especially felt in broad low valleys like Hindostan Proper and Bengal, and in the wide plains of Drawed; but in the central tablelands and in the Deccan, it exists in a less degree, and the nights are for the most part cool and pleasant. This heat season, so peculiar to India, is followed by one equally remarkable and interesting as a natural phenomenon. When the heat is at its greatest, in June, the sky becomes overcast with clouds, great piles of which rise up every day, and generally disperse at night; and with little warning the south-west monsoon, as it is called, bursts upon the land in all its grandeur. The thunder and lightning are for a time almost beyond conception, and are accompanied by furious storms of wind and heavy torrents of rain; but this war of the elements does not last long: gloomy skies give place to light clouds and cheerful sunshine, and the whole land bursts into the vivid green of new vegetation, with a rapidity and beauty which can hardly be conceived. Then, until September, pleasant showery weather continues, which resembles that of an English summer; and on the highlands of Central India and the Deccan this is perhaps the pleasantest season of the year. The south-west monsoon does not, however, reach the Coromandel coast. There, in the month of November, another monsoon comes across the Bay of Bengal from the north-east, and is similar in character to that of the south-west. It is a curious provision of nature, resulting from ascertained causes—in the prevalence of certain wind currents, and the existence of two great oceans which bound the shores of India—that these periodical seasons of rain should occur. At other times rain seldom falls, and indeed is hardly needed. For months together the skies are almost without a cloud; but the heavy dews of the cold season descend plentifully, and maintain the vegetation which the monsoon created. As the monsoons close the air becomes colder, and the so-called winter begins.

In a country so diversified by nature and possessing such differences of climate and soil, the productions necessarily vary with situation. In Bengal, in much of the southern part of the peninsula (Drawed), in the Concan and Malabar, rice is the principal food of the people. Rice cannot be grown without water, as the plants require to live in water until the seed or grain begins to ripen; and it is only therefore where water is readily procurable and can be applied to the soil, that rice can be grown. In Bengal, from the great rivers which run through it, water is abundant. In Drawed and the Concan, artificial irrigation is almost universal; and the mountain streams, and even

Productions.

the large rivers, as the Krishna, Palar, Penna, Coleroon, and Cauvery, are skilfully dammed up, and their waters turned upon the land as far as they can be used. But rice is not the only product which needs a regular supply of water. Sugar-cane, indigo, mulberry-trees for silk, ginger and turmeric, orchards and gardens with their numberless provisions for the luxuries and necessities of man, all require it; and where means of irrigation from rivers and artificial reservoirs are wanting, wells are used and the water is raised by cattle. Such irrigation, however, is very limited in extent in comparison with the others. In the south of India, where much of the soil is naturally dry, sandy, or gravelly, the necessity of storing up water was known to the people even before the Christian era. Dams of stonework were built across considerable rivers and streams; and by earthen embankments, faced with stone, thrown across valleys, large lakes were formed, some many miles in circumference, with an infinite number of small ones; from all of which the water is drawn off by sluices, and applied to the land. The periodical rains fill these reservoirs, and water is stored up, which enables cultivation to be carried on through the seasons of drought, until the next monsoon commences.

This method of storing up water is, however, by no means universal in India. From a line above the northern boundary of the Carnatic, except in a few localities, it is hardly practised at all. The people of the central and northern provinces of India do not use rice except as a luxury. They feed upon wheat, barley, and many kinds of millet and pulse. They are a hardier people, and require more substantial food than those who eat rice. Some of these cereals grow in the rainy season, and ripen at its close. Others, wheat and barley, as also cotton and oil seeds, are sown in the deep black soil of these regions at the close of the monsoon; and though there is no rain, the moisture retained by the soil, and the heavy dews, are sufficient for their growth until they ripen. In these tracts wells are used for what partial irrigation is required, or the small brooks are turned to use, as far as they provide means; but recently the government of India has constructed canals from the Ganges, the Jumna and the rivers of the Punjâb, for the purposes of irrigation: and there can be little doubt that the application of water to the land, in seasons when none falls from the skies, will become very extensive and productive.

It is a subject of general belief that India is a land of palm-trees, of luxurious vegetation, of deep cool groves, and umbrageous forests, of many rivers and streams, of gorgeous flowers and luscious fruits—in fact, a kind of warm, sensuous paradise. But though poets may write of these, and painters depict scenes like those in which fancy has revelled, it is not reality. Here and there,

the beauty of India is truly all that can be imagined, and even more; but such localities are rare. In the Himalayas, as previously stated, the scenery is the most sublime in the world. Stupendous mountain peaks, rising from eternal snow, are fringed by the luxuriant vegetation of Indian forests and valleys. In Bengal, owing to the redundant fertility of a prolific soil, watered by great rivers, adorned with noble trees and groves, and inhabited by a teeming population, which tills every available spot, the scenery is soft, and of a dreamy sensuous character. In the Concan and Malabar there is a combination of grandeur and beauty hardly to be described; but the rest of India is of a very homely character, if not indeed frequently very dreary in aspect. In the wide plains and downs of the central provinces and the Deccan, the traveller may pass for miles without seeing a tree to break the monotony of the scene, or afford him shelter. They are covered, it is true, with waving crops of grain and cotton, and admirably tilled, but they possess no charm for the eye, and are wearisome in their almost unchanging character; while in the wooded portions of the central mountain ranges, the absence of population, the sameness of outline, and the want of water, are no less repulsive. Through such scenes, great rivers run in deep channels; flooded to their brim in the monsoon, they dwindle to threads of water in the streams and to deep pools in the dry season—never beautiful, conveying no fertility to the countries through which their courses run, and impossible of navigation. Towns and villages occur every few miles, separated from each other only by the extent of their township lands; but no neat farmhouses are dotted over the country as in England, for the population, as it has ever done, still lives in communities for mutual security and protection, and will not separate.

And yet, with all its defects, India is a noble, gorgeous land, teeming with natural wealth, and possessing an orderly, industrious population of varied races and character; of which, and their history, it is purposed, in succeeding chapters, to give some account.

CHAPTER II.

OF THE PEOPLE—HINDOOS AND MAHOMEDANS.

IN the preceding chapter, a very brief and general sketch of the character of the country and some of its natural features has been given, with the object, not only of making the aspect of the great continent of India somewhat better understood than it generally is, but because there is a strong desire in the mind of every

intelligent person to follow by description what is detailed in a map, to realise the differences of situation and scenery—in short, to get a footing, as it were, in a strange land, among a strange people. It is also equally interesting to know by what classes of people it is inhabited; how they live, how they are fed, what clothes they wear, and what is their general character. And in regard to all these, and many other simple details, so much misapprehension exists, that a few pages seem necessary for their explanation. A book, and a very large and interesting one it would be, might be written on these subjects; for the differences in religion and caste among Hindoos, which separate whole classes of the people from each other as decidedly as if they were different nations—the distinctions which arise from situation, local customs, usages and languages, as well between classes of Hindoos as of Mahomedans, would all furnish matter for description and illustration. All Europe is Christian; but Russians could not be described as Spaniards, or Italians, or Greeks, as English, French, or Germans; yet the continent of India contains many more separate peoples than Europe, and many more languages, which have no connection one with another; and though all have become blended together, under the influence of two great religions, Hindooism and Mahomedanism, they still preserve the marks of original nationalities. In our own country an Englishman is known from an Irishman or a Scotchman; there is a common language for all, yet they vary in character, and still preserve distinctive national customs. But apply this to India, and the difference is still greater and more marked. The language of the Hindoos of Northern India is as utterly incomprehensible by the Hindoos of the south, as that of a Spaniard would be to a Russian, or a native Greek to an Englishman. Thus a common religion, in the case of the Hindoos as with Christians, unites them in some degree, though in a very limited one; and as regards social customs or sympathy one with another, there is little or no unity. While, therefore, it is impossible to follow every variation of local character and custom, a general idea may yet be given of characteristics which belong to the people at large.

The population of India is divided in a general sense into two great portions, Hindoos and Mahomedans. There are besides the aboriginal races who are not Hindoos, Divisions of the population of India. Boeddhistas, Christians and other sects, as will be hereafter detailed. Of all, the Hindoos are by far the most numerous, and in proportion to the Mahomedan, are about five to one—that is, the Hindoos would represent 150,000,000, and the Mahomedans about 30,000,000 of the whole. Of the entire population, about 151,500,000, are British subjects; and their subdivisions

are shown by the following table, which has recently been compiled in India. The rest belong to the independent native States, of which there are 153 great and small, whose population is computed to amount to about 50,000,000. The whole therefore, in round numbers, may be estimated with safety at 200,000,000.

The population of the British provinces exclusively, is thus classified:—

Asiatic Christians	1,100,000
Booddhists	8,000,000
Aboriginal races	12,000,000
Mahomedans	25,000,000
Hindoos	110,000,000
Parsees	180,000
East Indians	91,000
Europeans (including troops)	156,000
Jews	10,000
Armenians	5,000
Total	151,542,000

Hindoos are those who follow the Brahminical faith. They are pagans, and for the greater part worshippers of idols; and they are divided not only into many religious sects, but into castes which do not eat or intermarry with each other, though they belong to the same social communities, and live together harmoniously.

Mahomedans are believers in Mahomed, and are as much separated from Hindoos as Christians are; but from their numbers and long existence in the country, and in many cases descent from Hindoos who were converted to Mahomedanism in early times, they have become assimilated with them in more respects than is possible for Christians to be. Though they are opposed to Hindoos in religion as much as Christians are, and cannot eat with or intermarry with them, yet they share together labour of all kinds, trades and professions, military service, landed property, and distinctions of local rank. It will be obvious, therefore, that these two great classes are entirely different, and have little real sympathy one with another; and it will be shown hereafter, that the Hindoos were the original possessors of India till they were conquered by the Mahomedans, who held sway over them for many centuries, and indeed till the English conquered both.

It may be doubted whether, in all essential respects, there is a more courteous and intelligent population in the world than that of India at large, whether Hindoo or Mahomedan, though they naturally differ in many respects. The Hindoo is cheerful, pliant, social, and for the most part amiable. The Mahomedan is graver, more formal, more proud

and reserved, yet courtly and polite. Many of the highest virtues of humanity may be claimed for both, while they exhibit many of the vices common to all people. Hindoo characteristics. Hindoos, among themselves, are kind to their children, perhaps over-indulgent; they honour their parents and elders; are extremely charitable, for it is part of their religion to be so; honest in their transactions one with another, industrious, and in religious matters tolerant, unless specially excited. As soldiers, brave and patient; as merchants and traders, enterprising and persevering. Their vices need not be particularised, and it is enough to say, perhaps, that they are those common to human nature everywhere in which civilised elements exist.

Hindoos are accused by many writers of being habitually untruthful. This, however, may be denied in many respects, and doubted in others, for the examples before those writers were chiefly taken from the lower classes, and from legal experiences in which their worst qualities were developed. If their own standard of truth is not so high as we profess ours to be, it may be ascribed to the teaching of their religion, under which it is only wonderful that they are what they are. In this respect also there is a great difference between precept and practice; and while Hindoos profess to believe in the immoralities and crimes of the gods and demigods whom they worship, it would be impossible for them to put these in practice without incurring the penalties and censure, not to say the reprobation, of their castes, and of the communities in which they live. Thus when vicious, the vices of Hindoos are less obtrusive than our own; nor is undisguised depravity anywhere offensively apparent. The restraints of caste are repressing and injurious in many respects, but there is no question that the means possessed by caste divisions, of enforcing the at least outwardly moral conduct of their members, preserve Hindoo society in a great degree from any flagrant and habitual indulgence in vicious practices. In a general aspect, then, the Hindoos present an orderly, intelligent and amiable character, and the deeper the knowledge attained of Hindoo society may be, the stronger those qualities will be found to prevail.

The more the Mahomedan character approaches to the Hindoo, the softer it becomes. Mahomedan characteristics. Many Mahomedans, as has been previously stated, are descended from Hindoo converts, and in agricultural districts there is only the difference of faith between the people; but the Mahomedans descended from the original warlike stock of invaders and conquerors are very different. Here is met the rigid formality and deep fanaticism of the race and faith: hating Hindoos because they are idolators and pagans; hating Christians even with a more bitter hatred

everywhere, but in India more especially as their conquerors. Bigoted, narrow-minded, and too often stained with vice more deeply either than the Hindoos or ourselves, they remain what their faith has made them. On the other hand, courteous, brave, faithful, more truthful habitually than the Hindoos, and more self-reliant and independent in bearing and conduct. As subjects, however, of a great empire, by no means so useful. Too proud to work, they are bad farmers, and except in a few instances, as weavers, &c., unskilful artisans. Wanting in the bright, facile, intellectual qualities of mind which mark Hindoos, they refuse, for the most part, modern means of education; and either rest in profound and sullen ignorance, or do not advance beyond the bounds, even in the best instances, of their ancient limits of knowledge. Thus, in lagging behind, they find those employments fall away from them which, in the times of their emperors, were the hereditary and prescriptive rights of their class, and are in consequence moody and discontented. And yet, examples could be given of Mahomedans in trying positions, in which, for vigour and integrity, and for honourable and decisive conduct and action, they have exceeded the Hindoo, and approached, if they did not rival, the European.

The Brahmins form the highest and most exclusive classes of Hindoos, and affect the greatest purity in their diet. All animal food is prohibited to them, as well as car-
Food of the
people—
Hindoos.
 rota, onions, turnips, and some other vegetables, and only a few of the lower grades, in peculiar localities, eat fish. In the northern and central parts of India, Brahmins eat unleavened bread; in Bengal, the south of India, rice—and these are accompanied by savoury dishes of vegetables and pulse, with ghee or boiled butter, which is esteemed very nourishing. They also use milk and curds in large quantities, vermicelli and sweetmeats of many kinds. This diet is also adopted by all the highest castes, who affect equal purity with the Brahmins, and they abstain entirely from the use of fermented or spirituous liquors, drinking nothing but milk and pure water. The lower classes of Hindoos, and some of the higher, as the Rajpoots, eat animal food, except beef: but sparingly, and not as an article of common diet. In other respects, and for the most part, they feed like the upper classes, and a vow or resolution not to eat meat is considered meritorious. In regard to spirits and opium, however, there is no restriction, and in some localities these are used to a great extent without reproach.

At their meals, Hindoos appear to Europeans, and indeed in comparison with most other nations, singularly unsociable. Women are never allowed to eat with men, not even a wife with her

husband. Meals are always served in the kitchen, a portion of which is set apart for an eating-place, and the food is supplied from the fireplace as required. In great festivals at temples, or entertainments in private houses, open courtyards, and not unfrequently open streets, are swept and watered; long lines of platters made of leaves sewn together are placed on the ground, and when the guests are seated, attendants bearing huge copper vessels and trays of cooked bread or rice serve a portion to each, accompanied by the various savoury or sweet dishes which have been provided. Women do not mix with men on these or any other festive proceeding; they take their meals apart, and when the men have finished eating.

Mahomedans are not restricted in animal food, except in regard to hog's-flesh, which to them, as to the Jews, is an abomination. They are much better cooks than Hindoos, and their system of cookery amounts to a science. They dress meat in various savoury dishes—pilaus, curries, ragouts and the like—but never eat it plain roasted or boiled. Vegetables are dressed with meat or separately, and with all they eat rice, or leavened or unleavened bread. Spirits, wine, or other distilled or fermented liquors, are forbidden by their religion; but many, nevertheless, indulge in them to a great extent, especially in Southern India. As with Hindoos, women do not eat with men, but there is no particular place in the house set apart for eating. Some of the upper classes of Mahomedans now eat their meals at table, using knives and forks, with the usual table services; but these are very rare, and for the most part Mahomedans, as is the case with all classes of Hindoos, take their food with their fingers. While, however, Mahomedans do not object to earthenware and china plates and dishes, with Hindoos they are esteemed unclean, and they use silver or brass plates, or plantain or other fresh leaves, which, when procurable, are always preferred.

CHAPTER III.

OF THE PEOPLE—*continued.*

THE costume of the male Hindoos, as depicted in ancient sculptures, is still used. It consists of two pieces of broad cotton cloth, one of which is folded round the waist, reaching to the calf of the leg, the other cast gracefully over the shoulders. These cloths are generally ornamented by coloured borders of silk or cotton, and with a turban,

Hindoo
costume—
men.

shawl, or handkerchief, tied round the head, completes the costume. For the women, a single piece of broader silk or cotton cloth, plain or coloured, and from ten to twelve yards long, is first partly tied round the waist, forming a petticoat which touches the feet, and the rest being passed round the body and over the head, falls to the right side and down the back. A tight boddice is worn underneath, except by some classes in Southern India. This costume is very graceful and simple, completely covering the body; and the figures of women and girls, as they carry their water-vessels from village wells or river-banks, are very picturesque and beautiful.

Women.

Until after the Mahomedan conquest, no clothes, cut out and sewn together, appear to have been worn by Hindoos; and by many such are still esteemed unlawful. But for the most part male Hindoos now wear tunics as upper garments, with the dhoty or waist-cloth beneath. Others have even adopted the Mahomedan fashion of loose and tight drawers and trousers, and can only be distinguished from them by the fastenings of the tunic or vest being on the right side, while those of Mahomedans are on the left. The materials used for made-up clothes are generally plain English or native calico or muslin; but the wealthier classes, both male and female, particularly on occasions of general or household festivals, use the rich fabrics of their own country; brocades of gold and silver, gorgeous silks and satins, and the finest muslins, which no other country can produce.

made garments.

For the most part there is little difference between the present Hindoo and Mahomedan costume as regards made-up clothing; but Mahomedans do not generally use the single waist-cloths which distinguish Hindoos.

Mahomedan costume—males.

They wear instead drawers, or trousers, tight and loose; and a tunic, long or short, with a turban and waist-scarf. Although, like the Hindoos, they indulge in the richest garments they can afford for festivals, yet ordinarily they affect great plainness of dress. Mahomedan women usually wear

Females.

a full petticoat, a boddice and a scarf, which, fastened at the waist, is passed once round the body and over the head. The scarf is also used in conjunction with drawers, tight and loose. If the male Mahomedans use a plainer style of dress than Hindoos, the same cannot be said of their women, who, according to their means, wear the richest brocades and finest muslins, trimming their dresses with gold and silver lace and tissue. Hindoos and Mahomedans wear shoes or sandals when they walk abroad. In the south of India, sandals are perhaps more common than shoes, or slippers; but Hindoo women wear only sandals. Whatever the covering of the feet may be, it is never worn in the house—that

would be considered unclean; as also, the entering of another person's house with shoes or sandals would be discourteous. Shoes and sandals, therefore, are left at the door, and the feet of men and women are naked.

Both Hindoos and Mahomedans are inordinately fond of jewels and ornaments of gold and silver; and even the very lowest classes contrive to invest some of their earnings in them. At festivals, Hindoo men wear necklaces, earrings and bracelets; but this costume is not followed by male Mahomedans. By women, however, both Hindoo and Mahomedan, there is no limit within their means to decoration of themselves and their children. Diamonds, rubies, and emeralds, all uncut, are set in every conceivable form; and massive necklaces, rings, bracelets, armlets, and anklets, with toe-rings of solid gold or silver, and pearls, are worn habitually. Natives of India reject all false jewellery, and even the lower classes of precious stones, such as amethyst, topaz and the like. Adornments, however humble in character or value, must be real of their kind; and thus possessing intrinsic value, form part of the actual wealth of the family, and pass from generation to generation as hereditary family property.

Among Hindoo children there is much more freedom and diversity of amusement than among Mahomedans. It may be said, indeed, that the latter are brought up as men and women before their time, and are much more secluded than Hindoos, particularly among the higher ranks. Except the very lowest classes, they are seldom seen at play; and they have no free outdoor games like the Hindoos, except what are shared with them. But among Hindoos, boys have marbles, prettily made of strong sealing-wax, and games for them not unlike our own: the marble is shot by being placed against the tip of the left forefinger, which is drawn back and let go suddenly, and not with the right forefinger and thumb. There are also peg-tops, hop-scotch, and a kind of trap, played with a bat, and a short stick set in a hole in the ground, instead of a ball, the rules of which are precisely like our own. Each of these games, and many others, has its appropriate season as with ourselves.

Kite-flying is common both to Hindoos and Mahomedans, and is much more amusing and ingenious than ours. Kites are generally oval in shape, made of the lightest material; they require no tails, and carry, according to size, a great deal of string. When boys or men fly kites against each other, the object is to cut away or break their adversary's kite; and for this purpose a certain length of the string, nearest the kite, is armed with a paste in which fine pounded glass is mixed, and which, when dry, makes the string extremely sharp. When two

kites are flying, the object is to get most to the windward side, and higher than the adversary; having attained this, the kite, by a turn of the wrist, is made to descend head-foremost very rapidly, and if the direction and distance be true, the string of the other kite is cut, or the kite itself is broken. If, however, the aim is missed, the adversary has the advantage, and does not fail to use it. Thus, in the hands of skilful players, kites are seen to ascend and descend, to attack and avoid each other; now to swoop head-foremost nearly to the earth, and then as rapidly to rise till one is cut away. While the season for kite-flying lasts, numbers may be seen in the afternoons over every town and city, nay over every village, the players being absorbed in their game, and frequently betting heavily upon it.

For outside and more active amusements, there are gymnasia in almost every town and village, and they are used chiefly by Hindoos, who are fonder of athletic exercises Athletic exercises. than Mahomedans. In them, wrestling, leaping, the use of the sword and spear, the wielding of heavy clubs, throwing weights, exercises on the cross-bars and poles, are taught, and many of our present gymnastic feats have an Indian origin. Once a year all the frequenters of the gymnasium assemble, crown their instructor with wreaths of flowers, and, attended by music, march in procession round the town or village, to a place set apart for the purpose, when trials of skill are made before the assembled people, and rewards and prizes given. Several hardy outside games like prison-bars are played by young men and boys, especially in bright moonlight nights when the air is cool; and the tendency to active spirited games and amusements among the people is far more prevalent throughout the country in every part, than is generally supposed.

Toys and playthings for young children are common in all parts of India; they are made both of wood and earthenware, Toys. and being mentioned in the earliest dramas and poems, appear to have existed from very remote times. If they are not so perfect and ingenious as those used by European children, they appear to answer all the purposes for which they are intended.

What the girls of India, whether Hindoo or Mahomedan, would do without dolls, it is hard to say, and they are at least Dolls. as numerous as they are among English or French children. Not, however, certainly so beautiful, nor have they blue eyes, flaxen hair and waxy skins; they are of wood, painted, and are frequently frightful enough; but O the benign mystery of dolls, which inspire such universal love and care as is bestowed upon them everywhere! In India the Hindoo or Mahomedan girl

of good family and ample means has her doll's-room specially set apart; she may have many, perhaps, and each in turn requires something to be done for it. One may be ill, and the doctor is sent for, who prescribes sugar and water with a grave face, and leaves the patient to be nursed. If all are well, they have to be amused by songs and house games. They are put to bed and taken up again, bathed, dressed and undressed. Sometimes one has to be married, and an elaborate marriage festival is performed, which lasts several days, and to which all friends, young and old, are invited. Sometimes one dies, and there is mourning. Dolls' ornaments and clothes are frequently very expensive, and I have known instances, in a princely family, of a doll's trousseau and jewels costing some thousands of rupees. Dolls sometimes need change of air, and there is a children's party at a garden-house, or in the fields under trees, and a feast, with a happy gathering of young people and a merry return home by moonlight. Were it not for dolls, therefore, Hindoo and Mahomedan girls might have a dull time; but whether from the young princess, with her dolls clothed in brocade and fine muslin and her splendid feasts, to the poor labourer's child who makes a dirt house in the village street, set round with gaily-coloured pebbles from the brook, and seats her rag doll thereon, sharing, for her festival, a penny-worth of coarse sugar with her playmates—the interest and affection is the same, and may not have varied for thousands of years.

Needlework, as understood among ourselves, is almost unknown Household employment. among Hindoo girls, and in a limited degree among Mahomedans. The former do not need to sew their clothes. As they grow up they may help their mothers to make patchwork quilts or sew up boddices, but that is all. Mahomedan girls, however, frequently sew very neatly, and are able to cut out and make up clothes that are required in the house. They also embroider in silk and gold-thread very beautifully, and some make a livelihood by their work. There is one thing, however, which all learn at a comparatively very early age, and that is the useful accomplishment of being good housewives; looking after the servants where any are kept, learning how to cook, and in poor families, cooking themselves, or assisting their mothers to do so; helping to wash clothes and to sweep out the house, and when all work is done, spinning thread for the weaver. Except those of very rich people, female children in India can never be idle; there is always something to do, and it is very pleasant to see them do it; for few girls learn to read or write except in the higher classes, and they are thus thrown upon household employment to pass their time; and to take a pride in their household management, which, as they marry, is counted their husbands' honour as well as

their own, is their chief desire. It may be hoped, nevertheless, that the means of female education which have been so happily commenced in India may progress rapidly.

The amusements of women are fewer than those of their children perhaps, and of no great variety. A few play chess, or a kind of draughts, or cards, or spin. They pay and receive visits; but above all they have their continuous household duties to perform, and the care of their children. They cannot walk abroad if they be Mahomedans, unless they conceal their persons. If the ancient descriptions of Hindoo society are true, women then, of all ranks, moved everywhere freely; but most of the upper classes of Hindoos, except the Brahmins, have followed the Mahomedan custom of seclusion, and their women would consider themselves dishonoured by exposure abroad. Among most of the middle classes of Hindoos, however, especially in Central and Southern India, no restriction of women is practised, and they go everywhere unveiled.

Amuse-
ments of
women.

The foregoing amounts to a very sorry enumeration of women's amusements; but where husbands are themselves ignorant, they look for no accomplishments in their wives, and are content; and until the education of men in India has attained a higher general standard than it possesses at present, female education, did it even exist, would hardly perhaps be appreciated. The men are not, however, the less tender and affectionate to their wives; and the wife, as the head of the house, whether Hindoo or Mahomedan, is held in honour by every good husband, and exerts her legitimate authority as her best occupation. It will not be denied that there are bad husbands, as there are bad wives; but, on the whole, native married life appears to carry with it a fair average, at least, of domestic comfort and happiness. In ancient times, Hindoo women seem to have been far better educated than at present, and to have taken a more decided part in the ordinary public transactions of their stations. They appear also to have been instructed in accomplishments, and to have held a higher position in social life than they do now. At a very early period in Hindoo history, they and their property were protected by special laws, which are still observed, and the utmost respect to them in all classes of life was enjoined. In regard to the position of widows, in some portions of India, and peculiarly in Bengal, much reform is needed; for, in becoming widows, they suffer degradation which is unmerited, sad, and miserable. In other localities, however, this is not the case, and they are treated with the honoured respect which is due to them.

With Hindoos, as with Mahomedans, amusements are much of the same character. A few of both are sportsmen, in all grades

of society; and large and small game is pursued with perseverance and success. Comparatively few are fishermen.

Amusements of men. Hawking still survives as a field sport, and is followed alike by the noble with his train of attendants and hawk-bearers, as by the peasant with a sparrow-hawk or falcon on his wrist. Leopards are trained to run down deer; hounds are kept to bring wild boars to bay; and, in short, sporting holds its full place among men's amusements. Among Hindoos, however, it is only the martial classes who are attached to field sports; to priests, merchants, and traders, they are unknown. Both Hindoos and Mahomedans who can afford to keep them are fond of horses, and are for the most part good riders, and partial to horse exercise. Foot exercise, as an amusement, is unknown in any class, and the common expression 'to take a walk' would be incomprehensible. Indoor amusements are chess, draughts, and cards, with, sparingly, reading or study of any kind. Men who have little to do, and who are not occupied by trades or professions, pay visits at each other's houses; and small evening parties are common—for conversation, or at times music, professional singers and players being engaged. Among Hindoos, readings and recitations of ancient Sanscrit literature, especially portions of the Ramáyan and Máhábharat, with dramas and poems, form a continual source of amusement both to males and females. Public festivals are nearly always of a religious character, and belong to both classes; and their celebration is never omitted; while a great number of household observances, such as anniversaries of births, commemoration of deaths, performances of vows, and ceremonies of purification, betrothals, marriages, naming of children, and the like, are frequent in most families, and draw together relatives and friends, so far as the observance of caste restrictions will allow. Hospitality is universal, and freely rendered; and its companion, charity, is denied by none, and is frequently almost too profuse.

Public amusements, in the European sense, hardly exist at all.

Public amusements. There are no public shows, theatres, races, picture-galleries, or concerts. In some parts of India, individuals of the poorer classes, weavers and other artisans, learn portions of Sanscrit and vernacular plays and farces, and act them after a rude fashion; and there are also professional reciters of epic and other poetry, who are, for the most part, Brahmins. Strolling players, who manage marionnettes very cleverly, singers both male and female, all exist, and are hired by families at domestic festivals, or by village communities, and paid by subscription. Such performances take place in the open air, generally at night, in a garden, a courtyard, or the village square or street, and are heartily enjoyed by the people. Again, there are

jugglers, acrobats, snake-charmers, monkey and bear leaders, and other vagrant performers of like character, who wander over every part of India, and contribute, after their humble fashion, to public amusement.

Some of the pleasantest public sights in India are the fairs and great markets, held periodically in stated places. For these the people put on their gayest apparel, and enjoy themselves very heartily. There are swings and merry-go-rounds, jugglers, acrobats, and marionnette players; stalls of children's toys, of sweetmeats, of gay cloths, and brass and copper vessels which sparkle in the sun. The people are cheerful, sober, and orderly; and for the time seem to throw aside the reserve they usually exhibit. At most of these fairs a large amount of business in horses, sheep, cattle, local produce, and merchandise is transacted, and engagements entered into for further dealings.

Throughout India the people, for the most part, are well and comfortably housed, though their habitations are not like those of Europe. In Bengal they are made of ^{Habitations.} reeds and bamboos thatched for the lower classes, and for the higher, of brick, frequently of two stories. In Upper India, the houses of the lower and middle classes have walls built of clay, with tiled roofs; and the same in the south. In the Deccan and Central India, houses are built of clay, or rough stone and clay with flat-terraced roofs, covered with clay beaten down. The plan of a house does not vary much anywhere, and consists of a court with rooms round it, some walled in, others open, which can be closed by curtains. The houses of rich people are built on the same principle, and many of them are fine palaces, beautifully finished in cut stone, ornamented brickwork, or stucco; but the rooms are generally too small for comfort.

Many natives of rank, both Hindoo and Mahomedan, have now furnished their houses in the European style; but they ^{Furniture.} have crowded into them chandeliers, sofas, tables, and chairs, without taste or discrimination. Such apartments are, however, never used by the family; and whether rich or poor, Hindoo or Mahomedan, the ordinary furniture is of the simplest character: a carpet or cotton mattress covered with a white cloth, a large pillow or pillows, form the only sofa, for the family sit on the ground. In poor families, a mat takes the place of a carpet. Accommodation for sleeping is equally primitive. If the family do not sleep on the floor, or bare ground, on mats or carpets, bedsteads are used with stout legs on which a carpet or mattress is placed with pillows and sheets. All these are removed in the daytime, the bedding is rolled up and put away, and the bedstead placed upright against the wall.

It may not be necessary to pursue these illustrations of the habits of the people further, and enough has perhaps been stated in these brief and general sketches, to introduce them generally to the reader.

CHAPTER IV.

OF THE OCCUPATIONS OF THE PEOPLE.

I wish it to be understood by this chapter, that the people of India are not, as many may have thought, rude or uncivilised. Communities like theirs require a great many different professions and trades to manage the ordinary affairs of their lives; and it has always been esteemed one of the highest proofs of civilisation when a people is divided into classes which minister to each other's wants, and share each other's burdens. Men in a state of nature, as savages, have no such wants or distinctions.

Among the most ancient of Hindoo books there is a very curious one, the *Institutes of Menu*, which was translated into English from the Sanscrit by Sir William Jones, an eminent Indian judge, many years ago, and it is one which students of Indian history will do well to read. It treats, in the fullest manner, of the religious and social polity of the Hindoos, as they existed 1,300 years before our Lord appeared on earth—that is, more than 3,000 years ago—and to a great extent still continue. From that book alone can a true perception of the foundation of the Hindoo system be gained. In it are laws for diplomacy; for princes and their people; for priests and soldiers; for professional persons, tradesmen, and artisans, even to the lowest degree. It has been said of these *Institutes*, that they are too theoretical ever to have been practised; but though there is undoubted foundation for this opinion, there is at least no question that they present a picture of the Hindoos as they were when this compilation took place, which is alike graphic and truthful. The classes described, for the regulation of which the laws are made, must all have existed; and thence the conclusion is irresistible, that the Hindoo people formed civilised communities which time, and progress elsewhere, have very little altered. When it is considered what Europe was 3,000 years ago, and how few populations there were then on the earth who were civilised in any material degree, it is impossible to repress a feeling of respect for those who, at that remote period, maintained so high a standard, and transmitted it to their posterity.

Now, therefore, as then, setting apart princes, there are in India classes of priesthood of many kinds, some hereditary, some

assumed, who expound sacred books, recite rituals, and direct ceremonies for the people; that is, name them, marry them, direct their funeral rites, and perform for them The Brahmins. acts of sacrifice and oblation, and other offices of their religion, including spiritual direction and instruction through life, for them and their families. The highest classes of hereditary priesthood are called Brahmins, and by the code of Menu they form the first of the four degrees in caste. There are, however, other priests, hereditary and otherwise, who belong to Hindoo sects, and are not Brahmins; or, having been born Brahmins, have abandoned their peculiar distinction. Of all, however, the Brahmins are the chief, and are perfectly exclusive. No Brahmin can marry into another sect, and no one can become a Brahmin; he must be born in the order. In some Hindoo sects, persons withdrawing themselves from worldly employments may educate themselves as priests, but they can never attain the exclusive rank or sanctity of Brahmins.

Soldiers in very ancient times belonged to the order called Kshéttrya, which was as exclusive as that of the Brahmins, and only second to it in the social scale; but Kshéttryas. they are now much divided, and the profession has ceased to be exclusive. The present Rajpoots of India hold themselves to represent the ancient Kshéttryas; but this is denied by many, and it is questionable whether any of the pure original race have married. Any one so disposed can now become a soldier; and in the British army, as also in the forces of native princes, there are men of all sects and classes, even Brahmins, who have adopted military service as a means of livelihood.

Next in order, according to Menu, come the Váishya, or professions; and, by the ancient rules, these also are exclusive and hereditary, and to some extent still remain so— Váishyas. physicians, lawyers, bankers, and the higher degrees of merchants and traders, of scribes, clerks, agents, factors, and the like, belonged to the order in the days of Menu, and still belong to it; but time has wrought a great change here, as with the military, and to all classes, professions are now open.

The laws of Menu disclose how thoroughly the science of trading was known 3,000 years ago. Then, bankers Trading. understood and followed the fluctuations of money value; they kept account-books, day-books, and ledgers by single and double entry. They charged interest, simple and compound; they made insurances by sea and by land; they granted bills of exchange, and provided for protests; in short, they followed the practices of modern times, which are little changed from the ancient rules. Now, everywhere in India, are bankers who rival

our own in the value and regularity of their transactions. They employ distant agencies, they make advances, and they lend money on every kind of security. Their books are kept with the same correctness and fidelity as those of English merchants; and it is rare to hear of failures among them, for they are farsighted and prudent in their dealings. Many of them are very wealthy, and the whole of the money-trade of India may be said to be in their hands.

While the higher grades of merchants have these establishments in large cities, those of humbler classes are to be found in every village of India; advancing money to farmers upon their crops, purchasing local produce, and dispatching it to large markets on their own account, or acting as agents for the merchants of towns and cities. Indian merchants in great cities, as Calcutta or Bombay, now send produce to England, France, or America; and import in return the products of those and other countries to supply the wants of their own. So also, it appears by Menu, that 3,000 years ago ships from India sailed to other parts, laden with Indian produce, and returned with what was required; and independent of the trade by sea, that by land, with western nations, was perhaps even greater.

The classes of shopkeepers in India, which are esteemed of lower grade than bankers and merchants, are as numerous as with ourselves. There are drapers, grocers, sellers of provisions of all kinds, druggists, dealers in hardware, in carpets, and in jewels and ornaments; in short, in every conceivable article of demand or consumption. There are not the magnificent shops which adorn European cities; but the vendors have the means of storing up all that their customers require. An Indian bazaar has not even the picturesque attractions of those of Cairo or Constantinople, yet it contains goods in as great profusion and of as great a value.

The fourth division of Menu was called 'Súdrá,' and embraced
 Súdrá. many of the lower classes of traders just enumerated; and with them agricultural classes and citizens. These classes are very much diversified, and are the most numerous in India, which is essentially an agricultural country. In some localities the tillage of the soil is indifferent; but such instances are rare, and for the most part the cultivators of India are sound practical farmers, who fully understand the proper changes and rotations of crops, the use of manures, the difference between crops which grow from the rain which falls, and those which need to have water applied to them. They produce cotton, sugar-cane, ginger, turmeric, pepper, and vegetables; wheat, rice, millet, pulse of many kinds, with other cereals. They rear cattle and horses, and everywhere are peaceful, industrious, and perse-

vering. It has been often represented in England, by interested parties, how the poor Indian ryot, or farmer, barely contrived to scratch up his land and throw the seed upon it, without care or thought as to how it might grow or ripen. This, however, is very untrue. Land in India requires to be ploughed very deeply at times, cleared from weeds, and in some cases richly manured; nor is there any part of the country in which there would be a chance for the farmer from any negligent or haphazard proceedings. The Indian farmer was using a drill plough to sow his land, centuries and centuries before that very instrument was introduced into England; and the farming implements, though rough and rude in appearance, are more efficacious there than our own.

Lastly, in the Súdará or lowest class come artisans and labourers. In regard to the former, the trade of the father descends to the son almost without exception; and as trades have, for the most part, become castes, there is little change, and perhaps no advance in skill, in many of them. Yet there is all that the people need, and some of the principal may be enumerated. Goldsmiths, blacksmiths, and carpenters are the highest in social rank and importance. After them come weavers of many kinds, from the producer of the coarsest cotton cloths to those exquisite filmy muslins, brocades, and cloth of gold and silver which excite wonder and admiration, and are, as yet, unapproached by the most skilful European workmen. Some classes of weavers are Mahomedan; but the three first-named artisans are rarely of that religion. Tailors, potters, painters, masons, stonecutters, boatmen, fishermen, carpet-makers, mat and basket-weavers, saddle and harness-makers, dyers, brass and coppersmiths, barbers, cutlers, armourers, paper-makers, inlayers, marble and ivory-workers, embroiderers, lime-burners, brick-makers, rope-makers, silk-winders, cotton-cleaners, spirit-sellers, distillers, confectioners, cooks, butchers, dairymen—the list need not be prolonged, for it will be understood from those enumerated that they could only be supported by a people who need the artificial wants of civilised life to be supplied. Some of these and other trades are exclusively Hindoo, some as exclusively Mahomedan, and some mixed; but by far the most numerous are the Hindoos of the Súdará division. Some common European trades are wanting in India—a miller's, for instance; for there are no wind or water mills in India Proper. All flour is ground in the hand-mill or quern, either by the women of every household, or by those who support themselves by grinding. Bakers too are very rare, for, except in large Mahomedan cities, and in stations of English troops, no one eats leavened bread; and there are no public ovens. Tanners, leather-dressers, and shoe-

makers there are in abundance, but they belong to the very lowest class, and are esteemed outcasts.

Last of all, there are labourers of all kinds—agricultural, helpers in trades and in warehouses, porters, and constructors of those mighty railway works which are now being led through the length and breadth of the country. And when are added to these employed persons, as clerks, accountants, assistants, attendants, servants, messengers, and the like, it will be evident that, in the great land of India, its teeming population has found enough to do, and that few are idle.

CHAPTER V.

OF CASTE AND ITS EFFECTS.

IN the preceding chapter, the division of the Hindoo people into four classes, at a very early period, as provided by the Institutes of Menu, has been briefly explained. This was the foundation of their present separation into castes, which have still further divided the original four classes, and rendered their recognition in many respects extremely difficult. Caste, as originally devised, was not supposed to extend to Brahmins, who, as the head of the four orders, are sacred, and professedly beyond its influence; but, in point of fact, it does exist among them, and appears under many forms. First, in the sections into which the Brahmins have become subdivided, which differ in an extraordinary degree, in every part of India. For these minute subdivisions it is nearly impossible to account. They have proceeded from families and members of families who, having emigrated from one part of India to another, have retained peculiar customs and traditions; or, from pride of race, or other causes, have become exclusive. Or they have arisen from the adoption of peculiar doctrines, or customs of spiritual teachers, or from the exclusive worship of certain divinities—Vishnu, or Seeva, or Kriahna, an incarnation of Vishnu; or from adherence to the ancient Monotheistic tenets of the Védas, and rejection of idolatry. Secondly, from impurity of descent, or having mixed with aboriginal or secondary classes. These separations have virtually produced caste, which affects social relations. Many of the present subdivisions of Brahmins will not eat with or intermarry with others; and any transgression of sectarian rules would involve a suspension or denial of caste privileges. Some classes will eat with each other, but will not intermarry. Brahmins who

follow the profession of the priesthood only, frequently hold themselves superior to, and distinct from, others who are soldiers or merchants, or who have betaken themselves to any secular callings for a livelihood. Hence an immense variety of Brahminical castes have been created, which, though in general terms they have not affected the peculiar sanctity and exclusiveness of their original foundation, have yet broken the unity of their order, and reduced its power.

The rules of caste among Brahmins are enforced by Swamees or spiritual princes or popes, and by Gooroos or religious instructors, who hold spiritual dominion over divisions of the country, and the peculiar sects of which they are the chiefs. These high authorities make tours among their people, holding confirmations, and performing other solemn rites. Persons who are charged with irregular conduct of any kind offensive to the rules of their order, are cited before their tribunals, and, on conviction, are suspended from caste privileges, fined, or ordered penance and pilgrimage in expiation of their faults or crimes. Agents or delegates from these spiritual authorities are constantly moving among the people, receiving information of transgressions, examining candidates for confirmation (*moodra*), and presenting them to the Swamee or Gooroo on his arrival at stated places; and by these means a strict moral surveillance and discipline is maintained.

Regulation
of castes.

Among the second, third, and fourth orders of class division, the disruption is even more complete. Professions and trades have become hereditary, as was recommended by Menu, and out of them castes have been formed. By inferior alliances, illegitimacy, and other causes, additional separation to a very wide extent has occurred; and the same effects descend to the lowest classes, and even to labourers. Each caste must observe its own rules and distinctions, which, for the most part, depend upon oral tradition. None can intermarry or eat with another. As a familiar example of such impassable boundaries, it may be stated that a banker or merchant of high degree could not marry with a rich tradesman's daughter of lower caste, without forfeiture of caste privilege; or, in regard to the children of such a union, if made, escape the necessity of establishing them as a new caste, which must seek similarly situated individuals for settlement in life. An infinite number of castes have sprung up, and are being created by such *mésalliances*. On the other hand, no reproach whatever would follow such a person's marriage with a poor man's daughter of his own caste, let their social station in the scale of wealth or position be never so far separate. Again, it would be as impossible for a blacksmith to marry a weaver's

Further de-
velopment of
caste.

daughter, or to give his daughter to a potter, as it would be for a grocer to marry his daughter to a carpenter or a goldsmith.

The government of each of the lower grades of caste is conducted by its own elders, in conjunction with their peculiar priests, who are not, as a rule, Brahmins, though Brahmins officiate on solemn occasions for all; and to its influence the protection of the morality of Hindoo society is mainly attributable. Immoral conduct, openly and defiantly persisted in, irregular connections with women, flagrant dishonesty, neglect or breach of caste rules in regard to marriages, to provision for children, maintenance of widows and other helpless family connections; neglect of religious ceremonials, eating or drinking with disqualified persons; habitual intoxication, slander, and the like—are punishable by fine and penance, imposed upon the offender by caste decisions; and although the English laws of India afford protection from any oppression or unjust awards of caste tribunals, such decrees are very rarely appealed against, and are for the most part efficacious. For the suspension of caste privileges is too serious to be overlooked, or, except in rare cases, even questioned. While it exists, the convicted person is, so to speak, socially dead. He cannot receive even water from his own family. He cannot contract marriage himself or be a party to the settlement of his children. The loss or suspension of caste follows him into every transaction of life, and would not be expiated even by death, since no religious ceremony could be performed for him. The preservation of his caste is, therefore, the untiring effort of every good Hindoo, and for its redemption, if he have erred, the utmost sacrifice is made. Religious morality, or a moral life which is the effect of religious principle, becomes of secondary rank in the social scale. Neglect of, or offence to, religion, unless it involves a breach of caste rules, bears with it only a distant contingency of punishment after death, and may be disregarded; but an offence against caste is punished promptly and severely, and cannot be evaded. It is a result ever present and threatening, which even a meritorious profession of religion does not avert. There may be, and doubtless are, persons who defy caste rules, and die impenitent and alone; but they are comparatively very few indeed.

It is not either as though a person of a higher grade, under the ban of caste, can betake himself for refuge or sympathy to a lower. No lower caste could or would receive him. To give aid to one so situated would involve a breach of the rules of the inferior caste, and would be punishable on the same grounds as those of the higher. No rejected or convicted person, for instance, could marry a daughter to a man of lower caste; the alliance

would be scornfully rejected even by the most inferior grades. Every Hindoo has therefore his own peculiar caste alone to look to for the exercise and maintenance of social privileges; he has nothing above it, or below it; thus the preservation of this condition of his life is the leading principle of every Hindoo's mind, and the dread of damaging or losing it is hardly to be appreciated by any who are ignorant of all that it involves.

The above remarks do not apply solely to the classes who are under the general or distinctive religious supervision of Brahmins, and accept the Hindoo faith as it is ex-
Caste in other Hindoo sects, not Brahminical.
 pounded by them, or by caste priests of lower degree who are subordinate to them. There are many other sects in India which have separated from orthodox Hindooism, which deny the authority and sacred character of Brahmins, and, in their peculiar religious profession, are entirely independent. Such are the Jains and Lingáyets, both very numerous, and others in various parts of India. None of these, however, permit breaches of caste rules to pass unpunished; indeed, in many respects, there appears to be greater stringency and severity of caste discipline among them than among the others.

The Hindoo system of caste control has extended, either by example, or of necessity in default of other means, for
Caste among Mahomedans.
 the enforcement of morality, in some degree to the Mahomedans. It is by no means uncommon for an incorrigible offender to be excluded from social privileges for offences against propriety, and to be subjected to punishment by fine, or otherwise, under a decree by his elders. Such proceedings are proved to be very valuable in regard to a class of people which might, and often do, become extremely dissolute; nevertheless, it cannot be said that Mahomedans have the same respect for, or dread of, caste rules as Hindoos. Among native Christians also, who exist in great numbers in Southern India, caste restrictions, very much like those of Hindoos, are still known to prevail, and with good effect.

Thus caste, it will be seen, has not an exclusively religious basis; nor is it, on the other hand, exclusively social in its aspect. It is a combination of both, serving to maintain the professed religious faith, and apart from that faith, to uphold the decent moralities of social life. As the religious belief of the Hindoos exists at present, were all caste restrictions suddenly withdrawn, they would give place to the wildest and most uncontrollable license, which, by their religion only, would be wholly unchecked. Caste discipline, therefore, is an aid to preservation of the outwardly decent morality of the people, and the observance of laws, which no profound jurist would desire to see abolished, until, by a purer faith, its aims, as well as its practical effects, could be accomplished.

CHAPTER VI.

OF THE RELIGION OF THE HINDOOS.

WHERE religious observances form a great part of the ordinary daily life of all Hindoos, it seems necessary to explain the motive, and as far as possible the tenets or principles upon which they depend; and, indeed, without this key, as it were, to the feelings of the people, many important points in their character could not be understood; nor, in a religious sense, the difference between mere superstition and a deep reverence for sacred things. Perhaps because Hindoos are pagans and idolators, it has been, and still is, the practice of writers to contrast their religion with the Christian faith; and, trying it by that standard only, to reject it as abominable. In this chapter it is proposed to review modern Hindoo religion as it is, leaving any comparison out of sight altogether, or to be supplied by the student; as a religion professed by 150,000,000 of souls, with a place of its own in the world's history apart from any other, and from its great antiquity, and preservation during centuries of change and revolution, being entitled to consideration.

To every European resident in India it will be evident that Hindoos perform a number of daily religious ceremonies. If he study the customs of the people, he will come to understand their purport; otherwise they will be necessarily unintelligible. A few of these may be briefly detailed. If a Brahmin, the Hindoo, as he wakes from sleep, repeats a sacred text, to guide him during the day. Many of these texts, chosen from the Védas, are of a highly devotional and supplicatory character. He then bathes, either in his house or by preference at a well, or in a stream, when he repeats the liturgy of the ceremony with invocations to the elements; and he pours libations to the manes of his progenitors. He then puts on clean garments which have been freshly washed, and returns home, where, in the room or closet in which, in every family, the household gods are kept apart, he reads a portion of the scripture, or repeats hymns and texts, in company with the women of his household and his children, who have also bathed. He then marks his forehead with the sacred emblem of his caste, and afterwards those of his wife and children. In some families, rich enough to maintain one, these ceremonies are performed by the family priest; and, after their conclusion, the morning meal is eaten, and the worldly business or calling can be

Daily ordinary ceremonies.

pursued. It is the custom among many Hindoo families to worship daily at the public temple of their tutelary divinity, and present flowers or other offerings as part of their morning service; this follows the bathing, which is indispensable. In a necessarily brief sketch, the minute details of Brahminical worship cannot be followed; and what has already been stated may serve rather to represent the ordinary observances of those middle classes of Hindoos who have been educated sufficiently to read the liturgies, or to repeat them by rote. With the lower orders of Hindoo artisans and labourers, the details differ only as being less complete, in consequence of less instruction, or less capability of observance; but there is not a Hindoo farmer, artisan, or even common labourer, who does not possess household gods, who does not worship them in his house, and thus purify himself before he, or his family, can eat, or he goes to his daily labour, whatever it may be. During the day, a devout Hindoo will repeat the name of his tutelary divinity upon his rosary; no one gets up, sits down, enters or leaves a room, yawns, sneezes or coughs, without invoking his protection. No Brahmin opens his book for study, no merchant or trader his day-book or ledger, no blacksmith, carpenter, weaver or other artisan or labourer uses his tools, without the same form. But it is by no means necessary to follow the Hindoo through every act of his daily existence, which, from morning till night, is a continual series of religious observances; it is only intended to show that a system of religion pervades every Hindoo's life in its most ordinary and matter-of-fact relations, and, however humble or unpretentious that life may be, cannot be separated from it.

This, however, becomes largely magnified when more particular ceremonials are considered, which form epochs in the Hindoo's life; nor is there a single domestic occurrence which has not one appropriated to it from birth until death. Betrothals, marriages, birth of children, purification after childbirth, birthdays, performance of vows made on any special occasion, sacrifices, oblations, penances, pilgrimages, cremations, or burials and rites for the repose of the souls of relations—all, and many more events of life which it is needless to detail, involve the performance of religious ceremonies. Added to these, are the high festivals of the gods, visitation of particular temples and shrines, the worship and entertainment of Brahmins by Brahmins themselves and inferior castes; and there are many others, which have their place in turn, while of all, comparatively few are neglected or evaded.

It would be out of place to discuss the influence which the outward observances of Hindooism have upon the people. The great processions, the often gorgeous and imposing temple ceremonies, no doubt excite them to enthusiasm, Effects of ceremonial observance—Faith.

if not to fanaticism; but the religious lives and impressions of Hindoos rest upon a deeper and more enduring foundation than this. They are based upon faith, which, as the main doctrine of their religion, is the motive from which their practical religion springs. It does not concern them that the lives of the gods they believe in, as represented in the Puranas and other popular scriptures, are cruel, capricious, immoral, or on the other hand benevolent; or that the legends regarding them are filled with events which are utterly incredible or absurd. It is enough that the gods are believed to be as they are represented; that their actions cannot be tried by human standards, and that they have the power and the will to grant what is besought of them. Absolute, unconditional faith in them rises superior to all objections or impossibilities; reverence, even amounting to childish credulity, holds the believer in thrall; and a practical devotion follows, which is the habitual condition of mind in which the devout Hindoo desires to live. In the new system of doctrine promulgated by the Brahmins, on the resuscitation of Hindooism and the decline of Booddhism, the quickening influence of faith was undoubtedly the most important. The new doctrines are founded on the tenets of the Védas, but are simplified and purged from metaphysical subtleties, which had become, under these great amplifications, incomprehensible by the ordinary masses of the people, and the discussions on which are confined to the Brahmins themselves. Faith in the mercy and power of God, or of any divinity, male or female, as part of the divine principle or essence, efficacious to hear and grant prayer; the assurance that prayer addressed would be heard by one who had sympathies with human life and its needs, was a doctrine which accorded with the cravings of human souls, entered into their daily lives, and became part of their being. No matter who, of the whole Pantheon might be adopted as the tutelary divinity of a man and of his family, to that being they gave unreserved faith, and through all vicissitudes, he, or she, as it might be, became the object of adoration and of confidence.

Knowledge of sacred works, of the Védas, the Shastras, and Puranas may belong almost exclusively to the Brahmins, and out of them the people are instructed in the popular legends of the gods, and fragments of philosophy and moral principles; but the influence these exercise upon Hindoo life is of a secondary character to the faith or belief which has just been noticed. Tenets and texts, in the form of precepts, may be learned by rote, and the repetition of them be esteemed highly meritorious; but comparatively few, except Brahmins, understand them—ignorance prevents their application to the necessities of life, and thus they become of little or no avail in the guidance of

Secondary
influence of
instruction.

everyday observance of religion. But if Vishnu, or Seeva, or any other god, or demi-god, be the tutelary deity of a house, a father or mother will pray to him for the life of a child, for offspring, or in any sore need. They will make pilgrimages to distant shrines, attended with inconceivable bodily pain or privation; they will swing by hooks, measure their lengths on the ground in journeys of hundreds of miles, burn themselves with fire, and give all they possess, as propitiatory acts for the aid they implore, or for the pardon of sin they have committed. Such acts are the voluntary emanations of the faith professed, which not even failure in the object will lessen.

Faith, degenerated into credulity, becomes at last superstition; and it will be admitted that Hindoos in general, not excepting Brahmins, are deeply superstitious. Among Hindoos the grossest superstitions are as notorious as they are lamentable; but for the most part they have no concern with the professed religion. They are terrors of evil demons, of serpents, of deities and spirits, who have no place in orthodox Hindoo mythology—sprites who can vex and afflict by disease or misfortune. There is no faith in these imaginary beings; they are never prayed to for aid; but terror of their malign influence is universal, and they may be deprecated by sacrifice and appeased. Such superstitions are the remains of the ancient aboriginal faith of India, everywhere observable as underlying Hindooism, and still existent, in its original condition, among the wild tribes of India who are not Hindoos.) This most ancient belief is as much the basis of the countless superstitions of Hindoos, as faith is of their religious principle; and is for the present uneradicable. Hindooism may even be replaced by Mahomedanism or Christianity, as has indeed occurred in some localities, but it is very questionable whether either has dispelled, or in any way affected, the Shakti superstitions.

To enter into a detail of the Pantheon or mythology, or other particulars of Hindoo belief, would far exceed the scope and intention of this chapter, which concerns the popular religion only. Students, curious to follow out the subject, may consult many of the original Hindoo works of which translations have been made. Of these, Schlegel's Latin version of the 'Bhugwat Geeta,' the most popular exposition of faith; Essays by Sir W. Jones, Colebrooke, Elphinstone, Mill, Ward, Professor Wilson, and many others; in particular, an admirable recent Commentary by Mrs. Manning will be found replete with information and instruction. The metaphysical systems of Patánjula, of Goutama, of the Sankya Sára, the Nyáya, and Viashika, which are still professed by sections of Brahmins,

¹ Hunter's 'Rural Bengal.'

may be examined ; but these abstruse works, now hardly understood by their professors, form no part of the popular religion of India ; they are the principles of schools of philosophy which, like those of the Greeks, were confined to the philosophers themselves and their immediate disciples. Among them will be found as sublime thoughts and aspirations as can be expressed by language, but disfigured by puerilities which are hardly conceivable.

Next to faith, good works have a large part in the everyday religion of Hindoo life. To be kind to relatives and dependants ; to be charitable to the full extent of means, and to be hospitable, are duties enjoined by every sacred and moral treatise, constantly preached or expounded, and cheerfully obeyed. To perform ceremonials, to make sacrifices and oblations, to present gifts to Brahmins and religious devotees, in the name of a tutelary divinity ; to build temples or tanks, plant groves, construct bathing-places on sacred rivers, or dig wells, are works acceptable to divinity, and to be performed therefore as frequently as possible. The merits of such good works are preached by all classes of priests to all classes of people ; and they are taught in schools with the more ordinary moral precepts of honesty, sobriety, truth, reverence for elders, justice, and the like, all of which, as antagonistic to sin, are counted as good works, and are believed to be highly acceptable to God. Nor are the consequences of sin—that is, not only positive commission of evil, but neglect of good works—omitted. Here, however, the religion of the people falls into caste discipline, which is a more direct and efficient means of preserving general Hindoo morality than is religion in the abstract, as indeed has been previously explained. Without the restrictions of caste, it will be admitted that the religion of faith alone, earnest and vivid as it may be, would prove a weak defence against immorality of all kinds ; and it is under the joint action of the two, strengthening and supporting each other, that the Hindoos have not only preserved both, but that there is a vitality in them at present which at no period of Hindoo history would seem to have been exceeded.

Among Hindoos, sects have sprung up from time to time, which have been secessions from exclusive Brahminical direction and superiority. Of these the Jains, as the successors of the Booddhists, is perhaps the oldest, and in it many of the Booddhist tenets are incorporated. The Lingáyets, who arose in the Deccan, in the eleventh century A.D., are extremely numerous in Southern India. They are a pure Seevite sect, worshipping no idols but the Phallic emblem and the bull, and rejecting the ministration of Brahmins for that of priests of their own. The

Sikhs also, who date from the seventeenth century, reject idolatry and refuse the doctrines and domination of Brahmins. Recently also there has sprung up in Calcutta a sect styled Brahmo Somaj, which aspires to the re-institution of the most ancient and most pure Monotheism, rejecting Christianity equally with idolatry and caste. Its intentions are benevolent, and it has met with some success, as its disciples amount to several thousands; but whether the movement has any vitality remains to be proved. There are many Brahmins also, in all parts of India, belonging to all sects and divisions of that order, who style themselves 'Vedanta,' who follow the tenets of the Védas, reject idolatry for the most part, and aspire to a pure Theism; but they have few followers. These various sects may, collectively, number among them several millions of souls; but they have no perceptive effect upon the mass of popular Hindoo belief, which, whether in its professed worship of idols, or otherwise, remains undisturbed.

In the popular religion, there is no doubt that idol-worship is considered not only necessary, but efficacious. Some classes of Brahmin and other scholars allege that the idol is but the inanimate object, which serves to fix the mind of the worshipper upon the being worshipped, and that in any other sense it is mere wood or stone; but this is not the popular belief at all. Images are held to be possessed by the spirit of the god represented. He is believed to be present at the time of sacrifice; he eats, he sleeps, he is bathed and clothed. The worshipper believes in a real spiritual presence, as an act of faith which it would be shocking heresy to deny. In some favoured places, where miracles are still claimed, there are more popular images than in others, because the god prefers to dwell in them more than elsewhere, and it is to these places that great pilgrimages are made from all parts of India, attended with an amount of faith and devotion that is difficult to define or express: and there is not a hamlet, much less a village, throughout India which has not one or more temples, possibly of a very humble character in many cases; but still each enshrining an image, of popular gods or demi-gods, for general worship. There are besides these the Grám Déotás, or village tutelary gods, which have no place in established mythology. They are benevolent spirits, who are believed to watch over village and other communities, protect their boundaries and crops, and avert famine and pestilence. They are worshipped and propitiated by a general annual sacrifice, at which all members of the community assist, generally before or after harvest; and offerings made to them are delivered to priests, who are rarely Brahmins.

It may seem strange and wonderful to the reader, that the

paganism which has been briefly sketched, should exist among an intelligent and intellectual people like the Hindoos, face to face with the enlightenment and civilisation of the nineteenth century; and that a religion which arose before the birth of Abraham, should have survived with, comparatively speaking, so little change. Such, however, is a fact which cannot be ignored in any history of the Hindoo people: and whether, by the present existing influences in India, it may be changed or modified, is a problem which, for the present, defies speculation.

CHAPTER VII.

OF INDIA BEFORE THE ARYANS.

FROM the very earliest ages, and long before the Aryans, who will be described in the next chapter, invaded India, its inhabitants were wild and savage tribes, widely dispersed over the country; but all, in a greater or less degree, resembling each other in features and habits, and speaking rude languages, which are connected one with another in certain points. These tribes are now generally classed as Turanian, and belong to a very large section of one of the most ancient people on the earth, who inhabited India, the Eastern and part of the Pacific Islands, and Australia. They have been also termed Negritós, because of certain points of similarity with the negroes of Africa, though in other and very material respects the two races differ altogether. The present Negritós are, for the most part, very dark in colour, some of them being almost black. They have coarse and occasionally woolly hair, thick lips, and short broad noses. They are seldom tall, and never corpulent; but they are strong and active, and are able to live in deep forests and other unhealthy places without suffering. They subsist by the chase, and on fruits, herbs, and roots known to them, and they wear little or no clothing. Their weapons—bows and arrows, spears and javelins, and in some places that curious invention the boomerang—have a common resemblance to each other, which is at once curious and interesting. Modern researches have done much to bring together these strange points of agreement: and in museums, where they are all classified, it is impossible to withstand the conviction, that however widely separated by position, the Turanian Negritós now, as in the most remote prehistoric times, have the same instincts as to food and the means

Ancient
inhabitants.

Their habits
and weapons.

of obtaining it, and the same habits of life; and that their weapons not only agree in form and method of use, but can hardly be distinguished one from another. A striking instance of this agreement is afforded in the boomerang, which was first met with in Australasia, and was supposed to be peculiar to its inhabitants; but the wild tribes of Southern India possess exactly the same weapon, and use it in the same manner. So also the science of language, when applied to all the tongues of this widely-spread people, finds agreement in construction, in roots of words, in idioms and phrases, and often in the very words themselves. These languages and dialects form a distinct group of their own, having no connection with other equally distinct groups of languages, which are traceable to remote times.

Languages.

It will naturally be asked how this is known, and whether any of these prehistoric tribes, as they may be called, still exist in India. Certainly they do exist, and in some localities in great numbers. The aggregate of the whole is computed at 12,000,000. Some of them still retain their original condition of savagery, being naked, or almost naked; inhabiting dense unhealthy forests and jungles, where no other human beings could live; shunning civilised men, and living in the rudest huts. These are among the lowest types of human beings known upon the earth. Others, probably from contact and connection with Aryans and other western invaders of India, are more advanced in manners and customs. They cultivate the soil, though rudely; they wear clothes to some extent, and are collected into communities and villages. They hold intercourse with civilised people, and trade with them, interchanging the products of their hills and forests for cloths, brass vessels, and such other articles as they cannot themselves produce; but, for all this, completely different in habits, in religious belief (if what they profess can be called religion), and in language. It is quite possible that all the aboriginal tribes of India were once in the same low scale of existence which is to be seen in the very lowest of them at present; and that those among them who have partly emerged from this condition, have done so under the example or influence of the Hindoos. But, notwithstanding their approaches, in some degree, to civilised life, these tribes retain their ancient peculiarities in manners, customs, rites and superstitions so strongly, that they cannot be classed with Hindoos, and indeed remain for the most part as distinctly separated from them in all respects as if Hindoos had never existed.

Present representatives.

Differences between present aboriginal tribes and Hindoos.

It may be taken for granted, therefore, that these wild, and at best semi-savage tribes, formed the aboriginal population of India,

and were dispersed all over the country. India, in remote ages, may have been for the most part covered by forests, chequered here and there by tracts of open grassy downs and undulating plains, like those of the Deccan, Mysore, and the central provinces. Hardy, active tribes, which preferred an open country, abounding in deer, antelopes, wild hog, and feathered game, would most likely live on these wide plains and downs. Those, on the other hand, more timid perhaps, to whom the shelter and seclusion of forests, and the fruits, vegetables, and roots they afforded, were most suitable, remained in them; and thus the representatives of both are to be seen existing to the present day.

Along the bases of the Himalaya mountains, from the Punjâb to Eastern Bengal, lie dense unhealthy forests, of which some classes of aboriginal tribes form the only population. The climate, indeed, is so deadly, that, beyond a few months in each year, no other persons can live in it. Some of these tribes have become intermixed with Mongolians; but by far the greater number are Turanians or Negritós, and they extend till they meet with the Shans, Karens, and Burmese, to the east and south-east, and the Chinese to the east and north. None of them are, however, found among the mountains on the west and north-west boundaries of India—that is, west of the river Indus. A few of the most numerous of the sub-Himalayan tribes, classed as aboriginal, may be here enumerated; these are, Garrows, Tharoos, Boksas, Kacháries, Nagas, Kookies, Lepchas, and Loshais, with other wholly distinct, or of mixed origin between Indian and Tibetan, Chinese or Burmese races.

Now, it will be remembered that, in the first chapter, the broad valley of the Ganges and Jumna rivers, and the hilly waving tracts of Central India, which rise out of it on the southern side, were described. No pure aboriginal classes are now to be found in the valley itself; but there are many different tribes all preserving the same general family likeness, though living entirely apart from each other, and speaking different languages and dialects, inhabiting the most hilly and hitherto inaccessible parts of these central tracts. Those nearest to the Ganges are the Santáls, a very numerous and powerful tribe. To the south and east, bordering upon Western Bengal and Kuttack, are the Kórewahs, the Lurka Koles, Oraons, and Hós. South-west of these, in the mountains which divide Oriassa from the open Deccan, are the Khónds, who were altogether unknown until of late years, when their horrible rites of human sacrifice, and practice of kidnapping children from the British provinces, attracted the notice of Government, and led

Sub-Himalayan aboriginals.

Aboriginal tribes of Central and Western India.

to measures for their suppression. All these aboriginal tribes are very numerous and warlike. All, in turn, have engaged in wars with ourselves; have been defeated, and brought under subjection and control. They are not entirely savage, but they retain their ancient rites and customs, and are pure in descent, without intermixture with Hindoos. Among some of these tribes, as the Koles and Ooraons, missionaries of the Christian faith have made remarkable progress, and it does not seem improbable that the whole may not gradually embrace Christianity.

Again, in Central India, among the mountain ranges of the Vindhya, Sâtpoorâ and Aravulli chains, are found Gôands, Bheels, and Kôlees. Further to the west Meenas, Mhairs, Waghurs, and others, all separate from each other and more or less imbued with Hindooism; yet still preserving their aboriginal distinctive customs and language. Of these, some are warlike and robber tribes, as the Bheels, Meenas, Waghurs, &c.; others, as the Gôands, are peaceful and industrious.

In the Deccan proper and Mysore, as also in the South of India, the Mâhars, Mangs, Beydura, and Chamârs, with Wud-
Tribes in the Deccan and Southern India.
 dura, Whalleâs, Puriars, and others, are the present representatives of aboriginal races; and have never perfectly united with Hindooism. They are superior in features and intelligence to the forest tribes; and, since their original subjection, have intermingled with Hindoo communities, and become, in point of fact, part of them; but traces of their ancient languages are still retained in their dialects, and underlying their profession of the Hindoo religion, are the aboriginal superstitions and worship of demons and spirits, as also of natural objects, which have never been forsaken. South-west of Mysore, among the Neilgherry and other mountain ranges of the southern end of the peninsula, Caramburs, Paliars, Irulars, and other strictly forest tribes are found inhabiting the wildest portions of the dense forests, most of whom are of the lowest type of humanity, corresponding with their sub-Himalayan representatives. These savages are at present as irreclaimable as the cannibals of the Andaman Islands or the Bushmen of Australia.

From the foregoing details, it will be evident that throughout India many of the forest and wild tracts are still inhabited by the descendants of the earliest races of its population, among whom their original languages and superstitions have been preserved. None of them have written languages, and few preserve even traditions of the past; yet it can hardly be doubted that all belonged to one great family, which inhabited India. Though Hindooism has existed in great power for more than three thousand years, and its civilisation extended to all accessible parts of

the country, it is evident that little, if any, impression was ever made by it upon these portions of the aboriginal inhabitants.

It is no less evident, that as the great Aryan race progressed in its conquest and possession of India, all tribes which remained unsubdued were driven to the hills, forests, or other fastnesses which they now inhabit; while others, uniting with the Aryans, formed the mixed races now represented by the cultivators, the artisans, and, for the most part, the civilised middle classes of the country. For those portions of the aboriginal tribes which did not join with them, the Aryan Hindoos appear to have had no concern. If they ever made raids upon the settled districts, they were driven back, and possibly invaded in turn; but there is no appearance of possession having been taken of their places of retreat, and there are no records of their having been ever brought within the pale of the Hindoo belief, or social system of polity or caste. In an equal degree, strange to say, they were neglected, or overlooked by the Mahomedans, who planted no missions or colonies among them, or strove to convert them either by force or by missionary priests; and to this day the aboriginal tribes are more familiar with Hindoos than with their conquerors, the Mahomedans.

What has been stated in this chapter is but a very brief sketch of a wide and very interesting subject for study, on which a good deal of light has already been thrown, while deeper investigations are in progress; but the readers of this work could hardly understand what was meant by the aboriginal tribes of India, unless some explanation of what they have been, and continue to be, were afforded.

CHAPTER VIII.

OF THE ARYAN CONQUEST OF INDIA.

THE most industrious compilers of Indian history have in vain attempted any definition of the period at which the Aryan race, or races, first penetrated to India, and established themselves there. They were a people, it is believed, from Central Asia, who brought with them the arts and polity of a civilised nation, and a language, the Sanscrit, which is one of the most expressive and perfect in the world. Their emigrations were not confined to India. At some very remote period, equally undefinable as that of their invasion of India, tribes, speaking the same language, had turned westwards, penetrated to Europe, and established themselves in Greece, and in

Causes for present location by aboriginal tribes.

Period of the Aryan invasion and conquest undefinable.

different parts of Scandinavia, Germany, and perhaps Italy; and from the Teutons, as one of their divisions, we English are in a great measure descended. We, therefore, can claim a common ancestry with the Hindoos; but it was to them and to the Greeks that mental progress was first vouchsafed, while we, and the Teutons, long remained in a condition of comparative barbarism and ignorance.

The early portions of Hindoo chronology are undefinable. In the last degree uncertain and fabulous, there is no one point in them on which historic reliance can be placed. Ancient Hindoo chronology. Efforts have been made to reduce their immense assumptions of time to correspond with other chronologies, but with little practical result. What are given as three of the successive ages of the world, amount to several millions of years; and while one king is said to have reigned 1,728,000 years, and another 10,000, it would serve no practical purpose if details were given here of what is so entirely incomprehensible. But there is a fourth era of their world's history, now fixed at 3,001 The fourth era. years before our Lord's advent, which does not partake of the same extravagance or improbability. It is termed by the Hindoos the Kálé Yoog, and serves to express a date or epoch at which the Aryan Hindoos attained power; or it may possibly be that of their first invasion of, or settlement in, India: and is at least a starting-point from which other epochs may be reckoned. The Aryan was not, however, the only remote foreign Other pre-historic invasions of India. invasion. Branches of a Turanian people from Central Asia, and of the Cushites from Arabia, have penetrated to India during successive Aryan invasions; but these portions of the ancient history of the world are too dim to be defined, and the chronology of the period before and after the establishment of the Assyrian and Egyptian kingdoms, is too uncertain to be quoted in reference to the Aryans of India.

It is certain, however, that remains exist in India which are not Aryan, and may be Cushite, Turanian or Scythian. These are cairns, dolmen, and cromlechs; huge rocks which Prehistoric monuments and remains. have been placed in certain forms as temples; barrows and tumuli. All these, and the contents of the cairns and barrows, iron arms, spears and arrow-heads, with rude pottery, and urns in which the ashes of the dead have been buried, agree almost exactly with similar remains in England and in Europe generally, which have been termed Celtic, and, both in Europe and in India, are, to all appearance, the work of the same people. Again, as in Europe, flint knives, celts, and other tools and weapons made of stone, have been found in various localities of India in great numbers; which, neither in workmanship nor intention, can be distinguished

from each other. It is a remarkable fact also, that these prehistoric remains in India are for the most part found south of a line which may be represented on the map between Goa on the western coast, Jubbulpore in Central India, and Orissa: and are further marked as lying within the boundaries of the southern groups of Indian languages, which are termed Dravidian, to distinguish them from the northern, which are Aryan. These Dravidian languages are found by philologists to be akin to the Turanian or Scythian of remote times. They are highly cultivated, and co-existent with, or possibly, as some consider, anterior to, the Aryan Sanscrit; and it may be assumed therefrom that a Turanian or Scythian race became settled in the southern portions of India, after an invasion, or invasions, by a more southern route than the Aryans, and that the prehistoric monuments may have been constructed by them, and are memorials of their progress. Certain it is, that in the purely Aryan and northern provinces of India no such structures have been found. These prehistoric remains in India have been only of comparatively recent discovery, and serve to prove how widely traces of occupation by kindred races have been diffused over the world in those remote periods of time to which there is no clue of historic record; nor is it by any means improbable that many successive waves of invasion may have swept over India, in whole or in part, all traces of which, except the imperishable monuments of Southern India, have passed away. Whatever they may have been, any opinion in regard to them must for the present be purely speculative, and therefore out of place in this work; and the course of the Aryans must be followed, who, as the most powerful and civilised of early foreign conquerors, left memorials of their own peculiar character which have endured to the present time.

The first authentic record of the Aryans which is at present in existence in its original purity, is a religious work called the Védas. It consists of four books, written in the Sanscrit language, and is esteemed the most sacred, as it is the most ancient, of the Hindoo scriptures. From these four books it can be understood that the Aryan Hindoos were a simple pastoral people, of nomadic habits; that they worshipped one God, with adoration also of the elements and attendant spirits. Some portions of the Védas are written in a language so rugged and unpolished, that they are presumed to belong to the very earliest periods of Aryan existence; others are fluent, poetical, and graceful, showing the progress that had been made towards civilisation. All the four books consist of hymns, liturgies and rituals; no historical facts can be gathered from them, and they are evidently a compilation

of sacred legends and ritualistic observances, previously perhaps traditional. The date of this compilation¹ has been variously computed. The Hindoos claim for it the epoch 3001 B.C., before noticed; Sir William Jones attributed it to 1580 B.C.; but Mr. Colebrooke,² by an ingenious series of calculations on astronomical data, fixes it in the fourteenth century B.C., or about the era of the writing of the Pentateuch. The compiler was a Brah- ^{Pentateuch, 1453 B.C.} min, named Vyāsa. There is little doubt that before this period the Aryans had become united under royal dynasties. After the Greeks had invaded India, a philosopher named Megasthenes, who was an ambassador at one of the Aryan courts, obtained from the Brahmins a list of kings, which are quoted by Arrian and Pliny, 184 in number; which, allowing an average of eighteen years to each reign, leads back to the era 3001 B.C. previously mentioned. There is no historic record beyond this, and recent investigations³ agree with those made by the Greek philosopher 2,000 years ago, almost exactly.

The next Aryan date which can be fixed with approximate correctness is that of the writing or compilation of the Institutes of Menu. They contain no historical facts, ^{Code of Menu.} or genealogies of kings; but they are very valuable as affording a complete exposition of Aryan society and the peculiar divisions into which it had been separated. In comparison with what can be gathered from the Védas, it is evident that great progress in essential civilisation and settlement had been made in the period that had elapsed between their compilation and that of the Institutes, which, according to the best authorities, may be assumed as 600 years, or in the ninth century B.C. The Institutes ^{Ahab king of Israel, 923 B.C.} contain the laws for a complete State, and its social polity, of which a king is the head. Portions of them may be theoretical, as regards the higher obligations between men and classes of men; but the details bear with them the impress of careful truth, and are evidently derived from the classes of the Aryans, and those with whom they had become intermixed.

The first settlement of the Aryans in India seems to have been made between the site of the modern Delhy and the Punjab, which, as also Kashmere, there can be little ^{Locality of the first Aryan settlement.} doubt they had already overrun. This territory was called Brahma-Vérta, and lay between the Saraswāti and Kaggar rivers; its capital was Hastinapoor, and the whole tract is still considered sacred ground. From it, the Aryans gradually spread to the eastward and southward; but less to the latter than the

¹ Elphinstone, App. I.

² 'Asiatic Researches,' vol. viii.

³ Fergusson's 'Indian Chronology.'

former, as they followed the courses of the Ganges and the Jumna through a country of great fertility and beauty, in preference to attempting the invasion of the Aravulli hills, then no doubt inhabited, as now, by tribes of warlike aborigines. As they went forward, the wild aboriginal races retreated into the mountains north and south; though there were also many who became united with the Aryans, and formed the mixed races which exist at present.

This progress may have continued for a thousand years or more. During that period the Aryans had divided into two great sections, the solar race and the lunar, and each formed separate monarchies in Oude, in Maghada of Bengal, and other localities; but there are no strictly historical facts which can be discovered to establish particular events, and a mere list of names of kings is given in some of the later sacred writings of the Hindoos, without value or interest.

Where no historical events were regularly chronicled, and there were no edifices on which dates or dynasties were inscribed, two great epic poems, the subjects of which are drawn from early Aryan history, have survived the past, and afford illustration of two remarkable events—the great war between the solar and lunar races, the subject of the *Máhābhárut*, and the war of Ráma with Ceylon, which is that of the *Ramáyán*. The latter event is perhaps the earliest in history, but to the former is generally assigned the first place, in record of the great battle fought on the plains near Delhy, which resulted in the victory of the solar race, then represented by Yudistheer, its king, over the lunar. The solar race are termed Pandoos, from the king Yudistheer's four brothers, who are the real heroes of the war; the lunar, Kooroos. These distinctions seem afterwards to have ceased, and the two to have become blended together. Some of the Rajpoot clans, however, to the present day claim descent from one or other of the great divisions of warriors. The war is believed to have occurred about 1300 B.C.; it was therefore nearly contemporary with the alleged compilation of the *Védas*; but the poem was not written until long afterwards by Vyása, who, in the second century before Christ, collected the events described from existing traditions. The poem, however, bears the mark of much Brahminical interpolation and addition; and it is not improbable that much of it may have been written, as far as the events of the contest are concerned, at a much earlier period than Vyása's part in it, and the Brahminical and metaphysical episodes which have been supplied. However this may be, its details give a vivid picture of the social condition of the early Aryan period, of their mili-

The *Máhā-*
bhárut.

Belus
reigned in
Babylon,
B.C. 1322.

tary and political power, of their religious ceremonies, feasts, and entertainments, and even of their domestic life and clothing; and in these respects it is confirmatory of the general tenor of the Institutes of Menu. Many tributary and allied princes and people are mentioned as belonging to both sides in the contest; and it can thence be assumed that the whole of Hindostan Proper, from the bases of the Himalayas on the north, to the line of the Nerbudda river on the south, Guzerat on the west, and Bengal and Bahar on the east, was under the dominion of monarchs of pure Aryan descent, and that the Hindoo religion of the Védas, the social system of caste, and the laws of Menu, prevailed among their people. Many portions and episodes of the *Máhábharat* are of great poetic beauty, and at the period of its compilation the Sanscrit language had perhaps attained the highest perfection. If possible, the *Máhábharat* is more popular among the people than the *Ramáyan*, and the recitation of it, and its beautiful episodes, form a never-failing gratification to countless numbers of listeners.

The event which is the subject of the second great epic is the invasion of Ceylon by Ráma, a king of Oude. He was married to Seeta, the daughter of the king of Mithila; The Ramá-
Jan. and during one of their excursions in the southern forests, she was surprised and carried off by Rawun, king of Ceylon. Ráma assembled a powerful army for her recovery, and for the first time the Aryan warriors marched southward. Among the forests and mountains of Central India they found wild aboriginal races in considerable force, who are described as savages, apes, and demons; but as the Aryans approached the south, they encountered people in a state of civilisation equal, if not indeed superior, to their own. With the invasion of Ceylon and rescue of Seeta the contest ends. The work is still in existence, and, like the *Máhábharat*, forms the subject of popular recitation all over India. The existence of King Ráma has been questioned by many; but his name appears as a king of Oude in the most authentic of Hindoo genealogies, and his place in them gives him a date of about 2000 B.C. Possibly the civilised people found by the Aryans in Southern India and Ceylon may have been the descendants of Turanian or Cushite invaders, before alluded to, who had settled there; but in regard to them, even the *Ramáyan*, diffuse in other respects, is entirely silent. It is possible also that Aryan colonies may have been founded in the south by Ráma, which led to a gradual amalgamation of the northern and southern races.

The student is directed to Volumes I. and II. of the 'History of India,' by Mr. J. Talboys Wheeler, which give not only copious

translations of the two great epic poems, but much valuable comment and illustration of the Vedic and early Brahmanic periods of Aryan history.

CHAPTER IX.

OF THE BOODDHISTS, 598 TO 543 B.C.

THE establishment of the doctrine of Booddhism in India embraces a period of great historic interest, and is perhaps the first event which can be fixed with precise accuracy. At the period when the great reformer Sakya Muni, or Gautama, as he is variously designated, preached his new doctrines, the original purity of the Hindoo religion and its simplicity had become debased; and the spiritual domination of the Brahmins, rigidly enforced as it was under the terrible provisions of the code of Menu, was oppressive and intolerable. Idolatry had commenced, and the worship of one God had been extended to Seeva and Vishnu, who had many votaries. A licentious and lascivious spirit had been introduced by the Brahmins, or was the result of lax moral discipline: and from these causes, the success of a new and purer faith of less exclusive character became not only possible, but probable. Sakya Muni was born in the year 598 B.C. He was descended from a princely Aryan family, who ruled over part of modern Oude, and was of the Kshéttrya, or warrior caste. He was well educated, and until his twenty-eighth year lived at his father's court. Becoming, however, disgusted with the licentiousness and frivolity which prevailed, unable to obtain religious consolation from the ceremonials or preaching of the Brahmins, and deeply affected by the sin and sorrow which existed in the world, he suddenly quitted his family, and betook himself to the abode of certain holy Brahmins, celebrated for their learning and the austere rigour of their lives, in order to discover the true way to salvation. They did not, however, satisfy him; and he left them for entire seclusion, from which he did not emerge until he had arranged and perfected the principles of his new doctrine. After that, Booddh, or the Enlightened, as Sakya Muni now styled himself, wandered from place to place, preaching his own tenets, defying the Brahmins, vanquishing them in arguments, and obtaining a great number of disciples; and it certainly affords a high testimony to the tolerant spirit of that age, and proves the comparatively small

Birth of
Sakya Muni.

Cyrus born,
599 B.C.

Prophet
Jeremiah,
600 B.C.

Sakya Muni's
retirement
from his
father's court.

His entire
seclusion
and subse-
quent mis-
sion.

esteem in which Brahminism was held, that this vigorous preacher of a new and entirely antagonistic doctrine should have been afforded such free scope for his purpose. Before his death, which occurred in 543 B.C., Sakya Muni had connected his own family with many other royal and noble persons, and the Booddhist faith had been extended to the central portions of Hindostan and Bengal.

His death,
543 B.C.

The 60th
Olympiad,
B.C. 540.

The first Booddhists were therefore Aryans; and, despite of the Brahmins, and their hereditary and exclusive priesthood, the new creed was rapidly diffused, by means of missionaries, to all parts of India. It did not openly declare itself until the reign of Asóka, two hundred years afterwards; but the progress made meanwhile, must have been very extensive and sure to have admitted of the subsequent triumphant result. The main features of the creed were the subduing evil desire by contemplation, the practice of benevolence and charity, as means of overcoming earthly sin and sorrow, and obtaining a final reward by rest and absorption into the divine essence after death. The doctrines of Booddhism are extremely subtle, metaphysical, and difficult of comprehension; and any discussion of them would be out of place here. They professed, however, a purer and simpler faith than that held by the Brahmins, and seem to have satisfied the religious desires of thoughtful men. Idolatry was not permitted, and while the fanciful legends, and the licentious legends and proceedings of Hindoo gods were rejected, Booddhism retained the metaphysical philosophy of the Hindoo sages. It did not alter the social or political character of the Aryans, nor does it appear to have affected distinctions of caste: but while it was paramount in India, the people became freer and less exclusive, and their rulers more practically awakened to the duties and responsibilities of their position. The progress of Booddhism in India, its decline, and final extinction, will be detailed hereafter.

Diffusion of
Booddhist
tenets.

CHAPTER X.

OF THE INVASIONS OF INDIA BY DARIUS AND ALEXANDER THE GREAT, 518 TO 327 B.C.

IN the year 518-521 B.C. the first invasion of India from the west, of which there is any authentic record, was made by Darius, then king of Persia. His army advanced to the Indus, where a fleet of boats was built by a Greek

Jews begin
to build the
second
Temple,
520 B.C.

navigator, named Scylax, who sailed down the river to the sea. Scylax then followed the coast westwards; but it seems doubtful whether he returned by the Persian Gulf, which is most probable, or whether he coasted round Arabia, and reached the head of the Red Sea. Owing to his report of the fertility of the countries traversed, Darius conquered them, and they were for some time tributary to Persia; but it is by no means certain that these conquests extended beyond the banks of the river Indus.

First invasion of India by Darius, king of Persia.

There is little doubt that the success of the first Persian invasion of India became afterwards known in Greece, and stimulated the desire of the Greeks to advance eastwards, through Persia, their hereditary enemy, to the rich country beyond. In the year 334 B.C. Alexander the Great invaded Persia, and won the victory of the Granicus; a success which, in 331, was crowned by the battle of Arbela, giving him possession of the whole of the country. In the year 327 B.C., excited by the accounts he received of the splendour and wealth of India, Alexander again advanced eastwards, and traversing the rugged mountains of the Hindoo Koosh and the wild passes of Afghanistan—sometimes having to fight his way, and sometimes received with honour by local rulers and their people—his host of 120,000 men debouched from Afghanistan, probably by the route of the Khyber, and crossed the Indus at Attock. Between the Indus and the Hydaspes or Jhelum, Alexander was royally entertained by Taxiles, the ruler of the country; but, beyond that river, he was met by Pórus, who held sway as far as Delhi, at the head of the Aryan chivalry. In the battle which ensued Alexander was victorious, and Pórus having submitted, was honourably treated, and his dominions restored to him. Alexander now crossed the two remaining rivers of the Punjáb, the Chenab and the Ravee, and arrived at the right bank of the Beyes, or Hydraotes.

The Grecian progress eastwards.

Alexander reaches the Punjáb.

Having already penetrated so far, and with his mind filled with accounts of the splendour and extent of the Eastern Aryan kingdoms, Alexander would have marched onwards, regardless of risk, and most probably would have carried all before him; but his Greeks would move no further, and he was obliged, for the present at least, to give up his project of subduing India. His Greek sailors prepared a fleet of boats on the Hydaspes, or Jhelum, and at the confluence of that river with the Ascesines, or Chenab, Alexander embarked with all his European forces and a few chosen allies, and sailed down the Indus to the sea.

He sails down the Indus to the sea.

It is not necessary here to repeat the details of the voyage, nor

the dangers he encountered from local tribes who opposed him, and whom he conquered; neither is it necessary to follow him in his celebrated march back into Persia, nor the course of his admiral, Nearchus, who adopted the route of Scylax, by sea. All this is told at length, in other works which are familiar to every student of history: it is only needful to note the state of India at that period, and the effect of the Grecian invasion.

The period lay nearly midway between the establishment of Booddhism and the Christian era; and the Greeks have transmitted an account, in many respects very amply and faithfully drawn up, of the condition in which they found the Indian people. There is no mention of public edifices, for as yet architecture was unknown; or of magnificent cities, for the best habitations were as yet probably of wood or of clay; ^{Condition of the people.} but of the population the details are very interesting. The system of caste prevailed, and trades and professions had become separate castes, the members of which did not intermarry or eat with each other. The country was thickly peopled and well cultivated, and each village formed a municipal community, which was governed by means of its elders and village officers, who were hereditary. There were manufactures of cotton and silk, of great beauty and costliness, and gold and silver ornaments were worn by men and women. The Indian warriors were not only well armed, and used elephants as well as cavalry and infantry in battle, but appear to have understood the art of war better even than the Persians; and their valour was very great. In other countries the discipline of the Greeks had enabled them to win great victories with very trifling losses; but in their Indian battles they lost many more in proportion, and the gallant resistance made by the Malli and other tribes of the Indus, surprised even Alexander himself, who was severely wounded on one occasion. The religion of the people was idolatrous, and it is evident had become greatly debased from the comparatively pure and simple faith of the Védas. Widows occasionally burned themselves on the funeral pyres of their husbands; but women in general held an honourable place, and do not appear to have been secluded. There were religious devotees and their monasteries, and other classes of mendicants, who, in pursuance of vows, underwent the most frightful penances. The power of the Brahmin priesthood in all spiritual matters was very great, and they were esteemed holy; as yet they had not adopted secular employments, and lived apart as professors of religion. There is no mention of the Booddhist schism, which appears to have been unknown to the Greeks at that period. Several great kingdoms existed in India, and many smaller principalities and States, most or all of which

were in feudal dependence upon the larger ones. It must be borne in mind, however, that the Greeks knew only of the kingdoms of Northern India; all to the south of the boundary of Hindostan Proper was as yet very dark. There is no evidence of the prevalence of any shocking barbarity or savagery; on the contrary, the manners and polite demeanour of the people are highly praised. The Hindoos were decently, not to say often richly, clothed; they were courteous and intelligent; they observed their laws, and indeed appear, in all essential respects, to have possessed the elements of civilised life in as great a degree as the Greeks themselves. In sciences, the Hindoos had progressed beyond the Greeks; they were better astronomers and mathematicians; and in metaphysics they had displayed as profound thoughts. They had cultivated their language, Sanscrit, to the utmost perfection, and had rules for prosody, for poetry, and prose composition. In discussing the most abstract problems of philosophy and logic, they at least equalled many of the most eminent of the Greeks. Learning, however, was still confined almost exclusively to the Brahmins, and by any other classes could only be procured at great risk, and under the frightful penalties of the laws of Menu. In all respects, therefore, the testimony of the Greeks to the existing condition of Hindoo society is most valuable, not only in relation to its peculiar period, but as exhibiting how little, comparatively speaking, that society has since changed.

Effects of the
Greek expedi-
tion.

The expedition of Alexander, and the intercourse so long maintained afterwards with India by the Greeks, opened out, as it were, not only eastern stores of knowledge, but of traffic to western nations. It was claimed by a Greek philosopher, Diodorus Siculus, for Alexander, that the real foundation for his eastern expedition was the philanthropic hope of uniting all the peoples of the countries he should pass through with his own, and the collection of all the products of the eastern world at his great emporium Alexandria; and had he survived to undertake another, there is little doubt the result would have been much more complete and effective. It is certain, however, that a great increase of traffic followed the close of the Indian expedition; and as products could not be bought or sold without local agents, it resulted that Greek, Persian, Syrian, Babylonian, and perhaps Egyptian merchants visited, and even resided in, different parts of India. Intercourse, therefore, between the east and west became more frequent and more materially and practically useful. It broke down the exclusiveness which, owing to their situation, the Hindoos had as yet maintained; and though it was not immediately realised in the complete manner which the great Greek monarch had hoped for, yet was never afterwards interrupted, and never ceased to increase.

CHAPTER XI.

FROM THE INVASION OF ALEXANDER TO THE END OF THE
MAURYAN DYNASTY, B.C. 327 TO 195.

ABOUT two years after his return from India, and before another expedition could be arranged, or any of his magnificent plans carried out, Alexander the Great died, in 324 Death of Alexander the Great. B.C.; he had reached only his thirty-second year.

After his death, Seleuchus, one of his most able commanders, became possessed of the province of Babylon, with those portions of the Indian conquests that had been maintained, including Bactria, which, as contiguous to North-Western India, produced very considerable intercourse between the Greeks and the Hindoo kings. It was mentioned in the last chapter, that when Alexander reached the Hydraotes, his desire was to march onwards into India, and subdue the Prasii, or Eastern kingdoms, which were represented to him as far more extensive and magnificent than that of Pórus. One of these kingdoms was Maghada, The Maghada kingdom. the capital of which was Palibóthra, a city on the

Ganges, the exact site of which has never been ascertained. The monarch who ruled over it was Nandá, of the Nága, or serpent-worshipping dynasty, which commenced in the year 691 B.C. These Takshuk, or, as they are termed in India, Nága¹ kings, were descended from a powerful Tartar race, who, as Nága princes mentioned in the Máhábhárut, are supposed to have invaded India at a remote period, first possessing themselves of Kashmere, and afterwards, extending their conquests, became possessed of the Maghada kingdom, which had been in existence from the period of the Máhábhárut.

Of Maghada, several kings in succession bore the name of Nandá; hence they are sometimes mentioned as the Nandá dynasty. The last Nandá was put to death by his chief minister; and a person named Chandra Goopta—called Sandracottus by the Greeks—a man of low extraction, but of great ability, became king, and founded what was styled the Mauryan Establishment of the Mauryan dynasty. dynasty. Chandra Goopta had served in the army of Pórus, on the invasion of Alexander, and after his departure headed an insurrection by which the Greek posts were

¹ From Nága, a serpent (Cobra di Capella).

driven out of the Punjâb. At this time also, according to Justin,¹ he possessed himself of the kingdoms of Pórus and of Taxiles, and was therefore independent at the time of his election to the throne of Maghada: or he may have been powerful enough to seize the throne after the murder of the king.

The revolution in Maghada happened in 325 B.C., only two years after Alexander's invasion of India, and one year before his death, which, as already mentioned, occurred at Babylon, in 324. During the early portion of Chandra Goopta's reign, India was invaded by Seleuchus, who was opposed by him; but peace having ensued, Seleuchus sent Megasthenes, an eminent Greek philosopher, as his representative to the Maghada court, and he resided at Palibóthra for many years. He was a man with shrewd, intelligent powers of observation; and it is from the portions of his writings which have survived, that the accounts of the Hindoo people of that period are derived. Chandra Goopta consolidated the whole of the northern, and much of the eastern, portion of India into one monarchy; and during his reign great progress was made in traffic, not only with western nations by land, but by sea with those of the east. Hindoos founded colonies in Java and Siam, and introduced their religion into those countries. In India, roads were marked out for travellers, resting-places or inns were established, and the police is mentioned by Megasthenes in high terms of praise. As yet the national religion of Northern India was not altered, for Chandra Goopta was a Hindoo, and followed the established Brahminical tenets.

Sakya Muni, or Booddh, as has been explained in Chapter IX., died in 543 B.C., so that the doctrines he preached had been prevalent for upwards of 200 years. Although they had made very extensive progress, they had by no means, as yet, greatly affected Hindooism, though they may have checked its idolatry, and restrained the power and broken the exclusive character of the Brahmins. Hitherto, learning had been confined to them, and to the Sanscrit language as its medium; but Chandra Goopta began to cultivate the spoken language Páli, a dialect of Sanscrit, and thus threw open the acquisition of knowledge to his people. This, and many other popular and benevolent measures, were carried out in Chandra Goopta's reign, which continued for twenty-five years. He died in 300 or 301 B.C., and was succeeded by his son, Mitra Goopta, or Bimbisára, as he is variously styled. He also was a Hindoo; but the Booddhists were tolerated, if not actually pro-

Reign of
Chandra
Goopta.

Progress of
Booddhism.

Death of
Chandra
Goopta. Mitra
Goopta suc-
ceeds.

Seleuchus
founds An-

¹ Lib. xv. p. 4.

tected, by him. He renewed the treaties with Seleuchus, and maintained the honour and glory of his kingdom, till his death, 275-6 B.C., after a reign of twenty-five years, and was succeeded by Asóka, who, during the reign of his grandfather, Chandra Goopta, had given promise of great ability.

(Iloch, &c.,
B.C. 300.

Death of
Mitra Goopta.

Asoka, his
son, succeeds.

When Asóka ascended the throne of Maghada, the kingdom extended from the mouths of the Ganges on the east to those of the Indus on the west, thus embracing not only all the northern provinces of India as far as Bactria, but portions of the Deccan. The limits of this widely-spread dominion are marked by stone pillars with inscriptions recorded upon them, in the Páli language, many of which still remain. They are traced from Orissa, on the west of Bengal Proper, to beyond Kabool, in Afghanistan. At Girnar, in Kutch, Asóka's edicts were carved upon granite rocks, and are still perfectly legible; and their collection and translation by Mr. James Prinsep, who first discovered a key to the character used by Asóka, and other eminent Oriental scholars, has thrown a flood of light upon the transactions of this remote period. They prove Asóka to have been a singularly wise and benevolent monarch, ardent in the advancement of civilisation, and earnest in the protection of his subjects. By him, the first popular courts of justice known in India were established; they were of several degrees, civil and criminal, suitable to the wants of the people, and by them capital punishment was abolished. Means of traffic and communication by roads were also extended. At an early period after his accession to the throne, Asóka renounced the Hindoo faith, and joined the Booddhist, which became that of the nation at large. After a great synod, held in 286 B.C., religious and political missions were dispatched to neighbouring and distant countries, and Tibet, China, Burmah, Cambodia, Siam, Java, and Ceylon received the Booddhist missionaries with a strange and fervent ardour, so that millions of converts were made; nor is it improbable that Booddhism may have been preached in Britain, as it was in Greece.

His domi-
nions.

Asóka's char-
acter and
acts.

His adoption
of the
Booddhist
faith.

Booddhist
missions.

Asóka maintained friendly intercourse with Grecian and Syrian monarchs, and with Egypt, and brought many of the useful arts and sciences of those countries into his own. To him can be traced the commencement of architecture and sculpture in India, as applied to religious and other public edifices, which may have been introduced from Bactria, or possibly from Greece itself. It has been ascertained beyond a doubt, that before his reign architecture was not applied to public buildings, as temples and the like; in fact, that none existed: and

Commence-
ment of
architecture.

it may be assumed that even up to Asóka's period, the most populous cities consisted of little better than clay or wooden dwellings. This too may account for the disappearance—as in the cases of Palibóthra, Paithána, and other cities known to the Greeks—of all traces of them at the present time. It may be concluded, therefore, from the perfectly authentic details of Asóka's reign, that the Aryan population was not only materially advanced in civilisation and political power, but became less exclusive in character and religious belief. While he lived, Booddhism attained, perhaps, its greatest extent and authority in India. Hindooism was not, however, entirely suppressed, and the Brahmins, while they were no longer recognised as the dominant heads of religious society, were yet respected as learned men, and were not interfered with so long as they did not come into collision with the progress of the new religion.

Asóka died in the year 226 B.C., having reigned thirty-seven years, in great usefulness and splendour. After that event his noble empire declined. His three sons divided it between them; and, with their descendants, the great Mauryan dynasty, established by Chandra Goopta, ceased to exist about 195 B.C., having lasted about 139 years. It was the first which came into intimate and prolonged connection with the Greeks, and from this cause, and the inscriptions and edicts recorded by Asóka and others, becomes actually historical, without the mist of mere tradition and allegory which accompanies all its predecessors. One of the earliest specimens of architecture perhaps in India is the Booddhist stupa, or shrine, at Sanchi, in Central India, which was commenced in 255 B.C., the celebrated seventeenth year of Asóka's reign. It is a noble and curious work, which, with a similar but later erection at Amravati, on the Krishna river, have lately been brought to public notice.¹ Several of the cave temples and Viharas, or monasteries, excavated from the solid rock in various localities, belong to this dynasty, which, till its close, appears to have consistently professed the Booddhist faith.

Victory of the
Romans over
the Gauls,
223 B.C.

Asóka dies.
Division of
his empire
follows.

Extinction
of the Mau-
ryan dynasty.

Battle of
Lama, and
end of Second
Punic War,
196 B.C.

¹ They form the subject of a noble volume illustrative of Tree and Serpent Worship in connection with Booddhism, written by J. Fergusson,

Esq., F.R.S., and published under the authority of the Secretary of State for India, 1868.

CHAPTER XII.

FROM THE END OF THE MAURYAN DYNASTY TO THE CHRISTIAN
ERA, 195 B.C. TO A.D. 1.

FOR this unsatisfactory period in Indian history several reasons may be assigned. The Greek connection with the great Maghada dynasty had ceased, and the historian can no longer draw from Grecian sources what the local records do not supply. Nor were passing events, as in the case of Asóka's reign, commemorated by inscriptions so full and so authentic; but from genealogical lists in the Hindoo Puranas, or later sacred scriptures, and from occasional inscriptions upon cave temples and monasteries, something has been done to redeem the otherwise hopeless uncertainty which had previously existed.

After the death of Asóka, in 226 B.C., seven princes successively occupied the throne of Maghada, till 195 B.C., a period of only thirty-one years, giving an average of a little more than four years to each. This is distinctive of many revolutions and possible contentions; for when the kingdom had been once divided, it was impossible, according to the usual course of Eastern political events, that continued disputes and efforts to obtain the mastery should not have occurred. Out of the Mauryan, therefore, other royal, but much smaller, dynasties may have proceeded, of which no account, or even tradition, has been preserved. There are, however, several dynasties co-existent with the Mauryan, which may be mentioned.

The kingdom of Mithila, now represented by Benares, had survived from the period of the Ramáyan, 1400 B.C.; for King Ráma's wife, Seeta, the innocent cause of the war with Ceylon, was a daughter of the 'king of Mithila.' Although unquestionably one of the most ancient of the Aryan States, it does not appear at any time to have possessed extensive territories or power; and in the period under notice was most probably subject to Maghada. In like manner, Gour, in Bengal, a city of even greater antiquity than Mithila, was the capital of a local kingdom; both serving to prove the progress and settlement of the Aryans eastward, and their establishment of monarchies.

Among these varied dynasties may be mentioned that of the Sangás, which, following the Mauryan, commenced B.C. 188, and,

in a succession of ten princes, continued for 112 years; that is, to B.C. 86. They were Booddhists, and were famous for their religious zeal in the construction of religious edifices, and excavation of cave temples. To them the Booddhist caves in Kuttack may be attributed. The second great 'tope' at Sanchi was the work of Pushpamitra, the first of the dynasty, in B.C. 188. The cave temples at Bája are attributed to King Pulindáka, B.C. 127; and the best known, and in most respects most beautiful and still perfect of these excavated temples, the great cave at Karlee, between Bombay and Poona, to King Déva-bhuti, in B.C. 86.¹ The inscriptions on these great works have preserved the names of the kings of this dynasty, which appears to have ceased with Dévabhuti, and the localities of the memorials themselves may indicate the extent of their jurisdiction.

At Kanouj, in Oude, under the hills of Nipal, another great Hindoo dynasty sprang up, or at least materially increased in power during the period under notice. Their princes did not join the Booddhist movement; they were exclusively Hindoos, and perhaps Brahmins. It is at least certain, that they protected vast numbers of Brahmins during their persecution by the Booddhists; for one of the most numerous of the northern Brahminical sects is termed Kanoujya. Grants of land were made to them, and they became farmers, as many continue to be. The Kanoujya Brahmins are not esteemed as of the purest rank by others; they seldom hold priestly offices, and many of them enter the military service. They are, perhaps, the finest physical race in India, and of the true Aryan type.

The greatest Indian monarch of the first century before Christ was Vikram-Aditya, a prince of the Andhra dynasty, which, both at Maghada, to which it succeeded, and at Warungul, south of the Godavery river, which it founded, rose to great power, and ruled over Malwah and Central India, as well as Maghada, for several centuries. The commencement of the reign of Vikram-Aditya, B.C. 56, was established as a Hindoo era, and is still continued. He was a very popular and enlightened ruler, and at his court literature was highly patronised, many of the best Hindoo plays, poems, and philosophical works having been there composed. An authentic event, connected with Vikram-Aditya's reign, was an invasion of Western India by the Tue-Che, or Huns, about 26 B.C. They were defeated in a great battle by King Vikram, but do not appear to have left the country, as they

Sanga
dynasty.

Romans
enter Asia,
B.C. 190.

Mithridates
defeated by
Scylla, B.C. 86.

Kanouj.

Andhra
dynasty and
Vikram-
Aditya.

Nero
emperor of
Rome, B.C. 54.

Octavius
emperor.

¹ Fergusson's 'Chronological Table.'

are traceable, as holding Western India for 248 years afterwards.¹ These Huns were Scythians; and either to them, or to prior invasions by the same people, the prehistoric remains mentioned in Chapter VIII. probably belong.

Contemporary with the rise of the Andhra dynasty may be mentioned the Sâh, founded by Nâhâpâna in 57 B.C., which was destined to become very powerful. The Kanwas, who commenced to reign in 76 B.C., and in a succession of four princes, were extinct in B.C. 31. These and other smaller States appear by inscriptions of their own, or are included in those of others; but the extent of their dominions, their capital cities, and, with few exceptions, the events of their reigns, are unintelligible.

To add to the confusion of northern dynastic history belonging to the two centuries before Christ, it is believed that there were several invasions of Northern India by the Greek Bactrians, under Demetrius and Menander, and by 'Yavanas' from Kashmere. 'In the reign of Bhoja,' writes Mr. Stirling, in 'Asiatic Researches,' vol. xv., 'the "Yavanas," from Sindha (Sinde) Dés, invade the country in great force, but are driven back. Then follows Vikram-Aditya. If, therefore, the dates are to be depended on, these invasions took place before the Christian era. Other Yavana invasions occur in the next four reigns; but the most important of all occurred in the reign of Subhan Deo, who ascended the throne in the year 318, the year of the Bullabhi era. In the ninth year of his reign a Yavana, Rakta Bahu, invades the country (Orissa) by sea, and conquers it. . . . His son succeeds, but is murdered by the invaders. A Yavana dynasty then ruled over Orissa for a space of 146 years, or down to A.D. 473.'

By these admixtures of foreign races, the original Aryan stock no doubt became greatly modified. This also was a period of much religious excitement and disturbance; for, after the existence of Booddhism as a national religion, so long as there were dynasties of princes to maintain it, Hindooism, never eradicated, sprang suddenly into renewed strength, and a deadly persecution of the Booddhists ensued, which in time spread all over India, and ceased only with their expulsion. It was not only that the Brahminical faith had never been extinguished, but that the Booddhist creed did not, after experience, sit easily upon the Indian people. In essentials it was too cold, too abstract, and too self-mortifying, to attract many real worshippers; and, by the common population, it is questionable

Sâh dynasty.

Cæsar in Gaul.

Kanwa dynasty.

Battle of Actium.

Invasions by Yavanas by land and sea.

Revival of Brahminism and persecution of Booddhists.

¹ 'Bhan Dajee,' quoted by Fergusson.

whether its ultra-metaphysical doctrines could even be understood at all, while its rigid penances, fasts, vigils, and contemplations, could not be undertaken. Booddhism had moreover split up into a number of sects, and it seemed never decided whether it was not in effect a covert atheism, without any distinct indications of a future state, except the annihilation of the Nirvana, or absorption into the Divine Being. This did not suit a lively and imaginative people like the Aryan Hindoos; and the Brahmins, men of powerful intellect, and great experience of human nature and of the people, employed themselves, during the predominance of Booddhism, in drawing up that new system of Hindoo belief and practice which still exists in India.

To the old simple faith of the Védas they added an immense Pantheon like that of the Greeks, only infinitely more fanciful and grotesque; and it is quite possible, that they may have moulded their Pantheon on the model of that of the Greeks, with which they had become acquainted during the period which followed the invasion of Alexander. To this was added the doctrine of faith, and other philosophic tenets that belonged especially to early Hindooism. Such was the new creed which the Booddhist formalists had to encounter. As the Booddhist dynasties—the Mauryans, Sangás, Kanwas—became weaker, they were replaced by vigorous Hindoo kingdoms, like the Andhras, under Vikram-Aditya, and others, who became the prominent supporters and propagators of the new Hindoo faith.

The beginning of the movement is ascribed to the miraculous appearance of four brothers, styled Agni-Kool, or sons of fire, who, according to the legend, were produced out of the fire-fountain of sacrifice on Mount Aboo, in Guzerat, under the powerful incantations of a Brahmin, named Vashishta. They are supposed to have been Rajpoot princes, and descent from them is still claimed by Rajpoot clans.¹ It is certain that the warlike classes of India, who probably never embraced Booddhism, were early enlisted on the side of persecution, and assisted their priesthood; and that the Booddhists were driven from their monasteries, which were destroyed, or having been purified, were converted into Hindoo temples. Brahmins preached the renewed Hindooism boldly through India, and the people heard with wondering ears of the existence of gods and goddesses, under the new revelation of the sacred Puranas; of their loves and contests, and passions akin to humanity; of new and different heavens and hells; of miracles of the gods, and of deified heroes, and their interest in the affairs of men. There were too many elements of popular faith mingled

¹ Tod's 'Rajasthan,' &c.

with these strange legends to escape the belief of the Hindoo people. The whole of the new scheme of religion was accepted with an avidity of which the persecution of the Booddhists was an earnest proof; and the Brahmins, as the receivers of a fresh and divine revelation, became more powerful than ever. Then idol-worship recommenced. The images of gods and demi-gods were created after a rude fashion which has never altered, and set up in religious edifices, which had never before existed; and these were mingled with the pre-existent Seevite adoration of the Pillar and the Calf followed by the Israelites, and of trees and serpents, until the present elements of Hindoo faith were completed, and no matter how old, or how incongruous, were believed. Splendid festivals, liturgies, and ceremonial observances were combined with a licentious faith and practice, and proved irresistible to the Hindoo people of all ranks; and it is consistent with their character that Booddhism declined. It was not, however, altogether extinguished; there were still princes and their people powerful enough to preserve it for the present, and indeed for four centuries afterwards.

In other respects, up to the Christian era, India does not seem to have much changed. The system of the divisions of the people by Menu still prevailed. Literature and the science of astronomy, mathematics and logic, as well as religious and metaphysical philosophy, had attained their greatest height; and though as yet no union of India under one particular dynasty or empire is apparent, yet individual kingdoms were locally powerful, the people were civilised, and, as far as can be ascertained, content and prosperous.

During this period also, the progress of the Aryans towards the south of India was an active one. There are no records, it is true, of that progress, nor of the faith which may have been professed before Hindooism; but that powerful States arose which were Hindoo, there can be no question, nor any that Booddhism was established in some localities; but, on the whole, there is great historic darkness in regard to the condition of the south until the era of Ptolemy, A.D. 140. It is, however, extremely probable that Egyptian and Greek, and possibly also ^{100th} Olympiad. Roman, merchants visited the southern portions of India before, as they undoubtedly did after, the Christian era; and that, in the period now under consideration, there was comparatively little difference between the population of the north of India and of the south.

CHAPTER XIII.

OF THE NORTHERN MEDIEVAL DYNASTIES, A.D. 100 TO 700.

At the period of the Christian era, the northern portion of India was ruled over by several powerful dynasties, of which a brief summary is necessary.

I. The Andhras held part of North-Eastern India, which included Maghada, as their northern capital, and of
 Andhras. Telingána, the tract which intervenes between the Deccan and the sea. Another capital for the southern provinces was founded at Wurungul. In a series of twenty-nine princes, whose names and dates of succession have been ascer-
 Vandals in Africa. tained, the Andhras are traceable as far as 436 A.D., and will appear again, in however a reduced condition, in contact with the Mahomedans.

II. Eastward from the Andhras lay the great kingdom of Bengal, ruled by a dynasty known under the designation of
 Páláa. Pálá, which, according to inscriptions of various periods, Pálá dynasty. claims to have ruled over all India and Ceylon at one period, and to have included even Tibet in its dominions.¹ It has always, however, been found difficult to decide, in relation to the text of early Indian inscriptions, whether to admit the facts they profess to record, or, on the other hand, to attribute them to the ingenuity of the scribes who, in order to magnify the records of their patrons, mingled together the most incongruous materials and traditions of conquest and dominion. There is no doubt, however, that the Pálá dynasty, and its successor the
 Séna dynasty. Séna, reigned in Bengal up to the Mahomedan conquest of that province; and as communication by sea was easy and frequent with Ceylon, they may have shared with others the occasional sovereignty of that island.

III. Shortly before the Christian era, a Tartar race established themselves in Kashmere, and became Booddhista. In
 Tartar dynas- the year 21 A.D., the reigning king, Abhimánya, erected ties of Kash- the gateways of the celebrated tope or shrine at Sanchi,²
 mire. the gateways of the celebrated tope or shrine at Sanchi,² in Central India, as one of the established memorials of the dynasty, which appears to have ceased with him, and was
 200th succeeded by the Gonardhás, who added snake-worship
 Olympiad. to their Booddhism, though it is very probable that this
 Gonardhás : L. peculiar faith was that of the original Tartar invaders.

¹ Elphinstone's 'History,' vol. i.; Colebrooke, &c.

² Fergusson's 'Chronology.'

The Gonardhás were large contributors to the Booddhist monuments and remains of India. The third of their line, Ravíná, constructed some of the early cave temples at Ajunta, in the Deccan, about the close of the first century A.D. The eleventh prince, Mihirakála, about the second century A.D., raised the central building of the Booddhist shrine of Amravati,¹ on the Krishna river. The seventeenth in succession built the Booddhist tope called Tukht-i-Soliman, in the Punjab; and to his successor Gokárna, the Booddhist excavations near Nassúk are attributed; as also to the last but one of the dynasty, Narendráditya, the beautiful outer rail of the Temple of Amravati.² With the next prince, Yudishthéra, the Gonardhá dynasty ceased for an interval of six 'Aditya' kings, who also appear to have been great constructors and excavators. By Tunjisia, in the close of the third century A.D., the inner rail of the Amravati tope was added;³ and by Jayendra, the fifth Aditya, the great Booddhist caves and monasteries at Keneri, near Bombay, were excavated. About A.D. 450, the Gonardhá dynasty was again raised to power by Méghaváhána; and the beautiful zodiac cave temple at Ajunta, 530 A.D., the temple of Martund, in Kashmere, and that of Bhuvanéeshwar, in Orissa, 622 A.D.,⁴ still remain as memorials of this dynasty.

Although its works, in temples, &c., lie as far south as Amravati, on the banks of the Krishna, they can hardly be accepted as proofs of the actual dominion of these Kashmere dynasties so far to the southward in the early period of their existence. The Booddhists, priests and monks, had fixed upon wild lonely spots as localities for their worship; and of this peculiar taste, or perhaps necessity, there is no more striking example than the secluded ravine of Ajunta. In such places, works of excavation or construction were permitted to distant parties, most probably under the countenance or assistance of local rulers. At a later period, however, the power of the Kashmere dynasty seems to have increased very materially, and the 'Raja Turangiri,' or history of Kashmere, supplies many facts in the mediæval age of India which are worthy of credit. The period of this history extends from Kanishka, the third prince of the original Tartar dynasty, who is placed at 17 to 24 A.D.,⁵ to 40 A.D.,⁶ down to 622 A.D., or about six centuries.

Construction of cave temples.

Adityaa.

Gonardhás : II. restored.

Marcelan emperor of the East.

Pope Boniface II.

Hejira of Mahomed.

Dynasty of Kashmere.

Tiberius emperor of Rome.

¹ Fergusson's 'Tree and Serpentic Chronicle.'
Worship.'

² Ibid.

³ Ibid.

⁴ General Cunningham's 'Numis-

⁵ Lassen, 'Ind. Alterthumskirche.'

⁶ 'Abstract of Raja Turangiri,' by Professor Wilson.

Marcellian
emperor. At-
tila invades
Germany.

In or about 450 A.D. Méghaváhána, the first prince of the restored Gonardhá line, is recorded to have invaded Ceylon, and usurped that kingdom; an event which is in some measure confirmed by Ceylon annals. In A.D. 525 Matrigoopta, the fifth king, abdicated, and the throne was then taken possession of by Vikram-Aditya the Great, King of Malwa, at that time lord paramount of India. On his death, however, Pravaraséna re-occupied the throne; invaded the territories of Siladitya, the successor of Vikram; defeated him, and took him prisoner, but subsequently restored the kingdom to him. These events, and the many celebrated and still existing memorials of the Kashmere dynasty, entitle it to a high place in the records of the first five centuries of the Christian era in India.

IV. Although hitherto the peninsula of Kattiawar has not been alluded to in particular terms, yet under its Hindoo or Sáh dynasty of Sauráshtra. Sanscrit appellation of Sauráshtra, it became the seat of Aryan colonies at a very early period of their invasion, and from its natural fertility, as well as its commanding maritime position, rose into a powerful kingdom. At the time of the Máhábhárut, Sauráshtra was possessed by Krishna, who took an active part in the great war; and, as an incarnation of Vishnoo, is still worshipped by perhaps the majority of the Hindoos, while his temple of Dwarka, as well as that of Somnáth, continue to be very holy places of pilgrimage. From the death of Krishna, however, up to the period under notice, no historical facts have come to light: and the traditions of the Yadoo race, to which Krishna belonged, supply no materials on which dependence can be placed. In Kattiawar, the Sáh dynasty was founded in the first century B.C., by Náhápána, and subsequently attained great power. The dynasty displaced was probably Mauryan, which, under King Asóka, undoubtedly possessed Sauráshtra and the adjacent countries. The most important of Asóka's edicts, previously mentioned in Chapter XI., were engraved upon the rocks of the hill forts of Girnár and Joonargurh, in this province; and it will be remembered that after his death, his empire, which had extended east to west from sea to sea, became dismembered and broken up into separate States and dynasties, of which no authentic record has survived. The establishment of the Sáh dynasty is, however, more perfectly authenticated than any contemporary event; and it is by their coins, a nearly complete series of which has been collected, that the dates of successive princes have been defined in a great measure, though not as yet to a complete extent.

The Sáhns are believed to have been a Parthian race, one of the numerous bands of Central Asian warrior invaders who, from time

to time, poured by hordes into India, and settled there; their descendants still exist in Kattiawar, and preserve the fair complexion of their race separate from other inhabitants of the province, and their peculiarly fine breed of horses possesses a lineage as old as their own. During the period of the Mauryan dynasty, and indeed long before it, Sauráshtra became highly civilised, and an active trade was carried on with Egypt by sea, as well as with Persia by land. The Sáhs would seem, therefore, to have followed the track of commerce, and invaded Sauráshtra by the western passes and Sinde. In a series of twenty-seven successions, they reigned in Sauráshtra until A.D. 235, or in all 313 years;¹ Maximinus emperor. or, by another calculation, 376 years. Sehere was their capital, and their dominions extended as far as Sattara and Kolapore, in the Deccan. In the first instance they appear to have adopted the Booddhist faith; and the excavation and construction of the wonderful cave temple at Karlee, between Bombay and Poona, was the work of Náhápana, the founder of the dynasty, in conjunction with King Dévabhuti, of the Sangá dynasty, B.C. 86, whose works then were probably completed. One inscription of the Sáhs, that on the bridge of King Rudra Damán, is Tiberius emperor. of the year 15 A.D. It commemorates the conquest of the Deccan from Satakarni I. of the Andhra dynasty, who reigned from A.D. 10, and by this the authenticity of both monarchs is determined. Mr. Fergusson is of opinion² that these Sáhs were Tue-Che, mentioned in the last chapter as having conquered Western India, B.C. 26; and the dates given agree on various grounds so nearly, that there can be little question on the subject. Whether, however, the Sáhs were Parthians, according to Colonel Tod, or Indo-Bactrians; or, as Mr. Elphinstone prefers to consider, Persians of the Sassanian race, is undecided, and signifies, perhaps, very little; they were at least foreigners, and as the sun appears on their coins as the distinctive emblem of their dynasty, it favours the presumption that they were Sassanian Persians, fire and sun worshippers, who adopted Booddhism as the then existent faith of their new country.

V. The dynasty of the Gooptas, better known, perhaps, under their local appellation of Bullabhi or Vullabhi, who conquered Sauráshtra from the Sáhs, and established themselves at Vullabhi in Kattiawar, in or about the year 318 A.D., was apparently of northern origin, but their chronology is confused, and has been perplexing to antiquarians in a great degree; nor can it be said to be yet entirely cleared up. That they were a powerful race of mediæval kings,

The Gooptas, Bullabhi or Vullabhi of Sauráshtra. Constantine emperor.

¹ Fergusson's 'Chronology.'

² 'Indian Chronology,' p. 51.

is evident from the Vishnool Purana, in which a list of them is given. This list includes the names of six monarchs who held the proud title of 'Maharaja Adiraj,' or Emperor of India; and from inscriptions at Allahabad, on the Ganges, and elsewhere, it may be inferred that their actual dominion extended over the whole of Hindostan Proper, including possibly several minor States, as well as over India in general. In the Allahabad inscription, translated by Mr. Prinsep, Samoodrá Goopta, the second monarch in the series, claims sovereignty over Sinhála, or Ceylon, as having been conquered by him; and affords additional confirmation of that island having been, for a considerable period in the fourth and fifth centuries after Christ, if not indeed earlier, a dependency of the Indian monarchs.

The Goopta dynasty professed the Hindoo faith, and the ruins of their western capital, Vullabhi, attest its former extent; but as most of their coins belong to what is called the Kanoujya series, it may be assumed that that ancient city was their northern capital, and, in conjunction with their inscriptions, show that their real seat of power was in Northern India, from whence their conquests extended to Vullabhi in the west, and eventually reached Ceylon in the course of 150 years. Toramána, the last king of the

Franks converted to Christianity.

dynasty, bears the date of A.D. 498, which agrees with that of Toramána, the fourth in succession of the kings of Kashmere. It is possible, therefore, as there are no traces of the Goopas after 498 A.D., that the two dynasties had become united in the person of Toramána, and this view of the subject is adopted from the tenor of inscriptions at Gwalior and Eran, and other data, by several authorities.¹ In his annals of the Rajpoots, Colonel Tod traces the Bullabhis, or what remained of them after the subversion of their dynasty, to Mewar, where they founded a new principality, which still exists. They had been driven out of Kattiawar by a fresh invasion from the westward, and as their latest dates upon copper-plate grants is 525 A.D., their removal to Mewar may have occurred at, or soon after, that period.²

All through the mediæval period, however, much confusion exists, on account of names of kings of different dynasties being identical with each other; and great ingenuity and perseverance have been exercised by those who have had, so to speak, to grope their way through these dark ages, to distinguish one from another. The fact that these northern dynasties had coins, has been of great importance and assistance, not only in arranging

¹ Fergusson's 'Bhan Dajee Rajen-shah.''

² Elphinstone, 'History,' vol. i. p. 407.

lists, and dates of succession, but of proving a common foreign origin of the royal race from Sassanian or Persian invaders, in contra-distinction to the more ancient Aryan dynasties which had no coinages. These Indo-Sassanian kings, as the Gooptas, form a separate group of themselves in the mediæval period of India, and the ancient Aryan dynasties appear to have been absorbed by them, except that of the Pálás of Bengal, and to some extent the Andhra.

In the foregoing summary of the northern dynasties of India, only those have been mentioned of which authentic details exist, gathered from inscriptions and coins. These details are being followed up by discoveries from newly-translated inscriptions and from coins, so that the subject is, as yet, not by any means as complete as it may hereafter become. Besides those already enumerated, there were others in northern India at the period under review, a valuable table of which is given by Mr. Elphinstone,¹ which contains the following names:—Maghada (Andhra), Gour, Malwah, Guzerat (Sáh and Goopta), Kanouje (Goopta), Mithili, Benares Dehly, Ajmere, Mewar (Bullabhi), Jesselmere, Jeipoor—the last three still existing—Sinde and Cashmere. These probably comprised the whole of the major States of Northern India, and existed from periods extending, in the cases of Maghada, Gour, Malwah, Mithili, Dehly, Kashmere, and Sinde, far beyond the Christian era, down to the tenth, twelfth and thirteenth centuries A.D., that is, until subverted by the Mahomedans. Over these States, at various periods, and by monarchs of different ^{Hindoo} ^{Emperors of} ^{India.} dynasties who were powerful enough to assume and maintain it in turn, the authority of Maharaja Adhiraj, or emperor, was exercised. There never appears to have been any confederation of States with an emperor at its head, nor did the authority of emperor belong to any line or dynasty by hereditary right; but the power exercised may be assumed to represent that of the strongest for the time being. The following detail, quoted from Mr. Fergusson's 'Chronology of the Mediæval Period,' shows not only the persons, but the States, which exercised the privilege of emperorship at various periods, and the comparatively short intervals between some, may serve to show the rapid fluctuations of power, and the perpetual contentions of the kings of India with each other.

¹ 'History,' vol. i. p. 412.

Maharaja Adhiraj, or Emperors of India.

	A.D.
1. Vikram-Aditya, of Malwah	490
2. Siladitya, of Malwah	530
3. Prabhārakāra, of Kanouj	580
4. Raja Varadhāna	605 ?
5. Pula Kēsi II., of Kulyan	609
6. Sri Dharasēna III., of Bakabhi	650 ?
7. Vikram-Aditya, of Kulyan	660
8. Vinayaditya, of Kulyan	680
9. Vijayaditya, of Kulyan	695
10. Vikram-Aditya II.	733

This list contains four names of kings of Kulyan, a State which has not as yet been alluded to, as it belonged to the southern group of Indian kingdoms, and its history will be explained hereafter.

CHAPTER XIV.

OF THE SOUTHERN MEDIÆVAL DYNASTIES: HINDOO—B.C. 900 TO A.D. 800.

THE progress of the Aryan Hindoos southwards is involved in the last degree of obscurity. In regard to the northern Aryans, there are at least some historic points upon which, as will have been understood, no doubt can be cast. Others, uncertain in many respects, perhaps, but still seeming to illustrate each event, may be accepted in general terms until the advent of the Greeks; and the progressive communications with them, for several centuries, furnish historical particulars and dates, which tally with those of foreign sources, and cannot be refuted. For the south, however, there are no such data. The conquest of Ceylon by Rāma, King of Oude, though admitted as a remote historical fact, may nevertheless be open to as much doubt as the siege of Troy. There are, however, many portions of the Ramáyana which, putting aside more modern Brahminical interpolations, bear a strong impress of truth. It is not to be gathered from the Ramáyana that the northern Aryans had any previous knowledge of the people of the south. Their progress southwards had been stopped apparently by the central forests and jungles; and, in like manner, the southern people seem only to have reached the southern boundaries of those tracts. Rāma, however, is recorded to have established kingdoms at Kishkinda, a small district near Beejanugger, on the Tumboodra

river, still held sacred by Hindoos, and also in Lunka or Ceylon; and after the Ceylon war, intercourse between the north and south no doubt increased, and may have been maintained for many centuries before the Christian era; but there is no record of any kind on which historic dates or facts can be based, and the whole has to rest, necessarily, upon conjecture or inference. All the royal races of the south evidently trace their origin to persons of northern origin. The Seevaic faith and worship had extended to the south at a very early age, and though Brahmins are not mentioned till a later period, the people appear to have been divided into castes.

In Chapter VIII. a speculation was hazarded as to the original invaders of the south being Turanian or Scythian, as well because of analogies in languages, as on account of ^{Languages of the south.} existing prehistoric remains. The original language, whatever it may have been, became converted into Tamul as the head, Teloogoo, Canarese, Malialum, Tulu, and some other minor dialects. Each of those named possessed, and still possesses, a geographical limit of its own, which has probably never varied; and though all differ in many respects, yet their family likeness to each other, as a distinct group, has never been questioned. Mr. Elphinstone, 'History,' vol. i. ch. ii. book iv., adopts the opinion of Mr. Ellis in regard to the great antiquity and perfection of the Tamul language before the Aryan Sanscrit; and if this hypothesis be tenable, it opens out a length of period which defies speculation. The original literature of this language has a character which is not Aryan, and it was only affected by Sanscrit at a later period, when that language was introduced by Brahmin missionaries. The ancient Tamul literature possesses no tradition of its antiquity: but, on the fact of its existence, and the concurrent testimony of the Ramáyana, it may be accepted that the earliest settlers in Southern India were at least as civilised as those of the north.

Three separate conquests of Ceylon, subsequent to that of Ráma, were noticed in the last chapter as claimed by ^{Successive conquests of Ceylon.} Hindoo monarchs of India. The first by Chandra Gooptha, about A.D. 400 to 401; the second by Mégha-ráhaná, of the Gonardya dynasty of Kashmere, A.D. 430; and the third at a probably much later period, by Devá Pal Déb, king of Bengal. These circumstances are mentioned to prove that intercourse was maintained between the north and south at these, as at earlier, periods. The Chinese Booddhist traveller Fah-Hian sailed in a 'great merchant vessel' from the mouth of the Ganges to Ceylon about A.D. 400. The Booddhist relics had been ^{Pope Innocent.} transferred there at an earlier period; and probably about A.D. 600, the island, according to Booddhist chronology, was

invaded and taken possession of by 'Vijáyo,' who crossed from the southern portion of India. But there are earlier records of the existence of southern monarchies than these. Mr. Elphinstone quotes Strabo as authority for an embassy from 'King Pandion' to Augustus, shortly before the Christian era, perhaps about 20 B.C., when Pórus, a northern king, sent a similar mission—or the two may be identical; and also that the Pandyan dynasty is mentioned in the 'Periplus,' which has many details of provinces and cities still distinctly traceable by name. It is evident, therefore, that two powerful kingdoms had been established in the south—one the Pandyan, which had its permanent capital at Madura; the other Chôla, the first capital of which was Kanchy, or Conjeveram, on the Cauvery, the second, Tanjore.

There can be little doubt, also, that at the period of the Christian era, intercourse by sea from the western coast of India was maintained with Egypt, and perhaps with Arabia; and though absolute corroboration is wanting, the visit of the Apostle Thomas to Southern India, his conversion of large numbers of the inhabitants to Christianity, and his martyrdom at Malliampoor, near Madras, are supported as well by local tradition and the observance of the anniversary of his death, as by the fact that the Christian Churches founded by him continued to exist until, about the fifth century, they placed themselves under the spiritual authority of the Bishop or Patriarch of Mosul, in Armenia, and still remain subject to his jurisdiction. In these early ages, the Indian Christians do not seem to have suffered persecution by the Hindoos. Cooroورانگون Perumal, probably a king of Madura or of Chéra, in the sixth century, is recorded to have afforded protection to the Christians, whose merchants were rich, and traded with Egypt and Persia.

Of the southern kingdoms, the Chôla was undoubtedly the largest, though not perhaps the most ancient. Its alleged founder was Tayaman Nálé, who came from the north of India, and appears to have gained possession of the country near the modern Arcot. Kanchy, or Conjeveram, which afterwards became the capital, was founded by Adánda. About 350 B.C. the Chôla dynasty merged into the Pandya by marriage, and so continued for 570 years; but in 214 A.D. the States became separated again, and the Chôlas removed their capital to Tanjore, which was founded in that year by Kullo-tunga, the head of a new dynasty which flourished there till A.D. 886. Grants and endowments by separate Chôla princes can be traced down to the fourteenth century; but the

Early connection with Greece.

Mission and death of the Apostle Thomas.

Darius Ochus subdues Egypt.

Leo emperor of the East.

historical facts are rare and obscure. There is no question, however, that the Chôla dominions were very extensive; they met those of the Andhras on the north, the Pandya and Chêras on the south and west, and on the east they were bounded by the sea. To this dynasty countless temples and other works may be traced by their inscriptions, and the peculiar style of architecture — Dravidian, which was founded in the south, is recognised by Mr. Fergusson as one of the distinct orders of India. It is possible, also, that some of the excavated temples of Ellora, especially that of Kylas, the most modern and most magnificent, may, from its style, have been the work of the Chôlas.

The founder of the Pandyan dynasty is named Pandya, a person of the agricultural class, who came from Ayodya, or Oude. From him, seventy-four successions are reckoned up to Kuna, or Guna, in the third century A.D., which, on the generally assumed average of sixteen years to each, would place the establishment of the Pandyan dynasty about the ninth century B.C. Their first capital was Kurky, which is mentioned in the 'Periplus,' the second Kalyanpoor, and the third Madura, founded by Kulaskhâra. In the third century A.D. the kingdom was ruled by a princess, who was conquered by an incarnation of Seeva, whom she married; and this event probably records the introduction of the Seevaic faith, which, both in the Pandyan and Chôla kingdoms, appears to have been the established religion. Both these dynasties, however, lapsed into Jainism at various periods, and a conversion of the Pandyan king Kuna, in A.D. 1028, forms the subject of a special inscription. The Pandyas reigned over the whole of the extreme southern portion of India, and the dynasty was prolonged until its final extinction by the Mahomedans.

The Chêra dominions embraced the western districts of Mysore with Malabar, and may have been separated from the Chôlas about A.D. 500. Little, however, is known of the dynasty.

In these southern Turanian kingdoms, the science of architecture was developed at an early period, possibly before, but certainly soon after, the Christian era; and more progress was made in it, by the execution of temples and other great public monuments, than in the north. Not only were their dimensions larger, but their style was more confirmed, and their ornamentation richer, and of a more distinct character. But as an almost higher proof of their civilisation, it may be adduced that artificial irrigation of the soil had been commenced upon a scale of extended usefulness, which existed probably in no other country except Babylon. The exact period at which the system was commenced is not known; but existing inscriptions relate to periods shortly after

the Christian era, and it is not improbable that it had then been long in operation. In this particular, the southern people of India left the northern far behind.

Not only were stone dams, or weirs, thrown across large rivers, and their streams directed over the lands on their banks, but reservoirs of all sizes, from the humblest village tank to those noble lakes still in existence, which are from one to ten square miles and upwards in area, were distributed over every part of the country, furnishing then, as now, means of irrigation to thousands of acres of land, which would otherwise be sterile. These reservoirs were formed by dams thrown across the courses of brooks and streams of all sizes, at some point where the comparative flatness of the river valley above, and projections of high land on each bank towards the stream, afforded at once the site of a basin and its dam; and thus the water of the stream, when flooded by the periodical rains, was stored up until it was needed for the dry seasons. The dams of these reservoirs were of earth faced with large blocks of rough stone set without mortar; nor can the most scientific processes of the present day improve either the principles of construction of such dams, or the simple but efficacious sluices with which they were fitted for the regulated discharge of water. Of such useful works, upwards of fifty thousand are still in working order in the Madras Presidency, and the total number of these enduring monuments of past ages must be immense.

CHAPTER XV.

OF THE SOUTHERN MEDIEVAL DYNASTIES: HINDOO (*continued*), A.D. 250 to 1200.

CONTEMPORARY with the Chólas and Pandyas of the extreme south, a dynasty named Chalúkyas had arisen at an early period, and in the middle of the fourth century A.D. had attained great power in the Carnatic. The first authentic date of this family, obtained from a fine and still perfect inscription, is 489 A.D., by Púlakési, the son of Jaya Sinha. The genealogy of the family extends to fifty-nine princes, or, on an average of sixteen years to each, a period of 944 years. Of these, forty-three princes reigned in Ayodya, or Oude, and the remaining sixteen in the Carnatic, which would fix the rise of the southern Chalúkyas family about A.D. 250. The founder of the Carnatic dynasty was a prince named Héma Syn, who had wandered to the

Chalúkyas
dynasty of
Kalyan.

authentic

Theoderic
king of
Italy.

Diocletian
emperor of
Rome

Deccan and Carnatic, and, marrying a princess of the latter country, settled there. Their first capital was Nagávy, near the Bheema river, and thence, as their power increased, they moved to Kulyan, the present Kalliany of the Nizam's dominions, which became a famous city. In their inscription at Yeeoor, the Chalúkyas claim authority over the Chólas and Pandyas of the south, and also over the Andhras, on the eastern side of the peninsula; and for a time the Chalúkyas princes, as indeed is proved from other sources, were lords paramount in India. The Chalúkyas were magnificent temple-builders, and some of the ^{Cave temples excavated.} most beautiful edifices in Western India bear their dynastic emblem, the boar. It is doubtful how much of the Ellora excavations belong to them, but they are assumed to have taken a large part in them; and at the village of Khurósa, not far from Kalliany, there is a fine series of cave temples, containing emblems of Seeva, executed by them. The fourth and fifth centuries A.D. are the periods of the greatest power of this dynasty, and victories over the Chólas, and even the burning of their capital, Kanchy, are recorded, as well as military operations which extended into Malwah. After the fifth century the ^{Dynasty declines, but is restored.} dynasty declined, though very gradually, under attacks by the Chólas from the south, the Yádávás from the north, and probably the Andhras from the east; but in the year 733 A.D. a king named Teila is recorded as having reinstated the power of the kingdom, and his grandson, Dása Várána, to have overcome the Chólas, driving them southwards, and again burning their capital. The Chalúkyas dynasty lasted till the year 1182 A.D., when the throne was usurped by one of the feudal ^{Andronicus emperor of the East.} nobles, from which it may be inferred that the kingdom had fallen into a distracted condition.

The Kala Bhúryas, who subverted the great Chalúkyas dynasty in the year 1182, were originally feudal chiefs of the Chalúkyas, and ruled over a small territory to the west of Kalliany. They also appear to have had an ^{Kala Bhúrya dynasty of Kulyan.} Aryan origin, as the founder of the family had emigrated from Kalinga, in Northern India, to the Deccan at a very early period, and attached himself to the Chalúkyas family, as is recorded in their inscriptions. Towards the close of the Chalúkyan power, serious contentions arose between them and their powerful vassal, and sometimes one party, and again the other, are recorded to have been dominant, until the final disappearance of the Chalúkyas. Nor were the Kala Bhúryas long destined to survive them.

At that period a new sect was springing up in the Carnatic, which, alike hostile to the Jain as it was to the Brahminical faith,

became the means of accomplishing a great dynastic and religious revolution. A Brahmin named Bussappa, of obscure birth, began the new movement, preaching a pure Theism, the abolition of idolatry, and the adoration only of the Phallic emblems of Seeva. The new faith, under the appellation of Lingáyét, soon attracted notice, and on account of the divine revelations claimed by him, Bussappa was invited to Kulyan, then in possession of the King Vijala Kalabhúrya, who had usurped the throne. Bussappa was taken into favour by the Minister of the State, and having married his daughter, resided at Court. At this period the King became enamoured of Bussappa's beautiful sister Pudma, married her, and raised her brother to the rank of minister and head of the army. Bussappa then conceived the project of establishing his new tenets by force, the first step to which would be to usurp the throne. He boldly proclaimed that he was an incarnation of Seeva, and was followed by an immense number of his disciples. The King took the field against him, and in a battle which ensued was defeated with great loss. Satisfied with his success, however, Bussappa, who might then have usurped the throne, besought pardon, and was reinstated in office. His real object was to obtain the throne for his sister's child, and to become regent of the kingdom; and by some means the King was induced to abdicate and become an ascetic; but, as he disappeared, it is more than probable he was put to death in A.D. 1166, nine years after his usurpation of the kingdom. Bussappa could not however maintain his position, or his authority over his nephew, and being obliged to fly from Kulyan, was pursued and put to death; but the tenets he had promulgated had been accepted by multitudes of the people, who now venerated him as a martyr; they were preached after his death with great effect by another nephew, Chun-Bussappa, and remain to the present time, professed by perhaps the majority of the middle classes in Southern and South-Western India.

Rise of the
Lingáyét
sect.

Bussappa's
proceedings.

William
king of
Scotland.

Vijála Kalabhúrya's death terminated the Chalúkyá dominion, and the kingdom was immediately afterwards invaded, and annexed by the Yádávás or Jadows of Déoghur, the modern Dowlatabad. The Chalúkyas appear in the first instance to have been Hindoos professing the Seevaic faith, but they afterwards became Jains, a religion which had been introduced from Kattiawar and Guzerat, and so continued till the Lingáyét revolution, under Bussappa. Most of the splendid temples erected by the Chalúkyá and by a minor dynasty, the Rattás, absorbed by them, were dedicated to the Jain faith: with many Viharas or colleges and monasteries, all of which suffered

The Yádávás
conquer
Kulyan.

severely, as well by the irruptions of the Brahminical Chôlas in the fierce period of religious contention between the Lingâyets and the Jains, which followed the death of Bussappa. The architecture of the Chalûkya period is peculiar, but extremely elegant, having a character of ornamentation of its own, which is not without suspicion of Greek assistance.

The Bellâls were the successors of the Chêra dynasty in Western Mysore and Malabar; they occupied a place, as it were, between the Chalûkyas and the Chôlas, and by their inscriptions appear to have maintained constant warfare with both. By an inscription of A.D. 1235, seventeen successions are enumerated up to the founder of the family, which, according to the usual average computations, would place his date in A.D. 980, or thereabouts; and an inscription in the Mackenzie collection makes it A.D. 984. One of the Chalûkyan records commemorates a great victory over the Bellâls near Moodgul, when the Bellâls had invaded the kingdom; but temples erected by both dynasties, bearing their distinctive emblems, the boar of the Chalûkyas, and the tiger or *shardûla* of the Bellâls, are found in the same localities, denoting their alternate possession of the country. For some time the town of Lukhoondy, in Dharwar, was the capital of the Bellâls, whence they retired southwards to Dwâra Samoodra, in North Mysore. They were Jains in the first instance; but in 1133, Vishnoo Verddhâna, the king, was converted to Brahminism by the great Brahmin missionary Ramanuja, to commemorate which event, the splendid temple at Belloor was dedicated to Vishnoo. The dynasty continued till A.D. 1268, as will be hereafter mentioned.

Hôl Sâla, or
Bellâl
dynasty.

Henry I.
king of
Scotland.

The Silhârâs were local princes, tributary to the Chalûkyas. Their territories lay around Kolapoor, which was then their capital, and their inscriptions upon temples, and copper tablet grants, prove them to have held extensive, though not perhaps independent, sway over a large portion of what is now styled the Southern Mahratta country. An inscription of A.D. 1135 enumerates eight successions up to the founder of the family, which would place their origin about 907 A.D.

Silhârâs.

Stephen king
England.

A legend concerning the Kadâmba family, which is certainly one of the most ancient of the southern dynasties, records that the founder was the offspring of Seeva, born under a Kadâmba tree, and hence the family appellation. They were sovereigns of Banawaasy, which is a district mentioned in Ptolemy, as also the name of its prince, Trinetra Kadâmba, in A.D. 168. A memorial inscription of the family recounts successions up to

Kadâmbas.

A.D. 578, or contemporary with the Chalúkyas; but claims to have been independent at the period of the establishment of the Chalúkyas. To the founder of the family, Mayura Varma, is attributed the introduction of Brahmins and the Brahmin faith. Banawassy, and a portion of the Dharwar collectorate, was the seat of the family; but their possessions extended to the sea-coast, north and south, for a considerable distance, their inscriptions being traceable in temples and other buildings; and it was no doubt owing to their maritime position that they became known to the early Greek navigators.

Mention of the Rattá dynasty occurs in inscriptions incidentally with the Chalúkyas, who subverted them; they were Jains, and lords of Samdati, in Dharwar; they are traceable by these inscriptions up to A.D. 1097; and, though in a reduced condition, the family was in existence up to the Mahomedan conquest.

The era of Shaliváháná, A.D. 77, is still maintained among the Hindoos of the Deccan, over which country, and perhaps part of Malwah, he reigned at that period; but comparatively little is known of him, except his era, on which historical dependence can be placed. He was a Hindoo, and took an active part in the persecution of the Booddhists, by the assistance of the Agni Kool warriors of Rajpootana. By tradition, Shaliváháná was the son of a potter, born in a miraculous manner of a virgin to be the saviour and protector of the then persecuted Brahmins, and a regenerator of the Hindoo faith; but to what dynasty he belonged, or whether he was the founder of one, there is no record. The capital of Shaliváháná is believed to have been Paitan, on the Godavery, which still remains. In the 'Periplus,' two great cities in the Deccan are mentioned as marts of trade, one of which is Plithana; and Mr. Elphinstone conjectures that the Greek ΠΑΙΘΑΝΑ may be a clerical error for ΠΑΙΘΑΝΑ or Paitan. The other city is Tagára, in regard to which no definite conclusion has been arrived at. It seems, however, far from improbable, that the ruins of a once extensive city on the tableland between the fort of Déogurh, or Dowlatabad, and the caves of Ellora may be the place. This ruined city was not apparently known to Mr. Elphinstone, and the Greeks may, in this instance also, have committed a clerical error, by writing *rayápa* for the Hindee *rayápa*, 'the city.' The local power of Shaliváháná, and his zeal for the Hindoo faith, renders it possible that he followed the Booddhists in the excavations at Ellora; and it would be by no means inconsistent with probability that the Tagára or Nagara of the Greek merchants, near Déogurh, was one at least of his capitals. One of the appellations of the Silhárá family was Tagára-poor;

and Mr. Elphinstone ('History,' ch. ii. book iv. p. 431) states that the Rajpoot family of Silhar possessed Tagára as its capital in the eleventh century. The city itself, however, has never been discovered under its recorded name.

The Yádává dynasty had probably existed for a considerable period before it rose to its zenith of power. Its foundation is attributed to Ramjee, a shepherd, five centuries B.C.; but there is no distinct record of its genealogies, though it claimed, like many others, a descent from one of the Pandoos of the Máhábharut. Whether it was the successor to Shaliváháná, or not, has never been traced. In 1190 A.D. one of its inscriptions records conquests of the western provinces of the Chalúkyas kingdom; and while by it the kingdom of the Chalúkyas, on the fall of the Kalabhúryas, was annexed, victories are also recorded over the Belláls of Dwára Sumoodra. The capital of the Yádávás was Déogurh, and their history, as connected with the Mahomedan invasion, will be related hereafter.

Yádává
dynasty of
Déogurh.

Henry VI.
emperor of
Germany.

The ancient and powerful dynasty of the Andhras seems to have split into four portions after the Christian era. The original stock still held Maghada, in Bahar, and in A.D. 53 the Ganapati branch settled south of the Godavery, under Kákateya; another branch, the Narupati, became masters of Telingána, of which the capital was Wurungul; and a third, the Gajupati, ruled over Kuttack. Nothing of accurate historic record is known of these dynasties, till the Mahomedans found the Narupati Andhras at Wurungul, and this event in their history will be recorded in its proper place.

Andhra.

Nero
emperor.

From Déogurh and Malwah the Hindoo kingdoms and dynasties pass into those of the north. What have been reviewed in the present chapter contain those only of the south so far as inscriptions or other memorials have served to perpetuate them for more than a thousand years, and those of the Chalúkyan group are curiously exact and complete. It may be gathered from the recorded history of their contentions, that not only did no confederation of States exist, but that there was no sympathy or bond of union between any of them. On the contrary, indeed, a perpetual strife for superiority was maintained, which resulted in the domination, now of one, now of another, as had been the case in Northern India up to the period of the Mahomedan invasion of the south. From the fifth century the history of the Carnatic is, of all, the clearest portion, and is well illustrated by the inscriptions of the ruling families, the absence of which, in other localities, is so much to be regretted. The country appears to have been well peopled and well cultivated; and the sea-coast

afforded means of communication by sea with Egypt and Arabia. In most respects little change can be traced, and the names of towns and villages mentioned in inscriptions and now existing have not been altered. From the Christian era up to the seventh century the Jain faith was the prevailing religion; and, as in Guzerat and other localities where it existed, its richly decorated temples remain as proofs, not only of the highest architectural skill of the period, but of a refinement in taste which is perhaps traceable to Greek influence. On the mission of Shunkur Achárya, in the eighth century, most of the people forsook the Jain faith, and returned to the Brahminical tenets preached by him, which enjoined the worship of Seeva. The village communities were governed on the same principles as at present, by their hereditary officers. Colleges and schools had been established for education, and endowed by their founders; hereditary district officers, deans of guild, and other functionaries presided over the administration of the laws and the collections of revenue; agriculture was well protected, and flourished; and so far as the inscriptions¹ afford particulars, there seems to be no reason to doubt the existence of a high and then progressive civilisation, equal in all respects to that of Northern India.

¹ Sir Walter Elliot's collection.

BOOK II.

CHAPTER I.

OF THE EARLY MAHOMEDAN INVASIONS OF INDIA, A.D. 664 TO 997.

IN the year 622 A.D. Mahomed fled from Mecca to Medina, and the date was accepted as the commencement of the Mahomedan era, under the title of the Hegira. Before Mahomedan progress. a hundred years had expired, Egypt, Syria, Northern Africa, and part of Spain had been subdued by the Arabs, and the religious belief of Mahomed was diffused as widely as the conquests of his rotaries had extended. While Mahomedanism spread thus rapidly to the west, it progressed even in a more permanent degree through Arabia and Persia into Central Asia. Westwards, the new faith had been checked by Christianity; eastwards there was nothing to oppose its progress but an effete fire-worship in Persia, and beyond that, a semi-savage Paganism, of which no distinct traces are obtainable, but which may have been allied to the observances of the ancient Scythians. The warriors of Islam, urged on by fanatical zeal on the one hand, and love of plunder and dominion on the other, quickly overran Central Asia, and as early as 664 A.D., forty-four years after the Hegira, had penetrated to Kabool, while the intervening tracts of Persia had been already brought within the pale of Mahomedanism and its governments, and were subject to the Arab caliphs established in them.

This history has no concern with the fluctuations of power which followed the first Arab settlements in Afghanistan; but, of them, the results were the acceptance of the Mahomedan faith, and a nominal, if not in some instances actual, submission to the central Mahomedan government. On the south side of Persia the Mahomedan progress was no less rapid than on the north-east. Bussora was founded by the Caliph Omar, and from Expedition from Bussora to Sindh. thence expeditions against Sindh and Beloochistan were undertaken, but with only partial success. In the year 711 A.D.,

however, an Arab vessel was detained at the mouth of the Indus; and the prince of the country, Rajah Dáhu, was called upon for its restitution. It was in vain he urged that the locality was not in his territory; the Mahomedans would hear of no excuse, and sent a small detachment of troops to enforce the demand, which was overwhelmed. The governor of Bussora, Hejáz, now dispatched a larger force, of 6,000 men, under his nephew Kassim, who, having succeeded in taking by storm a celebrated temple, in which he obtained a large booty—probably Dwarka—followed its defenders along the Indus, defeated a numerous army assembled by the Rajah, who perished in the battle, and finally reached his capital, Brahminabad, which was defended by his widow. Kassim, though well provided with catapults and other engines of war, made little impression on the place; but a scarcity of provision rendered the defenders desperate, and in a hopeless sally against the Mahomedans, the Hindoo queen and body-guard of Rajpoots perished. Kassim then advanced to Mooltan, which was weakly defended, and the capture of a few less important cities completed the conquest of Sindé.

It is alleged by some writers, that the youthful conqueror, having re-equipped his army, and received reinforcements, marched across India to the Ganges. This, however, does not rest upon authority sufficient to establish it as an historical fact; and the forces at his disposal, which never exceeded 8,000 men, render it improbable that he should have even attempted such an expedition. On the contrary, he seems to have been satisfied with his conquest, and set himself diligently to conciliate the people, and confirm them in their rights of property; but his miserable end prevented the accomplishment of his plans. Two beautiful daughters of the Rajah Dáhu had been despatched by Kassim to the Caliph's harem. On their arrival at Damascus, one of them denounced Kassim as having dishonoured her, and a mandate was

sent to Sindé for him to be sewn up in a raw hide, and sent to the Caliph. When the body arrived at Damascus, the princess declared her falsehood, but triumphed in having thus avenged her father's death. Whether this legend be strictly true, is perhaps questionable, though related by various Mahomedan historians; it is however certain, that by Kassim's death, or recal from Sindé, the Mahomedan power then was much weakened, and after an occupation by his successors of

about forty years, they were expelled by the Rajpoot tribe of Suméra, who took possession of the province: nor were any further attempts to regain a footing in India made by the Arab caliphs. The Mahomedan faith, lacking the military

Philipinus
Bardanes
emperor of
the East.

First con-
quest of
Sinde.

Death of
Kassim.

The Mahome-
dana expelled
from India.

support which had accompanied it elsewhere, did not progress in Sindh; and after a time the Arab invasion had become little more than tradition. According to Rajpoot authority, however, it is related, that in the reign of Khomán, Rajah of Chittore, an invasion of Mahomedans took place between A.D. 812 and 838, under Mahmood, son, or other relative, of the Caliph Egbert Saxon king. Haroun-al-Rasheed, and then governor of Khorassán, and that the Mahomedans were defeated and expelled from India; but this alleged event is not confirmed by Mahomedan historians, and may be doubtful, or perhaps the mere repression of a predatory raid. If it really happened, it forms additional proof that early Mahomedan enterprises against the Hindoos, with the exception of that of Kassim, were unsuccessful, and that they were found more united, and more powerful and warlike, than the people of the west, over whom the Mahomedans had triumphed.

After the death of the Caliph Haroun-al-Rasheed in A.D. 806, the empire of the Arab Caliphate did not preserve its integrity. The great provinces of Khorassán and Trans-Oxania Disruption of the Caliphate. had rebelled, and in the course of sixty years had become independent under the Tahirites, or successors of Tahir, who had begun the movement. They were succeeded by the Sofarides, in A.D. 872, the founder of which short-lived dynasty was Yakoob, a brazier of Seistan, who became a military adventurer of much celebrity: and these were subverted in turn by the Samánis, in 903 A.D., a dynasty which Alfred king of England. continued to exist in Central Asia for 120 years. The fifth prince, Abdúl Melek, possessed a Toorky slave, named Alptugeen, who held the high office of governor of Khorassán. On the death of his patron, in A.D. 961, he fell under the Edward king of England. suspicion of the successor to the throne, and having escaped with a few followers, betook himself to Ghuzny, an outlying province to the south-eastward, among the Soliman mountains, where, aided by the rude Afghan population of the tract, he became independent. In or about A.D. 976 Alptugeen died, and was succeeded by Subooktugeen, also a slave, who had married his daughter. Edgar reigns. Ferishta states that Alptugeen had a son named Isákh, who succeeded his father, and died in less than two years, without issue, and that on his death Subooktugeen was Monarchy of Ghuzny established. elected king, and married as already stated.

Although a slave, having been purchased by a merchant in Toorkistan when a boy, Subooktugeen yet claimed Edward II. king of England. illustrious descent from Yezdijerd, the last of the Persian kings. He displayed great talent at an early age, and was entrusted by Alptugeen with military expeditions, Subooktugeen's expeditions into India.

some of which were directed against the Indian tribes on the Indus, from whom the mountain ranges of Afghanistan separated the Mahomedans, and thus he seems to have become acquainted with India, and desirous of penetrating into it. Having therefore subdued and annexed Kandahar, he determined to invade the territories of Jeypal, then prince of the Punjâb, including Kashmere and Mooltan, and having marched eastwards, in A.D. 977, taken certain forts, built mosques, and obtained a large booty, he returned to Ghuzny. Jeypal was by no means willing to rest under this act of aggression. He assembled a large army, and crossing the Indus, advanced to Lumghan, where he was met by Subooktugeen; but before the armies engaged, a furious storm occurred at night, which so disheartened and dispersed the superstitious Hindoos, that Jeypal sued for terms, and agreed to give up fifty elephants, and pay a large sum of money, to receive which he requested ambassadors might be sent with him to Lahore. Safely protected in his own capital however, the Hindoo king repudiated the promises he had made: and instigated by his Brahmin counsellors, imprisoned the Mahomedan envoys. Subooktugeen was little disposed to brook the insult, and had already gained experience of the weakness of the Hindoo troops before his mountain warriors. He had returned to Ghuzny, but on receiving news of the Hindoo advance, retraced his steps to Lumghan, where the vast Hindoo forces were arrayed to meet him. Jeypal had enlisted the kings of Dehly, Ajmere, Kalinga, and Kanouj in the national cause, and his army is represented to have amounted to 100,000 horse and an immense body of infantry. As in the case of Alexander's invasion, the best of the Aryan chivalry had assembled to hurl back the Mahomedans. This was not, however, fated to happen. Subooktugeen, an experienced general, directed successive attacks of 500 fresh cavalry at a time against a weak point of the Hindoo position; their line was broken, and a general advance of the Mahomedans completed their victory. Subooktugeen did not follow up his success; he was content with levying heavy contributions on the country west of the Indus, and took possession of Peshawur and Lumghan, making that town his boundary.

Thus was the first permanent occupation of Indian territory by Mahomedans accomplished, which was soon afterwards relinquished. Subooktugeen did not renew his attacks upon India, and for the rest of his life appears to have been engaged in military operations to the north-westward, residing chiefly at Balkh; but falling ill there, he commenced a journey to Ghuzny for change of

Death of
Subooktu-
geen.

air, and died by the way, at Tormooz, in the month of August, 997 A.D., in the fifty-sixth year of his age and twentieth of his reign, his remains being carried to

Ghuzy. In his last moments he had nominated as his successor his second son Ismail, who was crowned at Balkh, and is esteemed to have been legitimate, whereas Mahmood, the eldest son, was otherwise; Mahmood, however, was determined to assert his right to the throne. He first wrote to his brother, offering him Balkh and Khorassan as an independent kingdom, if he would resign his pretensions to the rest; and this having been refused, both parties prepared for an issue in war. They met near Ghuzy, when Ismail was defeated, and without further resistance the whole kingdom was taken possession of by Mahmood, who kept his brother under an honourable restraint during his life.

His son
Mahmood
succeeds him.

CHAPTER II.

OF THE INVASION OF INDIA BY SOOLTAN MAHMOOD OF GHUZY, SURNAMED 'BOOT-SHIKUN,' OR IDOL-BREAKER, A.D. 997 TO 1030.

MAHMOOD was now thirty years old, having been born on December 15, A.D. 967. He was in the prime of life, and having been his father's constant companion in war, and entrusted with many independent operations, had gained a large experience. His first act was to profess allegiance to the royal house of Samany; but this having been rejected, and a new governor of Khorassan appointed, Mahmood not only maintained his position, but on the occasion of a revolution, in which the Samany sooltan, Mansoor II., was dethroned and blinded, declared his independence. This event took place in the year 999 A.D., soon after which he received a robe of honour from the Caliph, and assumed the title of sooltan. Since his accession Mahmood had employed himself in the settlement of the civil affairs of his kingdom; and to obviate any chances of disturbances to the westward, he entered into alliance with Elik Khan, the usurper of the Samany dynasty, and received his daughter in marriage. Elik Khan, therefore, became the undisputed master of Trans-Oxania, and Mahmood was left at liberty to pursue his great plans in regard to India, which he had most at heart. He had become highly popular with the people and with his army; and his zeal for the propagation of Islamism, as well as the consciousness of power arising from the security of his position, impelled him to undertake operations against the Hindoo Pagans and idolators on his eastern frontier, as well for their conversion to his country's

Mahmood
declares in-
dependence,
A.D. 999.

Sylvester
pope.

Mahmood
assumes the
title of
soltan.

faith, as affording him a new field of operations, infinitely more inviting than the poor and distracted regions of the west.

Afghanistan was naturally a poor country, thinly inhabited. India was rich in general wealth, in the possession of countless Hindoo shrines and temples, overflowing with gold and precious stones, and possessing a teeming population, from which an abundance of slaves could be carried away to be added to the sparse people of his own country. With part of India, on the shores of the Indus, Mahmood was already familiar; and the accounts borne to him by traders, and general report of the splendour of the countries beyond, was too tempting a prospect to be neglected. But it

Henry II.
emperor of
Germany.

First inva-
sion by
Mahmood,
A.D. 1001.

was not till the year 1001 A.D. that he made any movement eastward. In the month of August in that year he set out from Ghuzny with ten thousand chosen horsemen, and on November 27 met Jeypal, the Rajah of Lahore, at Peshawur, at the head of 12,000 horse and 30,000 foot. The battle which ensued was obstinately contested by the Hindoos, but they were utterly defeated, five thousand of their troops were slain, and Jeypal himself, with many of his relations and chiefs, were taken prisoners. Mahmood, however, released Jeypal, on promise of his paying an annual tribute; but the aged king, deeming himself unfit to reign longer, abdicated in favour of his son Anundpál, and perished by fire on a funeral pile—a death to which he had devoted himself.

Rajah Jeypal
defeated.

In the year A.D. 1004 Mahmood having returned from a military expedition into Seistan, found that the Indian tribute had not been fully paid. Anundpál had contributed his quota; but the Rajah of Bhateea, Beejy Rái, a Rajpoot prince, had refused his share, and could not be compelled to furnish it. Mahmood, therefore, advanced upon Mooltan, and thence into the Rajah's territories; but was opposed with such desperation by the Rajpoots, that he was repulsed in several attacks. On the evening of the battle, Mahmood prostrated himself towards Mecca in sight of his troops, and rising, with a shout 'that the prophet had given him the victory,' again led on his men, and drove the enemy into their fort, which he invested. As the siege was closely pressed, Beejy Rái abandoned the place, and took refuge in a wood, where he was attacked by Mahmood, and after an obstinate defence put an end to his own existence. A great booty was obtained in the city, which, with Beejy Rái's territories, was annexed to Mahmood's dominions.

Second inva-
sion, A.D. 1004.

It is not clear from the Mahomedan history how Mooltan had by this time become a Mahomedan province. Shekh Hameed Lody, the first Mahomedan ruler, had paid

Third inva-
sion, A.D. 1005.

tribute to Subooktugeen, and by his name must have been an Afghan. In A.D. 1005, however, his grandson, Abool Futteh Dáwood, revolted, and being in alliance with Anundpál of Lahore, that prince detached a part of his army to oppose Mahmood, who was advancing on Mooltan by way of Peshawur. Again the Hindoos were defeated. Anundpál fled to Kashmere, and Mooltan having been invested by Mahmood, its rulers submitted on the promise of paying a heavy annual tribute. The sooltan would probably have continued his march into India, but was obliged to return immediately to Ghuzny, his western territories having been invaded by his father-in-law, Elik Khan, king of Kashgar. In a series of rapid marches Mahmood traversed Khorassán, and met his enemies (for a confederation against him had been formed) within a short distance of Balkh, and the armies drew up for battle. The engagement was a bloody one, and sharply contested; but Mahmood had brought with him 500 elephants, which he posted at intervals in his line, and which seem to have mainly contributed to the victory he obtained. Elik Khan was forced to retreat, and thenceforward molested his son-in-law no more; but, it being winter, Mahmood's army suffered severely by the snow on their return.

Mahmood
defeats
Elik Khan,
king of
Kashgar.

Meanwhile, however, events had occurred in India which obliged the sooltan to return thither, and it is impossible not to admire his energy on this occasion. Sewukpál, a renegade Hindoo rajah, had been entrusted with the charge of Sooltan Mahmood's conquests, and had rebelled. Without staying at Ghuzny, Mahmood followed up the offender, defeated and took him prisoner; a heavy fine was exacted, and Sewukpál imprisoned for life. Anundpál, however, had not been punished for his treacherous support of the Mooltan rebel; and in the year 1008, Sooltan Mahmood, early in the spring, set out from Ghuzny to attack him. His intentions were perfectly well known, and Anundpál appealed to the Hindoo princes of India to second him in his efforts for the expulsion of the Mahomedans from their sacred soil. His appeal was speedily, if not heartily, responded to, and an immense army assembled at Peshawur. Money from all quarters was supplied for the war, and Hindoo women even melted their ornaments, and offered the gold and silver to aid the national cause. The Gukkurs, a powerful hill tribe in the north-west of the Punjáb, were induced to join the confederation, with 30,000 men, and Sooltan Mahmood, on debouching from the passes, was forced to entrench his camp.

Fourth Inva-
sion, A.D.
1006-8.

Fifth Inva-
sion, A.D. 1008.

In this position he remained inactive for forty days, doubtful whether he could advance, but unwilling to retire. The mutual inactivity was broken by the Hindoos, who attacked the Mahome-

dan intrenchments, headed by the wild Gukkura, who, for a time, were successful; but the elephant on which the Hindoo general rode, frightened by naphtha balls and flights of arrows, fled. A panic ensued, and the Arabian and Afghan horse, about 16,000 in number, issuing from the intrenchments, pursued the Hindoos with vast slaughter. The Hindoo confederates were not pursued by the sooltan. He attacked the sacred town of Nagrakote, and for the first time began the destruction of idols and their temples. The fort of 'Bheem,' one of the holy shrines of the Punjab, where fire issued from the rock, was taken by storm, and an immense booty in solid gold and silver ingots, plate, and precious stones obtained, with which Mahmood returned to Ghuzny, and displayed to his wondering subjects at a great festival, as well as a proof of his victories, as to stimulate their desire for further conquests; and in the year 1011 he again set out with the intention of taking Thanésur, near Dehly, which was represented to be the holiest place in India.

It may be gathered from the sequel, that Mahmood, having defeated the Hindoos at Peshawur in 1009, again admitted Anundpál to terms; for by treaty Mahmood was now entitled to pass through the domains of that prince with his army. Anundpál, however, wrote to the sooltan, that while he should be welcomed with fitting hospitality, he trusted that Thanésur might be spared, and that he would ensure its revenues being paid regularly. But Mahmood spurned the offer, and declared that, with the assistance of God, he would root out idol worship from all India. Anundpál vainly endeavoured to rouse again the national spirit of the Hindoo princes for the defence of Thanésur; and Mahmood, by rapid marches, having reached the place, plundered it, broke down temples and idols, the chief of which, Jugsóma, was sent to Ghuzny to be trampled upon in the streets. Mahmood desired to press on to Dehly, but Anundpál, who lay in his rear, was not to be depended upon, though, on the sooltan's return, his hospitality was profuse; Mooltan was doubtful, and, under the circumstances, a return to Ghuzny was deemed the safest policy. 200,000 captives were taken to that city and dispersed over the country, and the general booty was again enormous.

The years 1012 to 1017 A.D. passed without any further invasion of India; but in the latter year Sooltan Mahmood, with an army of 100,000 horse and 20,000 foot, set out with the determination of reaching Kanouj, one of the most ancient and most wealthy of Indian cities, known to Persian tradition as having been invaded by King Gooshtasp. The Mahomedan host paused nowhere, and

Plunders
Hindoo
temples.

Sixth Inva-
sion, A.D. 1010.

Temple of
Thanésur
plundered.

Edward II.
and Osato
kings of
England.

Seventh Inva-
sion, A.D. 1017.

encountered no opposition of any moment. The rajah, Koowur Rái, was unprepared for defence, and made the best terms he could, in unconditional submission. Mah- mood then passed on to Meerut, which also submitted: and thence to Muttra and the sacred shrines of Krishna, which were found so splendid as to excite even the sooltan's admiration. All the gold and silver idols were melted down, and many of the temples destroyed; but some were spared on account of their beauty. From Muttra the sooltan appears to have turned homewards, attacking and subduing all petty princes who fell in his way. These were Rajpoots, and the same miserable results were observable everywhere, in the destruction of their women by the men, followed by a frantic attack upon the Mahomedans, in which they perished. On his return to his capital, Mahmood, emulating the beautiful architecture he had seen in India, erected a splendid mosque, which was called 'the Celestial Bride,' and this example was followed by the nobility of his court, who vied with each other in adorning the capital.

The year 1021 was remarkable for a confederation of the Hindoo sovereigns against the Rajah of Kanouj, who had maintained friendly relations with the sooltan; and to assist him, Mahmood again advanced into India, but was too late to save Kanouj, which had been taken by the Rajah of Kalinga, in Bundelkund, and its sovereign put to death. To avenge this act, Sooltan Mahmood proceeded to Kalinga, but the rajah fled before the Mahomedan army, and after devastating the country, the sooltan proceeded homewards. Anundpál, the rajah of Lahore, had probably joined the Hindoo confederation against Kanouj; for, on this occasion, Mahmood returned from Kashmere, whither he had proceeded, and took and sacked Lahore, while Anundpál fled to Ajmere.

Although foiled in his purpose of reducing Nandá Rái of Kalinga, in 1021, Sooltan Mahmood did not forego it; and in A.D. 1023 marched against him by way of Lahore. Passing by Gwalior, he laid siege to the fort, but its rajah submitted, and was not interfered with; Nandá Rái also made no resistance, and having presented some valuable gifts, was confirmed in his possessions.

Sooltan Mahmood had long heard of the sanctity and wealth of the temple of Somnáth, situated on the sea-coast, in the province of Kattiawar, and as it was a place of pilgrimage for Hindoos from all parts of India, burned so notorious an example of idolatry. In September 1024 A.D., therefore, he marched from Ghuzny with

Kanouj attacked.

Eighth invasion, A.D. 1021.

Kanouj attacked by the Rajah of Kalinga.

Mahmood attacks Kalinga.

Ninth invasion, A.D. 1023.

Tenth expedition, A.D. 1024.

Pope John XIX.

his army, accompanied by 30,000 volunteers who served without pay, for the express purpose of destroying Somnâth. Having reached Mooltan, Mahmood struck across the desert to Ajmere,

Mahmood
invades
Guzerat.

which had been evacuated by its rajah, and thence reached Anhulwara, the capital of Guzerat, now ruled over by a prince of the Solunkee or Chalûkya dynasty, which had succeeded the Chowras in A.D. 942. The rajah, however, had retired into the mountains, and the Mohamedans pushed on to Somnâth. The temple fortress was bravely defended by the Rajpoots, and the assaults were continued for three days, but without effect; while a diversion against the besiegers was made in their rear by Bheem Déo, the rajah of Guzerat, which had well-nigh proved successful. Mahmood, however, as on a former occasion, prostrated himself in prayer before his troops,

Temple of
Somnâth
captured.

and remounting his horse, cheered them on to victory. 5,000 of the garrison were slain, and the remainder escaped by boats, pursued however by the Mahomedans, who slew many more of them. Although Mahmood had seen many noble Hindoo temples, he was not prepared for the magnificence of Somnâth. Entering the great hall, the idol, nine feet in height above the ground, was before him, and with a blow of his mace he struck off its nose. The Brahmins offered an immense sum if he would spare it, but the sooltan replied that he desired to be known to posterity as 'Mahmood the idol-breaker, not as the idol-seller,' and the image was broken to pieces. In its inside were found precious stones and pearls, of a value far exceeding what had been offered, and the wealth of the temple was immense.

Vast booty
obtained.

After a short stay at Somnâth, the sooltan followed Rajah Bheem Déo, who had retired to the fort of Gundaba, probably Gundava, in Kutch, which was stormed and taken, but the rajah escaped. Believing the place to be impregnable, the rajah had lodged all his valuables there, which fell into the sooltan's hands. Mahmood then proceeded to Anhulwara, which was a magnificent capital, and contemplated making it his permanent abode; but being dissuaded from such a step, and having conferred the throne of Guzerat upon a prince of the country, he marched for Ghuzny by way of Sinde, avoiding Rajah Bheem Déo, who had occupied the ordinary route; but the army narrowly escaped destruction by heat and thirst in the desert. This expedition, and the campaign and residence in Guzerat, had occupied two years and a half; and though in the year 1027 the sooltan undertook a campaign against the Juts, or Jâts, a tribe on the river Indus, who had molested his army on its return from Somnâth, and reduced

Gundaba
taken.

Anhulwara
occupied.

them to obedience, yet no further invasion of India on a large scale was attempted. He became seriously afflicted with the stone, and died on April 29, 1030, in the sixty-third year of his age, having reigned thirty-three years.

Hugh Capet
reigns in
France.

Sooltan Mahmood's character is a favourite one with all Mahomedan historians, and doubtless possessed many elements of greatness and of generosity, though of a variable character. While he could be liberal to profusion to

Character of
Sooltan Mah-
mood.

some, he was niggard to others; and the famous satire of the poet Ferdousi, whom he had invited to his court, and treated inhospitably, is a bitter memorial against him, redeemed too late by his generosity to the poet's daughter. Mahmood was, nevertheless, a sincere patron of learning and of literature. He established colleges and schools at Ghuzny, and endowed them richly; and he beautified the city by many noble buildings. His justice was inflexible, and by his natural strength of character and personal bravery, he possessed himself, in an eminent degree, of the affections of his people. It will have been seen by the detail of his invasions, that he had no desire to make any permanent settlement in India, and took no part in its politics. The fierce iconoclasm of his nature, and lust of booty, were the foundations of all his Indian campaigns, and after he had plundered and devastated any Indian territory, and carried off thousands of its people to become slaves, he left it to its ancient rulers, to recover gradually from the desolation he had caused. It is probable that thousands of forcible conversions were made as a principle of faith; but Islamism took no root in India, and the destruction and plunder of their temples, and the slaughter of their priests and bravest warriors, established in the hearts of the Hindoo people a terror and hatred of the Mahomedans which was never afterwards redeemed. No instances, it may be said to his credit, are recorded of wanton or revengeful massacre or executions; and in his dealings with Hindoo princes he was in all cases merciful, even though they had proved unfaithful to their promises. Tried by the standard of his times, therefore, Mahmood must be considered on the whole humane, and his unquenchable thirst for gain by plunder is the worst feature in his character. In regard to the Hindoo princes, it is evident that their efforts to resist the invaders were comparatively feeble. Their greatest coalition, in A.D. 1006, did not amount to a representation of the warlike power of India, and was so quickly overthrown, that it scarcely deserves the name of resistance; while Anundpál of Lahore, the head of the Rajpoot dynasty of the Chóhans, was the only prince who appears to have had the national honour really at heart. At his death,

the dominions of Mahmood extended as far as Isfahan westward, and their extent, already great, only perhaps prevented a permanent occupation of the greater part of India. Thirteen invasions of India are claimed for him ; but ten only, as detailed, are of consequence.

CHAPTER III.

FROM THE DEATH OF SOOLTAN MAHMOOD TO THE END OF THE GHUZNEVY DYNASTY, A.D. 1030-1186.

MAHMOOD left twin sons, Mahomed and Musaood : and by his will, created Mahomed his successor. The brothers had never been on good terms, and while their father kept Mahomed near him, on account of his docile and tractable disposition, he conferred on Musaood the government of Isfahan, in order that his turbulent nature might find employment in the subjugation of the warlike tribes around him. On his father's death, Musaood wrote to his brother relinquishing his claim to succession, provided the Persian provinces were assigned to him, and his name were read first in the public prayers ; this, however, was refused by Mahomed, who, contrary to the advice of the officers of state, marched with an army to meet his brother. By the way, Mahomed halted for the forty days' fast of the Rumzán, during which time a conspiracy was formed against him in camp by his uncle and two other chief officers, and he was seized and imprisoned. The confederates then marched to Herat with the army, and joining Musaood, swore allegiance to him. Musaood, however, though he did not release his brother, hanged one and beheaded the other of the two treacherous officers, and imprisoned his uncle for life. According to the cruel custom of the time, Mahomed was blinded and deposed, after a reign of five months, and Musaood became sooltan of the whole Ghuznevy dominions.

From the period of his accession, in 1031 A.D., till 1033, Musaood was engaged in warfare with the Seljuk Tartars ; but peace being concluded with them, he turned his attention to the affairs of India, whither he proceeded ; captured the fort of Sursooty, in the Kashmere hills ; and while he was engaged in this campaign, heard of the defeat of his general by the Seljuks, and was obliged to proceed to that part of his dominions to restore order. In the year 1036, having returned to India, Musaood reduced the fort of Hansy, before deemed impregnable, established

Mahomed
succeeds
Sooltan Mah-
mood.

Mahomed,
blinded and
deposed,
succeeded by
his brother
Musaood, 1031.

Musaood's
invasion of
India.

Renews the
expedition.

Harold Hare-
foot king of
England.

a garrison in it, and also in Sonput, near Dehly; and returning to Lahore, left his son Mádood in possession, and proceeded to Ghuzny. Here he found the kingdom in confusion from repeated attacks by the Seljuks, and in May 1040 himself received a sore defeat by them, by which he was so disheartened, that he determined to reside for the future in India. As he proceeded to Lahore in 1042, his army mutinied, deposed him, and put him to death, raising to the throne his blind brother Mahomed, whom he had brought with him. Musasood had reigned nine years. Though of a warlike temperament, he was fond of the society of learned men; he built and endowed schools and colleges, and for a period was very popular; but he lacked the energy of his father, and perhaps the Ghuznevdy dominions, already spread over an immense tract of country, were become too large to be governed efficiently. Shortly after his deposition, Musasood was put to death by his cousin Soliman, in the fort of Kurry, where he had been confined. During his reign he had appointed his son Mádood governor of Balkh; who, on hearing of his father's murder, repaired to Ghuzny, where he was received with enthusiasm, assumed the crown, and immediately marched upon Lahore to avenge his father's death. The blind king Mahomed opposed him at Duntoor, was defeated, and taken prisoner, and, with several officers who had taken part in the deposition of King Musasood, put to death. Finding his brother Mádood, who had continued in charge of Lahore, was not disposed to accord his allegiance, Mádood marched against him; but, before any engagement occurred, Mádood was found dead in his bed, and all opposition ceased. Meanwhile the Seljuks had recommenced hostilities, and the king left India to oppose them. During his absence, the Hindoo princes of Northern India, taking advantage of the difficulties of the new king, organized an insurrection against the Mahomedans, which for a time threatened serious consequences. The Rajah of Dehly, in conjunction with other confederates, retook Hansy and Thanésur, with their dependencies. The fort of Nagrakote capitulated, and an idol was replaced there with great pomp. This success encouraged other rajahs of the Punjab; who, having coalesced, invested Lahore; but it was desperately defended by its Mahomedan garrison, street by street; and when, in despair of receiving aid, and in sore strait from famine, the garrison sallied forth, the Hindoos fled, and the siege ceased. This event seems to have broken up the Hindoo confederation;

Musasood
defeated by
the Seljuks.

And is de-
posed by the
army.

Mahomed
succeeds
him.

Mádood, son
of Musasood,
assumes the
crown, and
proceeds to
India.

He returns to
oppose the
Seljuks.

Hindoo
insurrection,
A.D. 1043.

Turks
conquer
Persia.

The Hindoos
besiege
Lahore, but
are defeated.

for though the troubles on the western frontier of the kingdom never ceased, its Indian possessions remained at peace till the king's

King
Módood's
death,
A.D. 1049.

death, which occurred December 24, A.D. 1049. His son Musaood, a child of four years old, was proclaimed king, but almost immediately deposed by his uncle

Pope Leo IX. Abool Hassan, who became king, and at once recovered the Punjáb, Sinde, and other Indian territory from a rebel officer who had coalesced with the inhabitants. Abool Hassan was,

Abool Hassan
deposed A.D.
1051 by Ab-
dool Rusheed.
Farókhzád
deposes him
1052, and
reigns till
A.D. 1058.

however, deposed in 1051 by Abdool Rusheed, a son of the Sooltan Mahmood; who, after a reign of a year, was in time deposed by Farókhzád, son of King Musaood, who reigned six years, and died in A.D. 1058; but no event of Indian interest is recorded of this period.

Ibrahim
succeeds, and
reigns till
A.D. 1098.

He was succeeded by his brother Ibrahim without opposition, who reigned in peace till his death, in A.D. 1098, with the exception of one Indian campaign in A.D. 1079, which was confined to a portion of the Punjáb. Ibrahim was a religious devotee, and em-

Edgar king
of Scotland.

Musaood III.
succeeds, and
reigns till
A.D. 1118.

ployed himself in translating the Korán and other religious works. His son Musaood III., who succeeded him, was of a bolder and more martial character, and

his love of justice was distinguished by the compilation of all existing laws of the kingdom into one code. Although he does not appear to have entered upon any Indian campaign in person, yet his generals carried the Mahomedan arms beyond the Ganges, and returned with much spoil of temples and cities. During the

Makes
Lahore his
capital.

reign of Musaood III. Lahore became the real capital of the Ghuznevry dynasty, and their possessions in India had become consolidated.

Arslan, a son of the late king, now imprisoned his brothers, and

Arslan
usurps the
throne, 1118.

was crowned; but the princes who had been put aside appealed through their mother, who was sister of Sanjur, sooltan of the Seljuks, to him for aid, which

was promptly rendered, and Arslan defeated in a bloody battle by the sooltan in person. Arslan fled to India, and collecting all the troops there, attempted to recover Ghuzny, but was again defeated,

Put to death,
1121.

and put to death in the twenty-seventh year of his age and third of his reign.

When the Seljuk sooltan interfered, in 1118 A.D., on behalf of

Béhrám
soltan, 1118.

his nephews, and defeated Arslan, he placed another nephew, Béhrám, brother of Arslan, upon the throne, and

the date of his reign is reckoned from that period—there being then in fact two kings of the same kingdom. After quelling a rebellion in India, Béhrám reigned in peace for some time, but having executed one of the Ghoory family, his son-in-law, the

Prince of Ghoor, Seif-ood-deen Soor, in order to avenge his brother's death, invaded Ghuzny, when Béhrám was forced to fly, and Seif-ood-deen took possession of the city. Béhrám, however, recovered it during the winter, and took Seif-ood-deen prisoner, whom he executed in a barbarous manner. Alla-ood-deen, brother of Seif-ood-deen, now sooltan of Ghoor, marched at once to avenge the act, defeated Béhrám, and having taken possession of Ghuzny, gave it up to indiscriminate pillage and slaughter for seven days. Most of the noble edifices raised by the Ghuznevyy kings were destroyed, and even learned and inoffensive men of high station were put to death in cold blood. The city never afterwards recovered from this spoliation, and Alla-ood-deen obtained the appellation of 'Jehan-soz,' or 'burner of the world,' by which, and for his infamous cruelties, he was afterwards distinguished. These events have perhaps no direct concern with Indian history, but it is necessary to relate them in regard to the family of Ghoor, which succeeded the Ghuznevies in India.

Ghuzny
plundered by
Alla-ood-deen
Seljuk.

After the engagement with Alla-ood-deen, Sooltan Béhrám fled towards India, but died by the way of a broken heart, in the year 1152, having reigned 35 years.

Frederick I.,
Barbarossa,
emperor of
Germany.

His son Khoosroo, who reached Lahore safely, was received with joy, and became king. He would have made an effort to regain Ghuzny, but owing to the defeat of the Seljuk sooltan by the Toorkomans, this became impossible, and he remained content with his Indian possessions, over which he ruled for seven years without troubles. He died at Lahore, in the year 1160, leaving his dominions to his son, Khoosroo Mullik, who was destined to be the last of the dynasty. After a protracted struggle, the whole kingdom of Ghuzny had fallen into the possession of the Ghoory family, and in the year 1180, Shahab-ood-deen Mahomed Ghoory, brother of Gheias-ood-deen, sooltan

Béhrám died,
A.D. 1152.

Khoosroo, his
son, succeeds.

Dies at
Lahore,
A.D. 1160.

The Ghoory
family
conquer
Ghuzny.

Phillip
Augustus
king of
France

of Ghoor, who had succeeded his uncle Alla-ood-deen, overran the Indian possessions of Sooltan Khoosroo, and invested Lahore, which he was unable to take, and peace was concluded between them, Sooltan Khoosroo giving up his son Khoosroo Mullik as a hostage. Four years afterwards Mahomed Ghoory invaded the Punjáb again, and established some garrisons in the province, which Sooltan Khoosroo was unable to expel: and being desirous of getting the sooltan into his power, wrote to him that he had despatched his son with overtures of peace. The message was not open to suspicion, and the sooltan, very desirous of meeting the son from whom he had been so long separated, went to meet him, attended

only by a small escort. Mahomed Ghoory's plan had so far succeeded:

Mahomed
Ghoory
deposes
Sooltan
Khoosroo,
and esta-
blishes the
dynasty of
Ghoor.

and by a rapid march, at the head of 20,000 cavalry, he threw himself between the sooltan and Lahore, and while part of the force surrounded the unfortunate sooltan's camp and made him prisoner, the rest, headed by Mahomed Ghoory, passed on to Lahore, of which he took possession without opposition, in the name of his brother, the Sooltan of Ghoor. Thus the house of Ghuzny ceased to reign; Sooltan Khoosroo had reigned twenty-eight years, and was the last of the race of Subooktugeen who held royal power. He and his family were sent to Ghoor and confined there, and their ultimate fate is not known. The great Ghuznevy dynasty had lasted from A.D. 962 to 1186, or 224 years.

CHAPTER IV.

OF THE CONQUESTS OF SOOLTAN SHAHAB-OD-DEEN, MAHMOOD GHOORY, COMMONLY CALLED MAHOMED GHOORY, A.D. 1156-1205.

ALLA-OD-DEEN, sooltan of Ghoor, who had taken possession of

Sooltan
Alla-ood-deen
Ghoor dies,
A.D. 1156.

Ghuzny, died in 1156 A.D., after a reign of four years.

Seif-ood-deen,
his son,
succeeds, and
reigns only a
year.

He had confined his nephews Gheias-ood-deen and Shahab-ood-deen, and his son Seif-ood-deen became sooltan.

Sooltan
Gheias-ood-
deen suc-
ceeds.

His first act was to release his cousins, and restore them to the government they had previously held; and having reigned barely a year, he was assassinated by a person whose brother he had put to death. To him Gheias-ood-deen succeeded; and it is a strange feature of those times, when the first act of every succeeding

monarch seems to have been to slay, blind, or confine every possible pretender to the throne, that he should have trusted his brother Mahomed with powers virtually as extensive as his own; a trust which was fulfilled to the day of his death by Mahomed Ghoory with the most scrupulous and devoted faith.

Mahomed Ghoory, after Ghuzny had been taken possession of

First Indian
campaign of
Mahomed
Ghoory.

by his brother, Sooltan Gheias-ood-deen, and the officers of the Ghuznevy kings displaced, was despatched to India, to annex the provinces which belonged to the

subverted dynasty. Mooltan was taken, and the fort of Oocha, the scene of Alexander's memorable attack and severe wound, was invested. The gates were opened by the raja's widow, who desired to marry her daughter to the Mahomedan general, and

had put her husband to death; and he returned with his Hindoo bride to Ghuzny. In A.D. 1179-80 he invaded Sooltan Khoosroo Mullik's territory of Peshawur; and, as has been already related in the last chapter, gained possession of Lahore, and sent the royal captives to his brother Gheias-ood-deen, by whom they were confined.

Second campaign, A.D. 1179-80.

Philip Augustus king of France.

In 1191 Mahomed Ghoory again advanced into India, and re-took the fort of Bitunda from the Hindoos. Here he learned that the Rajah of Ajmere, Prithy Rái, with the Rajah of Dehly, Chawund Rái, were advancing to meet him with 200,000 horse and 3,000 elephants; and the adverse forces met near the village of Narrain, on the banks of the Soorsutty or Saraswatí river, which, to the Hindoos, was the holy ground of the Máhabhárut. In this engagement, Mahomed Ghoory was defeated with great loss; himself severely wounded, and his army pursued for forty miles. But the Hindoos did not follow up their advantage: Bitunda was besieged for a time, but abandoned; and, as had been the case before, the Hindoo princes relapsed into inactivity.

Third campaign, A.D. 1191-92.

Richard I. in Palestine.

Battle of Narrain, and defeat of the Mahomedans.

For a time Mahomed rested with his brother Sooltan Gheias-ood-deen at Ghoor; but the shame of the defeat he had sustained rankled at his heart, and proceeding to his government of Ghuzny, he organised an army of

Fourth campaign, A.D. 1193.

120,000 picked horsemen, with which he marched suddenly into India by the route of Peshawur. Having reached Lahore, he dispatched an ambassador to the Rajah of Ajmere, offering him friendship should he embrace Islamism, otherwise the issue of war; a fair challenge perhaps, according to the customs of the times, but one which, he must have known, would be refused. It was impossible, indeed, to have offered to the head of the Chóhan Rajpoots, the descendant of one of the princes of the fire-fountain of Mount Aboo, a greater insult. At this period the ruling families of the Hindoos of Northern India were all Rajpoots. Prithy Rái, rajah of Ajmere, was the head of the Chóhan tribe; and, subordinate to him were the Hárás, under Hamira and others. The Aditya dynasty of Mewar was ruled over by Ragakuna. The Tomáras were rajahs of Dehly, the Rahtores of Kanouj, and the Baghilas, who had succeeded the Chalúkyas, of Guzerat. To all these, the chosen champions of the Hindoo faith, and representatives of the Aryan chivalry, Prithy Rái made a powerful appeal, which was heartily responded to. Their splendid victory over Mahomed Ghoory was not more than two years old, and nothing had occurred to damp the ardour it had reawakened; nor at any period in its history were the

Rajpoots of India better united, or more fitted to encounter a national enemy than on the present occasion.

The Hindoos took up their position on their old ground at Tirouri or Narrain, on the Soorsutty river, and awaited the arrival of the Mahomedans, with the river bed, for it contained little water, between them. Ferishta quotes the letters which passed between the commanders; that of the Hindoos is arrogant and vaunting, but offering not to molest the Mahomedans if they retired. Mahomed's reply is that of a simple soldier, whose sense of duty forbids him to retreat. The Hindoos spent the night in thoughtless revelry, the Mahomedans in preparation, and before dawn Mahomed had advanced to the hostile camp. He directed attacks to be made by fresh bodies of horse on the Hindoo centre as rapidly as possible, retreating at the same time, till watching his opportunity, he charged at the head of 12,000 chosen mail-clad warriors, and rode through the Hindoo host, scattering it on all sides. 'Like a great building,' writes Ferishta, 'it tottered to its fall, and was lost in its own ruins.' Chawund Rái, rajah of Dehly, Hamira Hárá, and many noted leaders fell on the field. Prithy Rái was taken and put to death, and the whole of the *matériel* and private property of the Hindoo army fell into the conqueror's hands. This great battle virtually decided the fate of India, nor was any coalition of similar magnitude attempted, or indeed was it possible, in after years.

The glory of the victory was stained by the massacre of unresisting Hindoos at Ajmere, which was plundered; and having made over the country to an illegitimate son of Prithy Rái, Mahomed proceeded northwards, and returned to Ghuzny, leaving as his deputy Kootub-ood-deen Eibuk, who took Dehly with its dependencies from the rajah, and in 1193 A.D. established it as the seat of Mahomedan government.

In the succeeding year, Mahomed Ghoory returned to India, and marching eastwards, Jeychund Rái, rajah of Kanouj, was defeated by the vanguard of the army under Kootub-ood-deen Eibuk, and a fort, in which the rajahs of Kanouj kept their treasures, fell before the Mahomedans, who passed onwards to Benares, where Mahomed Ghoory broke the idols in all the temples, and consecrated the buildings to Islamism. He then proceeded to return to Ghuzny, having created Kootub-ood-deen viceroy. In 1194 A.D. Kootub-ood-deen was summoned to the aid of the prince who had been nominated to Ajmere and had been expelled. Hemraj, who had created the revolution, was, however, defeated and slain

Second great
battle of
Narrain or
Tirouri.

Victory of the
Mahomedans.

Decides the
fate of India.

Kootub-ood-
deen Eibuk
captures
Dehly.

Fifth
campaign,
A.D. 1194.

Kanouj and
Benares
taken.

in battle, and a Mahomedan governor was appointed to protect and control the rajah—a course which has often since been followed by ourselves under similar circumstances. Having settled Ajmere, Kootub-ood-deen proceeded to Anhulwara, in Guzerat, where he defeated Bheem Déo, the rajah, and would probably have annexed the kingdom, but was recalled to Dehly, by orders from Ghuzny.

Kootub-ood-deen Eibuk defeats the Rajah of Guzerat.

The sixth campaign was of short duration, for Mahomed Ghoory, after taking Byana, in Rajpootana, left the field operations to be concluded by Kootub-ood-deen, when Gwalior fell after a long siege; and marching into Guzerat, he took Anhulwara and all its dependencies. In this year, while engaged in affairs on the western frontier, Mahomed Ghoory heard of the death of his brother, Gheias-ood-deen, and was crowned sooltan without opposition. He now recommenced his western campaign against the King of Kharizm, but was defeated in a severe battle, and narrowly escaped with his life, being obliged to pay a heavy ransom.

Sixth campaign, 1195.

Anhulwara in Guzerat taken by Kootub-ood-deen.

Soltan Gheias-ood-deen dies.

Is succeeded by Mahomed Ghoory, 1195.

Meanwhile the Gukkurs, mention of whom has been made on previous occasions, revolted, and committed dreadful atrocities in the Punjâb, which they overran, and even captured Lahore. The sooltan, therefore, marched from Ghuzny to Mooltan, which had also rebelled, defeated the rebel Zeeruk, who had been in charge of the province, and then attacked the Punjâb in conjunction with Kootub-ood-deen, who had been summoned from Dehly. The Gukkurs were quickly reduced, and for the most part became Mahomedans: and the sooltan was on his return to Ghuzny, when, being encamped near the town of Rohtuk, on the Indus, and his tents opened at nights to admit fresh air from the river, a body of Gukkurs swam the stream, cut down the sentinel in the sooltan's tent, and before the guards could assemble, had succeeded in forcing an entrance and in murdering him; he was found to have received no less than twenty-two wounds. This event happened on March 14, A.D. 1205. His remains were carried to Ghuzny, and interred there. Mahomed Ghoory left no male issue. He had accumulated an immense amount of treasure, the results of his Indian campaigns, the possession of which, with the succession to the kingdom, was disputed for a time; but eventually his nephew, Mahmood, son of the late king, Gheias-ood-deen, was crowned as sooltan.

Rebellion of the Gukkurs.

Soltan Mahomed Ghoory murdered at Rohtuk, 1205.

The character of Mahomed Ghoory is hardly, perhaps, appreciated by the Mahomedan historians. He was faithful to his brother, just and liberal; and his military exploits equalled, if they

Character of Sooltan Mahmood
 Mahmood I. He overcame greater combinations by the Hindoo princes than it had ever fallen to the lot of Sooltan Mahmood to encounter, and his generalship and calm courage in the great battle which virtually decided the fate of India were of the highest character. Sooltan Mahmood's exploits were against a people who had not, within the memory of man, scarcely indeed of tradition, encountered a foreign invasion; they were taken unawares, and for the most part made a comparatively trifling defence. Mahomed Ghooory, on the contrary, had to contend with the combined military forces of Northern India, now thoroughly aroused to a sense of common danger, actuated by national honour for the defence of their country, and inspirited by their previous victory. The results of his Indian campaigns were not merely plunder. As Mahomed Ghooory advanced he annexed the districts he occupied, and provided means for their administration, and they laid the real foundation of the subsequent Mahomedan empire of India, of which his comparatively early death prevented the probable realisation in his own person.

CHAPTER V.

OF THE SLAVE KINGS OF DEHLY IN SUCCESSION,
 A.D. 1205 TO 1239.

AT the period of Sooltan Mahmood Ghooory's death, three Turkish slaves, who had been brought up by him, held viceregal appointments. Kootub-ood-deen Eibuk was viceroy in Northern India, Nasir-ood-deen Kubáchá in Mooltan and Sinde, and Eldooz in Ghuzny. Mahomed Ghooory's successor, his nephew Mahmood, immediately after his accession, sent a warrant of investiture as king, with all the insignia of royalty, to Kootub-ood-deen, and he was crowned, as first Mahomedan king, at Lahore on July 24, 1206. The king had already served in India for twenty years, and had exercised viceregal power for the whole of that period. He was not therefore new to the situation. Born of obscure parents, he had become the slave of a Kázi or law-officer in Toorkistan, who had him educated. On this person's death the boy was sold by his executors, and presented by the purchaser to Mahomed Ghooory, then engaged in one of his western campaigns. Thenceforward the fortunes of Kootub-ood-deen experienced no check; his natural

Kootub-ood-deen Eibuk created king of India, A.D. 1206.

Henry emperor of Constantinople.

Origin of Kootub-ood-deen.

talents had free scope for action, and whether as a soldier, a general, or a political administrator, he gained equal distinction.

To him, indeed, the details of the conquests in India are due. In 1192 A.D., after Mahomed Ghoory had returned to Ghuzny, Kootub-ood-deen took Dehly, after a fierce conflict, and established the seat of Mahomedan government there. In the succeeding year he drove back the Guzerat forces, and in 1194 accompanied the sooltan in his campaign towards Benares. His establishment of a Mahomedan administration in Ajmere has been already noticed, as also the campaign which ensued in Guzerat; and in the same year Kootub-ood-deen was invited to Ghuzny, where he was received with all the honour and respect due to his position. He had scarcely returned to Dehly when the Mairs of Rajpootana rebelled. Kootub-ood-deen proceeded to attack them, but was worsted in a skirmish, in which he received six or seven wounds, and had a narrow escape from death. In the year 1202 he captured the strong fort of Kalinga, in Bundelkund, obtaining an immense booty, and completed the subjugation of the provinces lying between that place and Dehly. In the year 1205, as has been related, he became king of India, and a quarrel having arisen between him and Eldooz, governor of Ghuzny, he marched thither and was crowned there; but, unable to hold the city, he returned almost immediately to India. Here, until his death, which occurred by a fall from his horse in the year 1210, Kootub-ood-deen occupied himself in the regulation of his dominions, and attempted no further conquests. There can be no question of the ability by which he had raised himself from the condition of a slave to that of a king, and Mahomedan historians attest not only his vigour, but his social virtues, and his profound, generous liberality. To commemorate the conquest of Dehly the celebrated minaret, called the Kootub Minar, still perfect, with a splendid mosque, were commenced by Kootub-ood-deen, and completed by his successor, Shumsh-ood-deen Altmish.

Indian campaigns of Kootub-ood-deen Bibak.

Takes Ghuzny and is crowned, but returns to India, where he dies, 1210.

Crusade against the Albigenes.

Kootub-ood-deen left one son, Arám, who at once ascended to the throne, but appears to have been deficient in vigour and resolution. Nasir-ood-deen Kubáchá became independent in Sinde, and Mahmood Bukhtyar Khiljy, another of Sooltan Mahomed Ghoory's slaves, possessed himself of Bengal, while other chiefs, imitating their example, became independent. A deputation of the nobles of the State, therefore, waited upon Shumsh-ood-deen Altmish, the son-in-law and adopted son of the late king, and besought him to save the kingdom by accepting the throne. He complied with their request,

Arám, his son, succeeds, 1210.

Shumsh-ood-deen Altmish

defeated Arám in an engagement near Dehly, and was crowned king. All these events happened in the same year, 1210, and before he had well established his authority the Toorky cavalry in his service rebelled and advanced upon Dehly, but were defeated by the king, who had now no one to oppose him. In the year 1215, Táj-ood-deen Eldooz, king of Ghuzny, made an effort to recover the Indian dominions, and advanced upon Dehly with a large army, but was defeated by Altmish on the plain already memorable from former battles, and taken prisoner.

defeats Arám,
and becomes
king, 1210.

Shumsh-ood
deen Altmish
called to the
throne, 1216.

Magna Charta
signed by
King John.

Taj-ood deen
Eldooz
attacks
Altmish, but
is defeated.

In 1217 Altmish next endeavoured to reduce Nasir-ood-deen Kubáchá, who was independent in Sinde, but failed in his purpose after a severe struggle. Meanwhile the dominions of the Sooltan of Kharizm had been invaded by the Moghuls under Chengiz or Jengiz Khan, who overran the country, and penetrated as far as Ghuzny. Jelal-ood-deen, the son of the Sooltan of Kharizm, vainly endeavoured to save the eastern portion of his dominions, but was pursued to the Indus, and narrowly escaped with his life. He repaired to Altmish, and endeavoured to induce him to act against the Moghuls, but in the face of their overwhelming numbers and power he declined the expedition. Jelal-ood-deen, however, subsequently recovered part of the Ghuzny dominions in Persia.

Henry III.
king of
England.

Invasion of
Ghuzny by
Moghuls
under Jengiz
Khan.

Altmish
invades
Northern
Sinde and
annexes it.

In 1217 Shumsh-ood-deen Altmish again invaded Sinde, and having defeated his brother-in-law, who was afterwards drowned in the Indus, annexed the province to his dominions. It must be understood, however, that this conquest relates to Northern Sinde and Mooltan only.

Southern Sinde was still in possession of the Suméra Rajpoots, and there is no record of any attempt to subdue them having been made by the Mahomedans up to this period. In A.D. 1226

Malwah
conquered.

Gwalior
recaptured.

Oojejn taken.

Malwah, including the celebrated fort of Mandoo, was conquered, which was followed in 1231 by the recapture of Gwalior, which had again fallen into the hands of the Hindoos; and in this campaign Oojejn, the former capital of Rajah Vikram-Aditya the Great, and one of the oldest and most famous Hindoo cities of India, fell into the king's hands, when all the idols of the celebrated temples there were destroyed. Altmish also re-established his authority over the provinces of Bengal, which had been interrupted by the rebellion of its governor. Thus before his death, which

Shumsh-ood-
deen Altmish
dies, 1236.

occurred on April 30, 1235, Shumsh-ood-deen Altmish had established the Mahomedan sovereignty over the whole of Northern India, from the Indus to the Ganges, and in

this large tract, the power of the Hindoos was completely broken. Such of the native chiefs as were permitted to govern their hereditary dominions paid tribute; but the largest portion of the country appears to have been under a direct Mahomedan administration. Shumsh-ood-deen Altmish had reigned twenty-six years with honour, and forms another instance of self-elevation by his talent, from his originally low condition.

Rookn-ood-deen, the eldest son of the late king, was governor of Budaon, and was at Dehly on his father's death. He was crowned without opposition on May 1, 1235, but

Rookn-ood-deen Feroze, his son, succeeds.

at once abandoned himself to every species of licentiousness, of which the consequences were immediately

apparent in several serious rebellions. His mother, a cruel woman, virtually conducted the administration; but the nobles of the kingdom were so disgusted with the conduct both of the mother and son, that they put forward Ruzeea Sooltana, his eldest sister, to supersede him; and the princess, having put herself at the head of an army and marched against him, he was delivered up to her, and placed in confinement. Ruzeea Sooltana was no

ordinary woman. It is rare among the families of Eastern princes to find any example of vigour or

Deposed and succeeded by Ruzeea Sooltana.

heroism in the female members; but Ruzeea possessed both in an eminent degree. Ferishta writes of her, comparing her with the late king's sons:—‘She had a man's head and

Her character.

heart, and was better than twenty such sons;’ she had no fault, ‘but that she was a woman.’ She was well educated, and had been her father's constant companion; and while engaged in his Gwalior campaign, he had appointed her his regent at the capital. She was well acquainted not only with the routine of ordinary current affairs, but with the political transactions of the State. After her assumption of the royal authority she gave public audiences, sat in the royal seat, and transacted all business in public. Such a person must needs have had, and perhaps made, many enemies, and there were many intrigues against her; but for a time she succeeded in breaking them up, and in establishing full order in the State and its most distant dependencies. The princess was unmarried, and the favour with which she regarded her master of the horse, who was permitted to lift her on her horse when she rode out, gave offence to many.

In the year 1239, the popular feeling was expressed in the rebellion of the Viceroy of Lahore; but the queen marched promptly against him, and reduced him to obedience. A second revolt was that of Mullik Altoonah Toork, governor of Bitunda. In proceeding thither from Lahore, the Toorky chiefs of the army mutinied, and carried the queen to Altoonah, by whom she was detained,

and to whom she was shortly after married. Meanwhile the Prince Beiram, her brother, had been elected king, and when the queen marched from Bitunda, to re-establish her authority, at the head of an army which she and her husband had collected, they were met by the forces of Beiram, and after a severe action the queen was defeated. She rallied her army, however, but was defeated finally on August 24, 1239. In her flight from the fatal field of Keithul, the unfortunate lady and her husband were taken prisoners, and put to death, on November 14 of the same year. Ruzseea Begum Sooltana had reigned three and a half years.

The queen marries Altonia and is deposed by her brother.

She attempts to regain power, but is defeated twice.

Put to death, 1239.

CHAPTER VI.

THE SLAVE KINGS OF DEHLY (*continued*), A.D. 1239 TO 1288.

MOIZ-OD-DEEN BEIRAM ascended the throne on April 21, 1239-40, but in an unquiet reign of two years displayed no ability. On November 22, 1241, the Moghuls, advancing from Ghuzny, had seized Lahore; the viceroy had fled, and the vizier, Yekhtyar-ood-deen, was dispatched from Dehly to oppose them at the head of such troops as could be collected. When the danger was past, as the Moghuls did not remain, the vizier formed a plot to depose the king: and on his return to Dehly besieged the capital, which, after a long siege, was taken on May 10, 1241, and the king imprisoned and afterwards put to death. He had reigned little more than two years. He was succeeded by Alla-ood-deen Musaoood, son of Rookn-ood-deen, whose reign of four years is remarkable only for two partial invasions by the Moghuls—one of Bengal by way of Tibet, the other of a part of the Punjab—both of which were repelled by the local authorities. Musaoood entered upon a career of detestable profligacy and cruelty, and the nobles at court, wearied of his vices, requested his uncle Nasir-ood-deen to come to the capital. On his arrival, on June 10, 1246, he found the king already deposed, and in confinement, where he remained till his death.

Beiram, brother of Ruzseea Sooltana, succeeds, 1239-40.

Imprisoned and put to death.

Alla-ood-deen Musaoood succeeds.

Beiram deposed, 1246.

Nasir-ood-deen Mahmood succeeds, 1254.

Nasir-ood-deen Mahmood, in many respects, was a remarkable character. He was the son of Shumsh-ood-deen Alt-mish, and had been nominated by his father to the government of Bengal, but was too young to undertake

the charge. The widow of his father, who was not his mother, had confined him; but he was released by King Musaood, and appointed to the government of Byraich, which he conducted in an able manner. His personal habits were very simple; and during his imprisonment he had supported himself by making copies of the Korán, an occupation which he never abandoned. Ferishta writes of him, that he had but one wife, whom he obliged to do all homely offices, refusing even the assistance of a servant; and when she complained one day of having burnt her fingers in baking bread, he exhorted her to persevere and God would reward her; as for himself, he was only a trustee of the State funds, and would allow of no extra expenses. If the king had been earlier employed in large public affairs, as his father intended, it is probable he would have made a better ruler, and trusted less to others; nevertheless, his reign brought no disaster on the State, and his virtuous private character was an admirable contrast to the profligate princes who had preceded him.

His habits
and character.

Having removed some of the oldest and most disaffected officers from frontier posts, he replaced them by others, and thus established powerful and harmonious garrisons on the west, whence Moghul invasions might be apprehended. He then reduced many of the petty Hindoo princes of the Dooáb, or tract between the Ganges and Jumna, to obedience; and, between 1247 and 1250, the territory between Malwah and the Jumna, with the greater part of Rajpootana, was thoroughly subjected. In the principality of Nurwur, in Bundelkund, he was opposed by the rajah, according to Ferishta, at the head of 5,000 horse and 200,000 foot; and though the numbers may be exaggerated, they go far to establish the extent of the opposition which the king had to encounter in the subjugation of a partially conquered and martial people. It was an interesting circumstance of the year 1250, that Sheer Khan, the viceroy in charge of the western frontier, availed himself of an opportunity of driving the Moghuls out of Ghuzny, and taking possession of it in the name of the king. Another incursion by them into the Punjâb was also repelled. In spite of some domestic intrigues and minor campaigns, the king seems to have enjoyed peace till 1258, when the Mewatees and other Rajpoot tribes broke into rebellion, and were only subjected after a great loss of life on both sides; and in the same year, an envoy from the prince of the Moghuls arrived and was entertained with great honour and splendour. On February 18, 1265-6, the king, who had been long suffering from disease, died.

The acts of
his government.

Rebellion of
the Mewatees

Nasir-ood-
deen dies,
1266.

It is doubtful whether he left any children, for none are mentioned by the Mahomedan historian; and Gheias-ood-

Gheias-ood-
deen Bulbun

deen Bulbun, who had been vizier during the twenty years of the late king's reign, ascended the throne without opposition.

Gheias-ood-deen had, like other great men of the time, been originally a Toorky slave. In his youth he had belonged to Altmish I., and had raised himself to the highest ranks in the State. His court, after his accession, was

esteemed the most dignified and learned in Asia; and he gave refuge to no less than fifteen princes of Central Asia, who had been dispossessed of their dominions by the Moghuls, and allotted to each a sumptuous establishment at Dehly. The etiquette of his court was very strict, and his public ceremonies and processions the most magnificent that had ever been seen in India. In his early youth he

had been addicted to wine: but after his accession to the throne, he not only gave up the use of it, but prohibited its sale or manufacture in his dominions, while he repressed all public immorality with the utmost strictness, and not unfrequently with cruelty.

In 1266, the year of his accession, the Mewatees again rebelled, but were hunted down, and put to death indiscriminately, while the greater part of their country was cleared of forest, and cultivated. Several other rebellions were suppressed with equal severity and effect. It will be remembered that Sheer Khan, an officer of great bravery and merit, had been placed in charge of the western frontier by the late king. In 1267 he died, and the king appointed his eldest son and heir, the Prince Mahomed, as Sheer

Khan's successor. His fate will be related hereafter. The greatest rebellion during the king's reign was that in 1279, of Toghrul Khan, viceroy of Bengal, who had assumed the title of king. Two successive expeditions sent against him had failed; at last the king, notwithstanding his advanced age, proceeded in person to Bengal; and Mullik Mokunder,

one of his officers, having discovered the rebel camp, charged into it at the head of only forty men, and in his own tent of audience cut down the rebel's adherents, but Toghrul himself escaped. This strange and desperate exploit so terrified the rebels, who considered the king's army was upon them, that they fled. Toghrul, however, was pursued and killed. When the king arrived next day, he reproved Mullik Mokunder for his rashness, but afterwards rewarded him. On all concerned in this rebellion, however, he poured out his

utmost vengeance. Nor were even women and children spared; and after his return to Dehly, executions of the most cruel character were inflicted upon those

who had been taken prisoners, or who were sent from Bengal. In the end, however, on a remonstrance being made by the law officers and religious men of the court, the king desisted from his barbarous conduct.

Some time after this event, the Prince Mahomed arrived from Lahore on a visit to his father, but had not been with him three months when news reached him of a serious incursion of the Moghuls. The prince departed to his post, engaged the Moghuls, and defeated them: but in a chance medley at the close of the action was killed. The death of his beloved son had the effect of completely prostrating the king, now upwards of eighty years of age, and he sank gradually. Believing himself on his death-bed, he sent for his second son Kurra Khan, then governor of Bengal, in order to nominate him as his successor; but finding his father better than he expected, Kurra Khan returned to Bengal without taking leave of him, which so incensed the old king, that he invited his grandson, Kei-khoosroo, from Mooltan, and made a will in his favour. A few days afterwards, being upwards of eighty years of age, the king expired, having reigned in great splendour and glory for twenty-one years.

Death of
Prince
Mahomed.

Gheela-oodeen Bulbun
dies, 1240.
Margaret
queen of
Scotland.

His disposition of the kingdom was not however carried out. The nobles were apprehensive that Kurra Khan would dispute it and thus raise a civil war, and Kei-kobád, his son, then in Dehly, was selected and crowned, Kei-khoosroo retiring to his government of Mooltan. Kei-kobád was a handsome and engaging youth, who had been brought up with great strictness by his father, and expectations were formed from his previous character that he would prove a good king. These, however, were sorely disappointed, for he gave himself up to a course of riotous debauchery, which was encouraged by the vizier, Nizam-ood-deen, who retained the executive power in his hands. The principal events of the short reign of Kei-kobád were an invasion by the Moghuls, which was repelled, and followed by the execution of all the Moghul officers in the royal service, on pretence of their complicity with their countrymen; and the visit of the king's father, Kurra Khan, to Dehly, which, though it caused apprehensions of a war between them at first, ended amicably and even affectionately, Kurra Khan warning his son as he departed homewards against the designs of his vizier. For a time the advice of his father was observed by Kei-kobád, but he was again thrown into the vortex of pleasure by the minister, and failing to check his power, effected his death by poison through parties who were inimical to him.

Kei-kobád
crowned.

The Moghul
officers put
to death.

The vizier
poisoned.

The king
attacked by
paralysis.

His excesses had, however, so entirely ruined the constitution of the young king, that he became paralytic, and the executive power of the kingdom fell into the hands of three nobles, of whom Mullik Julal-ood-deen Feroze, of the Khiljy tribe, was the chief. After a brief struggle between the rivals for superiority, Julal-ood-deen prevailed: and at his instigation, the king, who was lying helpless in his country palace, was soon afterwards murdered by a Tartar, whose father had been unjustly executed. This event happened in the year 1288, and with it the dynasties of the slave kings ceased to exist. Julal-ood-deen Khiljy was proclaimed king, and to ensure his position, caused the infant son of Kei-kobád, who was in his power, to be put to death. From A.D. 1205 to 1288, a period of eighty-three years, ten kings, originally slaves, and their descendants, had reigned over India.

Kei-kobád
murdered,
1288.

Pope
Nicholas I.

Pope
Nicholas IV.

Julal-ood-
deen Khiljy
becomes
king

CHAPTER VII.

OF THE KHILJY OR GHILZYE DYNASTY OF DEHLY,
A.D. 1288 TO 1304.

THE Khiljies were a tribe who, according to Ferishta, had been driven from Toorkistan and had settled in the mountains west of the Punjáb, where they still remain. Being a warlike race, many of them entered the service of the kings of Ghuzny and of India, and among them some rose to high offices. Julal-ood-deen was the son of the governor of Samará, and had risen into favour with the late king, by whom he was promoted; but he was already advanced in age, being seventy years old when he became king; and he seems to have undertaken the office, for it was to him little more, with much distrust of his own powers. He professed great humility, he would not ascend the throne, or ride into the court of the palace; and his elevation produced no change in relation to his intimate associates, whom he entertained without pomp or ceremony as he had been used to do. Dehly became a point of attraction for all the learned men of Asia; and poets, musicians, and singers were liberally patronised and rewarded. Ameer Khoosroo, one of the sweetest of Persian poets, was ennobled and made librarian to the king. In the suppression of the first rebellion against him, Julal-ood-deen displayed such entire absence of revengeful feeling, that his courtiers, only used to the wholesale executions of former

Origin of
Julal-ood-
deen Khiljy.

His court and
habits.

reigns, remonstrated with him. 'My friends,' he replied, quietly, 'I am now old, and I wish to go down to the grave without shedding more blood.' His courtiers, however, were partly in the right. The people were unused to such clemency, and sadly took advantage of it: crime of all descriptions increased; many of the governors of provinces were rebellious; and a conspiracy was set on foot to dethrone him. At a meeting of its members, one of them retired secretly and gave information to the king, who sent a party of his guards, and the conspirators were brought into the royal presence. They expected no less than death; but the king, drawing his sword, flung it before them, and challenged the boldest to use it against him. One of them replied, that the king should not care for words spoken under the influence of wine, and all prostrated themselves before the monarch, who forgave them.

Anecdote of his clemency.

His treatment of conspirators.

Nevertheless, it could not be concealed that the king's great lenity was causing much mischief as well as disquiet in the provinces. Sidy Mowla, a celebrated Dervish, was executed for a plot against the king's life; and his curse as he died, against him and his posterity, seems to have affected the king very deeply. The year 1291 was one of severe famine, in which thousands perished, and the king's eldest son, Khan Khanan, fell a victim to an existing epidemic, both of which events were attributed by the superstitious to the execution of the holy Dervish. The king, however, seems to have at last roused himself to a sense of duty, and marched against the rebels in Malwah; but the campaign was inconclusive, owing to his aversion to bloodshed.

Sidy Mowla, a Dervish, executed.

In the following year, 1292, however, he repelled, with much vigour, an invasion of the Moghuls, and one of their chiefs joined the king with 3,000 of his followers, and received his daughter in marriage. Ferishta mentions incidentally, that these Moghuls became Mahomedans, which proves that that faith had not as yet been received in some of the distant provinces of Northern Asia.

In 1293, the king marched into Malwah, which was reduced to obedience, and his nephew, Alla-ood-deen, now rising into notice, reduced the Hindoos of Bhilsa and other districts in Central India, for which he was rewarded with the government of Oude, in addition to that of his own province. Encouraged by his success, Alla-ood-deen now requested permission to make an expedition southwards, into countries as yet unpenetrated by the Mahomedans; and with 8,000 horse set out, in the year 1294, for the Deccan. Alla-ood-deen evidently marched by the line of Saugor and Jubbulpoor, for he debouched from the tableland of Central India

Rebellion in Malwah reduced.

Expedition by Alla-ood-deen to the Deccan, 1294. Pope Boniface VIII.

by the passes into Berar, upon its capital, Ellichpoor, then held, according to tradition, by the Hindoo, or Jain rajah, Eel, who was

Meets the
Hindoos near
Ellichpoor
and defeats
them. a feudatory of the rajahs of Déogurh. A severe engagement took place on the plain between Ellichpoor and the hills, and the memory of the field of combat

is still preserved by the mounds of the Mahomedan soldiers killed in the action, which are called 'Gunj Shaheed,' or the heaps of the martyrs. From Ellichpoor, the young leader pushed on rapidly to Déogurh, the impregnable stronghold of the

Description
of Déogurh. Jadow or Yádává rajahs, who then held sway over the country of Máhárashtra. This place had originally been a conical hill, rising out of the plain, and separated rather more than a mile from the tableland to the north. Its sides all round had been scarped perpendicularly for 130 feet, probably at the period of the excavation of the cave temples of Ellora; a broad ditch had been excavated round the hill, and there was no passage to its summit but through a tunnel which, commencing in the ditch, had been led through the interior of the hill itself, which was composed of solid trap-rock. Such a work was unique in India then, as it is at present; it was utterly inaccessible, and in itself impregnable; but the city at its foot, where the rajah dwelt, was an open one.

Alla-ood-deen could make no impression on the fort; but he beleaguered the city, and though it was stoutly defended by Ram Déo, the rajah, as long as provisions lasted, yet he was ultimately obliged to capitulate. The rajah, after informing Alla-ood-deen that he had been taken unawares, offered 1,500 pounds

The rajah
accepts terms,
which are
broken by his
son; weight of gold as a ransom for the place, with a quantity of precious stones; and the Mahomedans consented to withdraw. At this juncture, the rajah's son, Shun-

kul Déo, arrived with the main army, and repudiated his father's negotiations. An action therefore ensued, in which the Mahomedans would have been defeated but for the officer left at Déogurh, who, with a thousand horse, retrieved the day; the Mahomedans

who is
defeated. rallying, drove the Hindoos from the field with heavy loss, and the siege was resumed. It was in vain that the rajah protested he had had no hand in his son's conduct.

Final ransom. Alla-ood-deen was inexorable as to further payment for ransom; and in the end consented to receive pearls, diamonds, precious stones, silver, and pieces of silk of a value which seems almost incredible, but without question must have been very great; Ellichpoor and its dependencies were also ceded.

Meanwhile, no news had been received of Alla-ood-deen's progress, and the king, becoming anxious, marched to Gwalior, where

flying reports reached him of the success of the expedition. It was then debated whether Alla-ood-deen should be intercepted, and obliged to give up his plunder, or permitted to return to Kurra; but the king, with his accustomed unsuspiciousness, protested against the former, and in due time Alla-ood-deen reached Kurra safely. Almas Bey, the brother of Alla-ood-deen, an officer in the king's confidence, had, however, conspired against his sovereign in his brother's interest, and represented to Alla-ood-deen that the king really desired his death.

Alla-ood-deen returns to Kurra.

This seems to have suggested the infamous course which Alla-ood-deen pursued. The aged king was invited to Kurra, and having no suspicion, and being anxious to meet his nephew after his perilous expedition, went slightly attended, in a barge, by the Gunga. As he disembarked from his vessel, Alla-ood-deen met him with a show of the greatest affection; but while the king was caressing him and leading him back to the barge, two of Alla-ood-deen's guards, at a signal from him, fell upon the old man and murdered him. This event happened on July 19, 1295. There were many who now remembered the curse of the Dervish, and believed it fully fulfilled, not only as regarded the actual murderer, but afterwards in the person of Alla-ood-deen himself, who, though at first fortunate, and even glorious, ended his days in misery.

Jalal-ood-deen murdered, 1295.

Michael Andronieus emperor of the East.

Alla-ood-deen did not at once become king. The Queen-Dowager, on receiving news of the murder, placed the crown on the head of her youngest son, and seated him on the throne. The real heir, however, was his elder brother, Arkully Khan, then in his government at Mooltan, but he declined to come to the capital. Alla-ood-deen, whose project had been to establish an independent kingdom in Oude, now aspired to the throne itself, and marched upon Dehly, where the young king at first opposed him; but seeing resistance would be futile, left the city with his mother and the royal treasures, and proceeded rapidly in the direction of Mooltan. Alla-ood-deen did not follow him, but entering Dehly with great pomp, was crowned king about the end of 1296. His great object at first seems to have been to obliterate the memory of his treachery to his uncle by unlimited largesse to the mob of Dehly, and as Ferishta writes, 'He who ought to have been received with detestation, became the object of admiration to those who could not see the blackness of his deeds through the splendour of his munificence.' He next despatched a force to Mooltan, under his brother Aluf Khan, who

The Queen-Dowager causes her youngest son to be crowned.

Alla-ood-deen marches on Dehly.

The young king marches towards Mooltan.

Alla-ood-deen crowned, 1296.

Sir William Wallace defeats the English at Stirling.

laid siege to the place for two months, when it was given up by the troops, who made over to him Arkully Khan and Kudr Khan, the late king's sons, on condition that their lives should be spared, and with these captives he set out for Dehly. By the way he received his brother's orders to blind the two princes; and after this barbarous act, they were confined in the fort of Hansy, and soon afterwards put to death.

Two of the late king's sons taken at Mooltan.

Blinded and put to death.

Alla-ood-deen's position was now secure, and he commenced an earnest, and in many respects at first, a beneficial, government; and from the varied and romantic events of the period, the several expeditions into Southern India, as yet unknown to the Mahomedans, and the strange character of the king himself, the reign of Alla-ood-deen is one of the most interesting of the early Mahomedan sovereigns of India. All the weakness and irresolution of the previous reign was quickly redeemed. A force was sent to Guzerat under

Alla-ood-deen's government.

Anhulwara, in Guzerat, taken.

Aluf Khan, in 1297, and Anhulwara was again taken. The rajah, Rái Kurrun, fled: but his beautiful wife, Kowla Dévy, and all his family and treasure, fell into the hands of the Mahomedans. The rich city of Cambay was held to ransom, and a vast sum obtained; and Aluf Khan obtained a slave named Kafoor from a merchant there, who afterwards became famous. On the return of the expedition to Dehly, Alla-ood-deen became enamoured of the Rajpoot queen, and married her.

Marries the Hindoo queen of Guzerat.

The Guzerat campaign was no sooner ended, than the king had to encounter a very dangerous invasion of the Moghuls, with 200,000 horse, under Kootloogh Khan. They drove the inhabitants of the country before them, who crowded into Dehly, and the peril of absolute famine was added to that by the enemy. His counsellors would have had the king retreat; but he had received reinforcements, and at the head, as Ferishta writes, of 300,000 horse and 2,700 elephants, marched out of the city. The action which ensued was bravely fought on both sides; but the Moghuls were forced to retreat, and evacuated India, with the same expedition they had entered it. Elated with his prosperity, Alla-ood-deen now entertained the idea of propagating a new faith of his own, and of conquering the world like Alexander; but these wild projects were after awhile abandoned, and in 1299 he undertook a campaign against Runtunbhore, in which he was severely wounded and left for dead by his uncle, Rookn Khan, who, reporting the king's death in camp, ascended the throne. Meanwhile, Alla-ood-deen had recovered, and though barely able to sit his horse, repaired to camp, where he was re-

The Moghuls invade India. 1298.

The first Turkish empire.

ceived with enthusiasm by the soldiery, and Rookn Khan, who had fled, was taken and beheaded. In the sequel the fort of Runtunbhore was carried by storm; but the king's cruel nature was only satisfied by the execution of those who had so bravely defended it.

Runtunbhore taken, and its defenders put to death.

His dominions being at peace, Alla-ood-deen turned his attention to civil affairs. He had been reproached with an undue use of wine, and he not only destroyed all he possessed, but actually prohibited its use throughout his dominions. The roads were rendered secure, and highway robberies ceased. He introduced changes in the collection of revenue, by enhancing the demand to half the value of the produce, which created much distress; but under the bigoted application of the tenets of the Korán, there was little mercy then shown to Hindoos. The rich, however, of both denominations, were called upon to give up their wealth, and the king's extortions created immense dissatisfaction and unpopularity; nor was there a department of the State, or of trade and commerce, or condition of social existence, which the king's curious edicts, some salutary and others mischievous, did not affect. His character in this, and in many other respects, strongly resembles that of Tippoo Sooltan, and much of his capricious and ill-regulated policy proceeded, if not from insanity, at least from his want of education.

The civil administration.

In the course of the year 1303 he dispatched an army, by way of Bengal, to Wurungul, the capital of Telingána, and then ruled over by the Naraputty branch of the Andhra dynasty; for his own expedition to Déogurh had, in fact, opened the way to the Mahomedan conquest of the South of India. With other troops at his disposal, he undertook a campaign against Chittore, in Rajpootana, which was reduced, and thence he would have proceeded into the Deccan; but receiving intelligence of an invasion by 20,000 Moghul horse, he returned to Dehly. Here for a time he was in a sore strait, for half his army was gone to the South of India, and the Moghuls plundered unchecked up to the very gates of the capital. At length a sudden panic seemed to possess them, for all at once they retreated precipitately to their own country. It is most probable, perhaps, that they were sated with plunder; but in 1304, Ali Beg Moghul, with 40,000 horse, penetrated as far as Amroha, in Rajpootana; but was defeated with heavy loss by Toghluk Khan, governor of the Punjab, and these two leaders, who, with 9,000 soldiers, were taken prisoners, were all, as Ferishta states, put to death. One of the most romantic incidents of this reign was the escape of the Rajah of Chittore from confinement in Dehly. He had

Expedition to Wurungul, 1303.

A renewed Moghul invasion.

Their unexpected retreat.

Moghuls defeated in Rajpootana.

Noble conduct of a

a beautiful daughter, whom the king demanded as the price of his release. The rajah feigned consent, and on the terms being communicated to the princess, she determined on making them the means of her father's release. She therefore proceeded towards Dehly, being furnished with the king's pass to visit her father, and when near the city, filled litters with some devoted adherents as if they had been her female attendants. All were admitted unsuspectingly to the place where her father resided, when the guards were overpowered, and horses having been previously prepared, the father and daughter rode through the city and escaped. The rajah recovered Chittore, which he afterwards retained, becoming tributary to the king, and furnishing a contingent of 5,000 horse and 10,000 foot to the royal army.

CHAPTER VIII.

THE KHILJY DYNASTY OF DEHLY (*concluded*), A.D. 1305 TO 1321.

In the year 1305 A.D. a fresh invasion of Moghuls occurred; but they were intercepted by Ghazy Beg Toghluk, on the banks of the Indus, and sorely defeated, while most of the survivors perished in the deserts of Central Asia on their return. The captives sent to Dehly were, as before, put to death by the king, and a pillar built of their skulls; but even these severe losses did not deter them, and once again in the same year the Moghuls appeared, only to be defeated by Toghluk, who, on this occasion, pursued them into Kabool and Ghuzny, and every year afterwards levied heavy contributions from those cities, which restrained Moghul incursions for many years afterwards.

In the year 1306 A.D., as Ram Déo, the rajah of Déogurh, had neglected to send his tribute for three years, an expedition against him was determined on; and Mullik Kafoor, the eunuch slave who had been purchased at Cambay, and who had by this time risen to high rank and favour, was selected to command it. Nor did he disappoint the expectations the king had formed of him. 100,000 horse marched from Dehly under his command, and their numbers were increased by quotas from several provinces on the route. Kowla Dévy, the king's wife, urged that her favourite daughter, Déwul Dévy, whom she had left with her husband, should, if possible, be returned to her; and this formed the object of a special

1305 A.D.
Another
Moghul inva-
sion defeated.

They renew
the attack,
and are
pursued to
Kabool and
Ghuzny.

Expedition of
Mullik Ka-
foor to the
Deccan, 1306.

Robert Bruce
king of
Scotland.

attack upon Kurrun Rái, rajah of Guzerat, who had refused to give her up. Aluf Khan, who had defeated the rajah in several skirmishes, now found that he had escaped him and gone to Déogurh, taking his daughter with him, whom he had promised in marriage to Shunkul Déo, the son of the rajah. This event gave Aluf Khan great concern, as he could find no track of the fugitive. He nevertheless proceeded in the direction of Déogurh, and while halting for two days in the vicinity of the caves of Ellora, which are about eight miles from the fort, a party of 300 of his men, who had gone to see the caves, came suddenly on a body of Hindoo horse, which proved to be the escort of Déwul Dévy herself; and in the skirmish which ensued, she was captured and taken to Aluf Khan's camp, who, well knowing the importance of his prize, returned to Dehly, where the princess was restored to her mother. Soon after her arrival, the king's son, Khizr Khan, fell in love with her, and the parties were married with great pomp. This event formed the subject of a beautiful poem by Ameer Khoosroo, the poet-laureate at the Dehly court, which still survives.

Déwul Dévy, the daughter of Kowal Dévy, captured near Ellora.

She is taken to Dehly, and marries Khizr Khan, the king's son.

Meanwhile Mullik Kafoor had proceeded to Déogurh, where the rajah, being in no condition to oppose him, welcomed him hospitably, and returned to Dehly with him, where he was received with all honour, and had titles with an estate conferred upon him, his expenses on return being also paid. This honourable treatment completely ensured the fidelity of the Rajah of Déogurh during his life.

Mullik Kafoor at Déogurh.

It will be remembered that the king had despatched in the year 1303 an expedition against the Hindoo kingdom of Wurungul by way of Bengal. This, however, failed, and the army was obliged to retreat after severe sufferings. In 1309, therefore, another expedition was placed under command of Mullik Kafoor, to invade Wurungul by the route of Déogurh, which succeeded, though not without a brave resistance, from Luddur Déo, its rajah. After a long siege, the fort of Wurungul was captured; and the rajah made terms by the payment of a heavy sum of money, besides consenting to pay tribute annually. On his return to Dehly, Mullik Kafoor was received with great rejoicings, and in the year following he again proceeded southwards, to reduce the Hindoo State of Dwára Sumoodra, in the Carnatic, of the power and wealth of which he had received information in the Deccan. Dwára Sumoodra was the capital of the Hói Salá or Bellál kingdom, which has been brought to notice in

Expedition of Mullik Kafoor to Wurungul, 1309.

Edward II. king of England.

His success.

Expedition to Dwára Sumoodra, 1310.

Rhodes taken by the Knights of St. John.

Chapter XIV. Bk. I. It had survived the destruction of the Chalúk-yas of Kulyan, by the Yádávás of Déogurh, and was in the highest state of prosperity. On his arrival at Déogurh, Mullik Kafoor found that the old rajah, Ram Déo, was dead, and had been succeeded by his son Shunkul Déo, who was not as well affected to the Mahomedans as his father had been; but Mullik Kafoor pressed on, and finally reached the sea-coast of Malabar, where he built a mosque to commemorate the event. The Bellál kingdom was easily overpowered; Dwára Sumoodra, its capital, was sacked, and the magnificent temple of Seeva there, though uncompleted, severely injured. The temple still exists in much of its original beauty and perfection, one of the most admirable specimens of florid Hindoo architecture in India. The booty obtained by Mullik Kafoor was immense; 312 elephants, 20,000 horses, and 96,000 maunds of gold are stated by Ferishta; an amount which appears incredible: but it is a curious circumstance that no silver was found; the idols, ornaments public and private, and plate, being all of beaten gold.

Immense
booty ob-
tained.

It will be remembered that many of the Moghuls who had been captured became converts to Mahomedanism, and the king had taken them into his service. For some unaccountable reason, however, he conceived an aversion to them, and discharged them. In their distress, some of the most desperate conspired against him, which, becoming known, the whole were put to death, to the number of 15,000, in a single day, no one daring to remonstrate with the king against such barbarity. The spoils of the south, with the punctual

All Moghuls
in the royal
service put
to death.

collection of the increased revenue, had filled Dehly with wealth; and the number of public buildings, mosques, mausoleums, and colleges which were built, exceeded those of any previous period. The magnificence of the king's dominions was now at its zenith, and with it, the king's temper, always eccentric, began to alter. Instead of directing public affairs himself, he gave them over to Mullik Kafoor: and he appointed his own sons, still mere children, to offices of the highest trust, which had to be managed by corrupt deputies.

Increase of
wealth in
Dehly.

Mullik Kafoor seems, however, to have been by no means easy in his elevated position, and in 1312 proposed that he should be sent again to the Deccan to receive the royal tribute. On his arrival at Déogurh, he found Shunkul Déo in rebellion; but he was quickly reduced, and put to death, and having again overrun the Carnatic, and received the tribute from Wurungul, dispatched the treasure to Dehly, remaining himself at Déogurh. The king's infirmities were now fast gaining upon him, and he could not live without his favourite. Mullik

Third ex-
pedition of
Mullik
Kafoor, 1312.

Kafoor was therefore recalled; and seeing the king's condition, conceived the project of succeeding him. To this end it was necessary to alienate his affections from his sons, of whom he was very fond. Khizr Khan, the eldest, though in some respects a wild and thoughtless youth, was yet much attached to his father, and when he heard of his illness, vowed to walk from his seat of government to the capital as a penance, a feat he actually accomplished. But Mullik Kafoor's plans against him were too deeply laid; and the prince, with his younger brother and their mother, were confined. To add to the king's vexations, Guzerat broke into rebellion, and the troops sent there were defeated. The Rajpoots of Chittore expelled the Mahomedans, and Hurpal Déo, the son-in-law of Ram Déo, of Déogurh, revolted and defeated many of the Mahomedan garrisons in his territories. On receiving these accounts, writes Ferishta, the king 'bit his own flesh with fury;' but he had been stricken with mortal illness, and died on December 19, A.D. 1316.

The king recalls Mullik Kafoor, who conspires against him.

The king's sons confined and various insurrections break out.

Philip V. king of France

Alla-ooddeen Khiljy dies, 1316.

After the king's death Mullik Kafoor produced a deed, said to have been executed by the king, in which Oomur, his fourth son, was nominated successor, under the regency of Mullik Kafoor; and the boy was placed on the throne. The two eldest princes, then imprisoned, were blinded; and the king's third son, Moobaruk, would have been murdered but for his presence of mind in distributing his jewels to the men sent for the purpose. These ruffians having quarrelled over their booty, the affair became known to the officer who commanded the royal guards, who attacked Mullik Kafoor in his own apartments, and put him to death. The Prince Moobaruk was then proclaimed king, but was not crowned till March 22, 1317. Meanwhile he had caused his brother Oomur to be blinded and confined. His first measures were beneficial and just. Many captives were released, and all restrictions upon trade and agriculture removed; but he gave himself up to licentiousness, and the natural cruelty of his nature was hardly concealed. In 1318 he marched to Déogurh, with the purpose of chastising the rebel Hurpal Déo, who was defeated, taken prisoner, and most inhumanly flayed alive. On his return to the capital the king's excesses increased; he was rarely sober, and perpetrated the most frightful cruelties. To such a length did his disgraceful conduct proceed, that, as Ferishta states of him, he used to dress himself constantly as a common actress, and go, with public women, to dance at the houses of the nobility.

His son Oomur succeeds.

The princes are blinded.

Mullik Kafoor put to death.

Oomur deposed by Moobaruk, who blinds him.

Mullik Khoosroo, originally a Hindoo slave, who had risen to the king's favour, had been sent from Déogurh with an army into the Carnatic, and the spoil he obtained was so great that he conceived the project of declaring independence in the Deccan. Though this became impossible, it did not prevent his conspiring against the king's life, on his return to Dehly; and the plot became so notorious, that the king was warned of it: but in vain; and on

Moobaruk
Khilji
murdered,
1321.

Charles IV.
king of
France.

the night of March 9, 1321, he was murdered by the conspirators, Mullik Khoosroo assisting in the act. Nor were the conspirators content with the king's death. The royal princes, and the younger children of Alla-ood-deen, perished in the massacre. Thus was the murder of Gheias-ood-deen avenged according to the curse and prophecy.

The last days of Alla-ood-deen were terrible to all around him, and the conduct of his son Moobaruk, according to Ferishta, was too shockingly indecent and profligate to be recorded. Next day

Mullik
Khoosroo
usurps the
throne, and
all the late
king's family
are de-
stroyed.

The chiefs
rebel against
him and
march on
Dehly.

Mullik Khoosroo ascended the throne, under the title of Nasir-ood-deen, and took Déwul Dévy, the widow of Khizr Khan, to himself; while every one who had a pretension of relationship to the late king was put to death. News of this horrible revolution quickly spread through the provinces, and Ghazy Beg Toghluk, the brave viceroy of Lahore, and other chiefs, marched upon the capital. Mullik Khoosroo was not without courage and led the royal guards and such troops as he could collect to oppose them; but before the hardy veterans of the frontier marches these effeminate soldiers had no chance. Mullik

The king is
defeated.

Mullik
Khoosroo
put to death,
1321.

Khoosroo was defeated on the field of the Soorsutty, and fled; but on August 22, 1321, was captured in a tomb, where he had concealed himself, and forthwith executed for his crimes. Ghazy Beg Toghluk received next day the congratulations of the nobles of the city, who presented him with the keys, and he accompanied them thither. On arriving at the Palace of the Thousand Minarets, he, as Ferishta writes, 'wept bitterly,' declared that he had been induced to draw his sword only to rid the world of a monster, and

Ghazy Beg
Toghluk
elected king.

if none of the royal race survived, he would serve whoever among the nobility might be chosen king. The multitude, with a shout, cried that he only was fit to reign; that he who had often delivered them from the Moghuls, had now freed them from a horrible tyranny; and thereupon, taking him up, they carried him into the great hall of audience, and seating him on the throne, hailed him as 'Shah Jehan,' king of the world. It is difficult to imagine any scene of history more impressive and exciting than this. The dynasty of the Khiljies had

passed away in a storm of revolution and murder, attended with horrible excesses, and that of Toghluk took its place, amidst the enthusiastic acclamations of a people who, as will have been observed, had suffered so deeply and so long. The Khiljy dynasty had continued from A.D. 1288 to 1321, or for thirty-three years.

CHAPTER IX.

OF THE DYNASTY OF TOGHLUK, A.D. 1321 TO 1351.

GHAZY BEG TOGHLUK, on ascending the throne, did not adopt the proud title with which he had been hailed by the populace of Dehly, but chose the more unassuming one of Gheiasood-deen. He was a man of mature age and great experience, as well as personal courage. For many years he had acted as viceroy of Lahore, and had charge of that important frontier from the Himalayas to the borders of Sind; and his able services in repelling the frequent incursions of the Moghuls have been already noticed. His first measures at once restored confidence, and regularity in the public administration of affairs was established. Codes of law were compiled and put in practice in the civil and criminal courts; and under his care even the city itself, under all the repairs made by him, wore a new aspect. The western frontier was strengthened by forts and garrisons, and the incursions of the Moghuls for the present effectually prevented. Déogurh and Wurungul had, however, revolted: and the king dispatched his eldest son, the Prince Aluf Khan, to the Deccan with a large army to restore order. Déogurh submitted; but Luddur Déo, rajah of Wurungul, made a stout resistance in the field, and when obliged to retire into Wurungul, defended it desperately. During the siege, a malignant epidemic—probably cholera—swept off hundreds of the troops every day, which not only terrified the rest, but prevented the siege operations; and a fresh panic was caused by reports from Dehly that there had been a revolution, and the king was dead. Several of the officers actually fled with their troops, and the prince was left in a sore strait. He retired from Wurungul, and of the whole army only about 3,000 reached Dehly. In two months, however, he had organised a new force, and with it proceeded against Wurungul to redeem his honour, and with more care and circumspection than on the first occasion. Beeder, afterwards to be the seat of a great

Previous
career of
Toghluk.

His active and
beneficent
measures.

Operations
against
Déogurh and
Wurungul.

Mortality
during the
siege of
Wurungul.

which is
abandoned.

Operations
against the
Deccan re-
newed.

monarchy, with Kowlas, and other strong places, were taken and garrisoned as the main army advanced; and Wurungul finally fell in the siege which ensued. Luddur Déo and his family were sent to Dehly, and Mahomedan officers were appointed to govern the country. The complete success which had attended this expedition was the subject of great public rejoicing in Dehly, where, on his return, the Prince Aluf Khan was welcomed with enthusiasm.

In 1325 the king visited his eastern frontier, and met there Kurra Khan, son of Gheias-ood-deen Bulbun, who had retained his position as virtual king through all the revolutions. He was now confirmed in his government, and allowed to assume the ensigns of royalty. The king returned to Dehly in the month of February, where his son had prepared a pavilion for his reception, on the plain beyond the city. On the conclusion of the entertainments, the prince and the nobles, preceding the king, had just left the building, when the roof fell in and the king and some of his attendants were killed. It is quite possible that the occurrence was purely accidental; but there were many suspicions at the time that it was not so. Ferishta, however, after a careful review of the historians of the period, acquits the prince of design in the catastrophe. Gheias-ood-deen Toghluk had reigned four years and some months.

The new king was one of the most accomplished men of his age. He was eloquent in speech, and his writings, especially his letters, were models of style and composition. His memory was very retentive, and he had studied all the sciences of the period, especially mathematics and medicine, with much exactness; and in remarkable cases had used to attend patients himself, and note down the progress of their complaints. He had studied also the philosophy of the Greeks, and was fond of metaphysical discussions with learned men. His own religious conduct was very strict; he omitted no prayers or ceremonials, and did not tolerate their omission by others. But, as Ferishta observes, 'with all these admirable qualities, he was totally devoid of mercy, or of consideration for his people;' and Mr. Elphinstone speculates as to whether his nature had not a strong tincture of insanity. On his accession, when he assumed the designation of Mahomed Toghluk, the king distributed immense largesses to his nobles and courtiers, and on one day expended more than 500,000*l.* sterling.

Almost the first great event of his reign was a vast irruption of Moghuls, who could not be repressed, and who overran the country up to Dehly without a check. In this instance the king displayed an unaccountable and mischievous

Wurungul
taken by
Prince Aluf
Khan.

Gheias-ood-
deen Toghluk
accidentally
killed, 1325.

Edward II.
king of Eng-
land.

Aluf Khan, or
Mahomed
Toghluk, suc-
ceeds him.

His cha-
racter.

Irruption of
the Moghuls.

weakness, foreign to his character, in ransoming his dominions by the payment of a vast sum of money, which, as was proved in the sequel, only stimulated the Moghuls to renewed invasions. This danger overcome, however, the king marched to the Deccan, of which he was very fond, and not only completely subjugated it, but returning, annexed Lukhnow and Chittagong. These successes were, however, more nominal than real; for the internal administration of affairs was deeply neglected; the currency had become so debased, that copper, instead of silver, became the circulating medium, and the king endeavoured to introduce a paper currency, which added to the confusion. Agriculture was impossible under the exactions imposed on the land and its produce, and whole tracts began to be deserted, the people becoming plunderers, and devastating the country. The king further impoverished his resources by raising 370,000 horse for the conquest of Persia; but the pay of the troops fell into arrears, they dispersed, and pillaged the districts they passed through on return to their homes.

They retire on payment of ransom.

General neglect and its effects.

Affairs continued in this unsettled state till 1337, when the king dispatched 100,000 horse under Khoosroo Mullik, his sister's son, to invade China by the Himalaya passes. The expedition reached the Chinese frontier, after incredible toil in the mountains, only to meet a Chinese force which forbade further progress; and in the retreat to India nearly the whole perished miserably, the few survivors being put to death by the king on their arrival at Dehly. Meanwhile the viceroy of the Deccan, Baha-ood-deen, the king's nephew, had rebelled. Khwaja Jehan, the governor of Guzerat, was ordered against him, and a battle was fought near Déogurh, in which the rebel was defeated, and fled to Kumpila, in the Carnatic, near which the Hindoo monarchy of Béejanugger was founded about this time. The rebels' position was so formidable, that the king himself returned to the Deccan; and after several contests, Baha-ood-deen, who had taken refuge with the Bellál rajah—who had removed his capital from Dwára Sumoodra to Tonoor, in Mysore—was given up to the king, and inhumanly flayed alive.

Expedition to China, 1337.

Edward III. king of England.

Its failure and destruction.

The king now determined on making Déogurh his capital. He changed its name from Déogurh to Dowlatabad, which it has since retained, and fortified the city with three lines of walls and ditches, erecting also mosques and palaces. The people of Dehly were now ordered to evacuate that city, and proceed to the Deccan by a road lined with full-grown trees, transplanted for the purpose; but thousands

The king changes the capital from Dehly to Déogurh, or Dowlatabad.

helpless creatures—women, children, and aged persons—perished by the way. Dehly was, however, for a time almost deserted. In 1340 news arrived of the rebellion of the viceroy of Mooltan; and the king proceeded in person to subdue it, which he effected, and executed the viceroy, who had been taken in his flight. Instead, however, of returning to Dowlatabad, the king proceeded to Dehly, where he remained two years; but again abandoning that city, he repaired in 1340 to Dowlatabad, with his family, carrying with him a multitude of the people. It is revolting to follow the career of this capricious and inhuman monster; but it is worthy of record that, incensed with the people of the Dooáb, or tract between the Ganges and Jumna, for abandoning cultivation, he drove them out of the woods in which they had taken refuge, massacred them without mercy, and thousands of their heads were hung over the city walls of Dehly.

As he proceeded to Dowlatabad, the king heard of a successful rebellion in Bengal, which he was unable to repress. Malabar also had risen, and the king proceeded thither, by way of Wurungul. On this journey he fell ill, and his life was despaired of; but having recovered, he returned by way of Bheer, where a tooth he had lost was interred with great ceremony in a fine stone mausoleum, still existing.

He now revisited Dehly, permitting those of the inhabitants of Dowlatabad who chose to do so, to return; but a terrible famine prevailed in Northern India, and most of those who set out perished in it.

A whimsical idea now possessed the king, that his misfortunes were caused by not having been confirmed as king by the caliph; and he sent an embassy for that purpose to Arabia, which returned in 1344 with an envoy from the caliph, who was sumptuously entertained, and the caliph's name struck on all the coinage. In the same year, Krishn Náik, son of the Rajah Luddur Déo of Wurungul, removed to the city of Beejanugger, which had been previously founded; and in concert with Bellál Déo of Dwára Sumoodra, aided by all the martial Hindoos of their dominions, drove the Mahomedan garrison from Wurungul to Dowlatabad, and cleared the country of all their posts. It may be easily believed how greatly the king was exasperated by this news; and his cruelties, if it were possible, increased.

From 1344 to 1347, the record of the king's reign is little more than a series of rebellions and insurrections in the distant provinces. In the latter year he proceeded to Guzerat, and while employed there against a local insurrection,

Many persons perish by the way.

Gunpowder invented in Europe.

Massacre of the inhabitants of the Dooáb.

Rebellion in Bengal.

Burial of one of the king's teeth at Bheer.

Success of the Hindoos against the Mahomedans.

Battle of Gogry, 1346.

heard that most of his troops in the Deccan Proper had mutinied and set up a new king. The Ameer Judeeda, who had been viceroy, was at the head of this movement, and a severe battle was fought between him and the king in person, without any decided result. Dowlatabad was in possession of the rebels, and the king besieged it. While thus employed, a fresh rebellion broke out in Guzerat; the governor had been put to death, and the capital had been taken by Mozuffer Khan, the Naib, or deputy-governor. The king, therefore, left the siege of Dowlatabad to be carried on by Ismail-ool-Moolk, viceroy of Berar, and returned to Guzerat, where, for a time, the disaffection was checked; but meanwhile his general at Dowlatabad had been defeated by an officer named Hussun Gungoo, and all the royal troops expelled by him. The new king, Ismail, had given up his position, which had been taken by Hussun Gungoo, who had become king, under the title of Alla-ood-deen Hussun Gungoo Bahmuny, and who was destined to become the founder of a noble and long-enduring dynasty in the Deccan. Before commencing the reduction of the great Deccan rebellion, however, the king determined to place the affairs of Guzerat on a sound footing. A friend, Zea-ood-deen Burny, the historian, at this juncture even advised him to abdicate, but the king replied, he had no one whom he could trust, and, whatever happened, was determined to punish rebellion. While in Guzerat, the king projected an invasion of the Lower Sind territory, where the Sooméra Rajpoots had given refuge to some insurgents, and on his way thither, having reached the Indus, he eat fish to excess, which brought on fever, of which he died on March 20, 1351. He had reigned twenty-seven years, in an almost uninterrupted succession of rebellions and bloody reprisals, executions, and massacres, which are unparalleled, even in the history of Dehly.

Various rebellions and insurrections.

Alla-ood-deen Hussun founds a kingdom in the Deccan, 1347.

Mahomed Toghluk dies 1351.

John II. king of France.

CHAPTER X.

THE DYNASTY OF TOGHLUK (*continued*), A.D. 1351 TO 1398.

At the death of Mahomed Toghluk, the dominions of the Mahomedan empire in India Proper had reached the utmost limit they attained, until, in after times, the Emperor Aurungzebe united the whole of the continent under one government. To the north, the provinces of the Punjáb, Dehly and its dependencies, with Oude

Extent of Mahomedan dominion in India, and general political condition of the country. 1380-51.

and Bengal, formed an unbroken line of possessions, from which all former Hindoo kingdoms and principalities had disappeared. In Central India, Malwah and Bahar were conquered and annexed; but in Rajpootana, the principalities of the Rajpoot princes were still held by them, on payment of tribute. In the west, Guzerat was a royal province, as was Mooltan; but Lower Sinde as yet remained under the Sooméra Rajpoots, of the Jám dynasty, who had not been interfered with. The dominions of the Yádávás of Déoghur had been incorporated in the empire, and their dynasty was extinct; but some members of the family had escaped to their estates near the Western Ghauts, where they were not molested. Wurungul had fallen, and the eastern territory of the Andhras had been annexed; but a branch of the family had removed to Beejanugger, on the Tumboodra, and founded a kingdom there, which, as will be seen in the sequel, long resisted the Mahomedans of the Deccan, and rose to great power and eminence. In the Deccan Proper, the dominions of the late Yádává kingdom bounded the conquests of the Toghluks. They included Berar to the north, Déogurh and its dependencies, and extended west to the Malabar coast, and part of the Northern Koncan, including Raichore, Moodgul, Goolburgah, Beeder, Beejapoor, and Gunjooty; but the Mahomedan possession of the western part of the Deccan, that is of the present Sattara, Kolapoor and Poona, is doubtful, and was still under the sway of the native Mahratta princes.

The line of boundary to the south and south-west may be represented by the Tumboodra and Krishna rivers. Beyond this, southwards, the Bellál dynasty ruled over Mysore, its capital being Tonoor—to be absorbed afterwards by the princes of Beejanugger. The Chóla dynasty, still powerful and independent, reigned at Tanjore, and the Pandávas at Madura. It seems very doubtful whether any of the Mahomedan incursions had reached these States; and though Mullik Kafoor is supposed, by some authorities, to have penetrated as far as Ramisseram, on the coast opposite to Ceylon, and built a mosque there in commemoration of the event, the fact is not supported by the Mahomedan historians of the time. This vast empire was, however, already beginning to break up. Before Mahomed Toghluk's death, the royal troops in the Deccan had revolted successfully, and Hussun Gungoo Bahmuny had been crowned king; nor was any attempt to subdue him made afterwards. Wurungul had also revolted, and expelled the Mahomedan garrisons. Guzerat was the scene of constantly recurring insurrections. Bengal was virtually independent, and the provinces immediately surrounding Dehly were wasted and

impoverished under the late king's exactions and monstrous cruelties.

It is not certain whether Mahomed Toghluk left any male offspring; but as soon as his death was known at Dehly, Khwaja Jehan, a relative, placed a boy of six years old on the throne, and he was locally acknowledged as king. But Mahomed Toghluk on his death-bed had declared the Prince Feroze, his cousin, then with the army, to be his successor, and he was proclaimed accordingly. The army was in the utmost disorder, and some of the Moghul officers mutinied, plundered the treasury, and decamped with their spoils. They were, however, pursued and defeated; and Feroze resumed his progress to Dehly. On his arrival there, the pretensions of the boy who had been set up were withdrawn; and on September 14, 1351, Feroze was crowned, under the title of Feroze Toghluk. In 1353 the king made an attempt to regain the royal authority over Bengal, but was obliged by heavy rains to withdraw from the field. On the succession of a new king of Bengal the effort was renewed; but, by a treaty made with him, the independence of that province was recognised, and though there, as well as in the Deccan, the royal supremacy was acknowledged, and tribute remitted, their kings remained independent.

Mahomed Toghluk succeeded by Prince Feroze Toghluk.

Feroze Toghluk crowned, 1351.

The year 1354 was rendered memorable by the founding of a new city adjoining Dehly, which was named Ferozabad, and on July 12 the king opened the great canal he had constructed for purposes of irrigation from the Sutlej to the Kugger rivers. In 1356 another canal was constructed from the Jumna, by which water for irrigation of a peculiarly arid tract was carried as far as Hansy. A third canal connected with the Sutlej was also the work of Feroze Toghluk. All these great undertakings, admirable for their period, have been enlarged and restored by the British Government, after the neglect of centuries. The reign of the King Feroze was otherwise rendered memorable by his public works; and Ferishta, quoting the local Mahomedan historian Zea-ood-deen Burny, enumerates 50 dams across rivers to promote irrigation, 40 mosques, 30 colleges with mosques attached, 20 palaces, 100 caravanserais, 200 towns, 30 reservoirs or lakes for irrigation, 100 hospitals, 5 mausoleums, 100 public baths, 10 monumental pillars, 10 public wells, and 150 bridges; all of which were endowed with lands for their future maintenance. No works for irrigation had been constructed in Upper India before the era of Feroze Toghluk, even by

Ferozabad founded.

Sutlej canal opened.

Jumna canal opened, 1356.

The third canal.

Works of irrigation.

the Hindoos; and it is most probable that, having seen the irrigation system of Telingána in active operation, and understood the immense benefits which resulted from it, he was induced to commence it in the arid districts around his capital. The king did not always reside at Dehly; on the contrary, he made frequent tours in his dominions, which were much more efficiently and peacefully governed than during the reign of his uncle; and up to the year 1385 no very remarkable event occurred. The king had now reached his eighty-seventh year, his powers were fast declining, and his vizier, in order to remove an obstacle to his own schemes, secretly accused the king's son, Prince Mahomed Khan, of a design against his father's life; but the prince, unable to endure the calumny, went secretly to his father, declared his innocence, and having unmasked the vizier's plots, he fled precipitately from the capital.

Eventually, in August 1387, Feroze Toghluk abdicated in favour of his son, who ascended the throne under the title of Nasir-ood-deen Mahomed. This prince, however, sadly belied the expectations of his father. He

Feroze Toghluk abdicates, 1387.

Nasir-ood-deen Toghluk crowned, 1387.

was dissolute and idle; and a plot was formed against him by his cousins, who raised a large army, and the parties fought in the streets of Dehly for three days, deluging the capital with blood; when the people, weary of the strife, brought the old king out of his palace, and set his palankeen down in the streets between the combatants. On this, the troops rallied round their old master, and the new king was obliged to fly. For a short time Feroze Toghluk continued to exercise authority; but finally breaking down, he nominated his grandson, Gheias-ood-deen, to succeed him, and died on October 23, 1388,

Battle of Otterburn.

Feroze Toghluk dies, 1388. His benevolent reforms and acts.

in the ninetieth year of his age. The memory of this benevolent monarch remained dear to the people. He had abolished the practice of mutilation for crimes, which had long existed, and had been carried to a fearful extent. In the edict he issued, which is engraved upon the mosque of Ferozabad, are enumerated—cutting off hands and feet, noses and ears; putting out eyes, pulverizing the bones of living criminals with mallets, burning the body with fire, crucifixion, nailing down hands and feet, ham-stringing and cutting to pieces: which exemplify the cruel rigour of the early Mahomedan rule. All the former vexatious imposts on trade and upon cultivation were withdrawn, and the increase in tillage and in revenue was most remarkable. The king records also, that he had discovered, as far as possible, the heirs of such persons as had suffered from his uncle's cruelties, and pensioned or otherwise provided for them; but the reader is referred to the edict

itself, which is given in the Appendix, as a remarkable illustration of the period.

Gheias-ood-deen proved a very unworthy successor of so good a monarch as his grandfather, and after a brief reign of five months in continued debauchery, was put to death on February 18, 1389, in a revolt by his own brother and cousins. Aboo Bukr, another grandson of the late king, succeeded him; but, after reigning till November 27 of the same year, was deposed by Mahomed, who had fled from Dehly after his father's abdication, and who was now recalled to the capital by the united desire of all parties, and ascended the throne under the appellation of Nasir-ood-deen Mahomed Toghluk, on February 21, 1390. His rival, Aboo Bukr, had however many partisans, and resided in the city; and on April 18, being reinforced by Bahadur Nahir of Meerut, probably a converted Hindoo chieftain, he attacked Nasir-ood-deen, and drove him out of Dehly. But throughout this year the contention for the capital continued, and it was sometimes in the hands of one and sometimes of the other of the rivals: at length Aboo Bukr fled to Meerut, and Nasir-ood-deen was again seated on the throne. Until his death the kingdom seems to have been at peace, except from a few unimportant insurrections by the turbulent Rajpoots, and an attempt by the Mewatees under Bahadur Nahir to plunder Dehly, which was defeated by the king in person; and his exertions on this occasion brought on a severe fever, of which he died on February 19, 1394. His son Hoomayoon succeeded him; but also died suddenly, after a reign of forty-five days. Much confusion ensued on the unexpected death of the last king, and the choice of a successor was difficult. However, Mahmood, son of the late King Nasir-ood-deen Mahomed, was at length chosen; but the kingdom was already distracted by factions, and serious disorders began to arise. The vizier assumed the title of Mullik-ood-Shurk, and was the first to declare independence, at Joonpoor, in Bengal; the Gukkurs had risen in rebellion; Guzerat revolted, and became an independent kingdom; and Malwah and Khandesh followed the same example. Meanwhile factions disputes among the nobles ran high at Dehly. Some remained with the king, others espoused the cause of Noosrut Khan, the grandson of the late Feroze Toghluk. One party possessed Old Dehly, and the other Ferozabad; and the civil war between them, in which the provinces took no part, continued at the capital for three years, or until 1396, during which period constant bloodshed prevailed. In that year King Mahmood fell

Gheias-ood-deen Toghluk succeeds, 1388.

Put to death, 1389.

Aboo Bukr succeeds, 1389.

Deposed in the same year.

Nasir-ood-deen Mahomed Toghluk succeeds, 1390.

Robert III. king of Scotland.

Nasir-ood-deen Toghluk dies, 1394.

Hoomayoon succeeds and dies.

Mahmood succeeds.

into the power of Ekbál Khan, and became a mere cipher in his hands; but Ekbál Khan had succeeded in expelling Noosrut Khan and his partisans from the city, and might have succeeded in restoring order to the government, when Teimoor, or Tamerlane,

Teimoor
crosses the
Indus, 1398.

whose advanced army under his son was already engaged in the western provinces, crossed the Indus on September 12, 1398, and marched rapidly upon Dehly.

CHAPTER XI.

OF THE INVASION OF TEIMOOR, AND CONCLUSION OF THE TOGHLUK DYNASTY; AND ESTABLISHMENT AND TERMINATION OF THE SYED DYNASTY, A.D. 1398 TO 1478.

INTELLIGENCE of the disorders at Dehly, and the general distraction of the empire, appears to have reached Teimoor at Sarmacand in 1396. Previous to this, his grandson, Peer Mahomed, had overrun the countries west of the Indus, and now advanced into India. Instead, however, of marching at once upon Dehly, he turned southwards, and attacked Mooltan, of which, after a siege

Prince Peer
Mahomed
captures
Mooltan.

of six months, he obtained possession; but here most of his horses died, and he was unable to undertake further operations. Teimoor himself, as has been already stated,

crossed the Indus on September 12, 1398. The governor of the P'unjáb, Moobaruk Khan, made an ineffectual attempt to oppose the advanced guard of the Moghuls, and after a short resistance in an intrenched camp, left his force, sailed down the Chenab, and

Teimoor
occupies the
Punjáb,
and rejoins
his grandson.

escaped; and Teimoor's army encountered no further resistance in that province. Without waiting to besiege Toolumba, he sent 30,000 horse to reinforce his grandson, and following them in person, was met by the

prince on the road. Bhutnáir, the rajah of which had acted against the prince during his investment of Mooltan, was taken by assault, and the defenders and inhabitants of the city massacred without distinction. Teimoor had appointed Keithul as the place of general rendezvous for the army, which, during his absence from it, had meanwhile pillaged the Punjáb and Mooltan and now advanced upon Dehly by the route of Paniput.

As Teimoor was reconnoitring, the king and his vizier sallied out

The army
marches on
Dehly,
which
Teimoor
invests.

of the city at the head of 5,000 horse; but in the skirmish that ensued were driven back, and the next day Teimoor took up a new and more commanding position.

When he had been attacked by the king, the captives

in his camp, Hindoos and Mahomedans, brought on by the army, expressed their joy at the hope of speedy deliverance; whereupon Teimoor, considering that so large a number might endanger his position, directed them all, above the age of fifteen years, to be put to death in cold blood. Ferishta states they were 100,000 of all classes, which may be an exaggeration; but this does not diminish the atrocity of the deed. On January 13, 1399, Teimoor encamped on the plain of Ferozabad, and on the 15th formed his line of battle. The King Mahmood and his vizier, with all the available troops and 120 elephants, marched out of Dehly to encounter him, but were defeated, and fled back to the city, from which the king and his vizier escaped during the night, the king in the direction of Guzerat. Teimoor did not, however, enter the city; but on the next Friday, being the Mahomedan sabbath, he caused himself to be proclaimed emperor of India, and the public prayers to be read in his name. His next step was to impose a contribution upon the inhabitants; and the refusal of many of them to pay brought on a collision with the Moghul troops, which, after continuing for several days, ended in a general and indiscriminate massacre of the people, and the city was given up to pillage, during which Teimoor was employed in giving a great entertainment to his officers, and does not seem to have taken any steps to check the proceedings of his brutal soldiery. He remained at Dehly only fifteen days, and then set out on his return homewards. Meerut was taken, and the garrison put to the sword; Lahore fell to a detachment, and whoever opposed his progress was in turn defeated or destroyed. Teimoor left no garrisons in India; but he appointed Syed Khizr Khan, the viceroy of Lahore, as his deputy.¹

He puts all his prisoners to death.

Battle of January 15, 1399.

King Mahmood Toghluq is defeated.

He escapes towards Guzerat.

Teimoor is proclaimed emperor of India.

His exactions and massacre of the people.

Teimoor returns to his country.

Henry IV. king of England.

After an attempt to retain the capital, made by Noosrut Khan, who was expelled by the Vizier Ekbál Khan, some order was restored by the latter; but his authority extended only to a few districts outside the city. All the other provinces of the empire were held by the several viceroys as independent kingdoms. They are thus enumerated by the Mahomedan historian:—‘Guzerat, by Mozuffer Khan; Kanouj, Oude, Kuna, and Joonpoor, by Khwaja Jehan, commonly called Shah Shurk; Lahore, Depalpoor, and Mooltan, by Khizr Khan; Sémáná, by Ghalib Khan; Byana, by Shumsh Khan Abdy;

Independent provinces.

¹ The student is recommended to read the ‘Mulfuzát-Timuri,’ or Autobiography of Teimoor, translated by Major Stewart.

Kalpy and Mahoba, by Mahomed Khan; all of whom styled themselves kings.' In the year 1401, King Mahmood, who had been the guest of Mozuffer Shah of Guzerat, left his court and returned to Dehly, still held in his name by the vizier Ekbál Khan; but he took no part in public affairs, receiving a pension which was allotted to him. Soon afterwards, on the death of the King of Joonpoor, an attempt was made by the vizier to recover that territory, which ended in failure: and the king, instead of occupying Dehly, went to reside at Kanouj. The vizier now employed the forces under his command against several of the revolted chiefs, with various success, between 1402 and 1405; and on November 14 of that year was slain in a battle between the troops of the Punjáb and his own. The king now visited Dehly, on the invitation of Doulut Khan Lody; but returned to Kanouj, from which place, however, he was expelled; and again reached the capital, where he resided till his death, from fever, in February 1412, after an inglorious and unfortunate reign of twenty years. With him closed the Toghluk dynasty, as it is not mentioned that he left any heirs. He was succeeded, according to an election by the nobles, by Doulut Khan Lody Afghan, who, after the death of Ekbál Khan, had acted as vizier and commander of the army, and had done his utmost to restore order. He ascended the throne in April 1412; but was obliged to defend himself against Khizr Khan, viceroy of Lahore, who, in the interests of Teimoor, attacked Dehly, and forced the king to surrender. He was thereupon imprisoned, and died on June 4, 1416.

Attempts made by the vizier to recover revolted provinces, in one of which he is slain, 1405.

Mahmood Toghluk dies, 1412, and his dynasty ceases.

Doulut Khan Lody succeeds, 1412.

Battle of Agincourt, 1415.

And dies in prison, 1416.

There now ceased to be any king of Dehly. Khizr Khan held his authority on behalf of the Emperor Teimoor, and supported his position by aid of the Punjáb and Mooltan forces, which had been under his orders. Khizr Khan was an active and successful general, and recovered many of the outlying provinces. He was engaged in constant operations in the field from 1416 to 1421, when he died at Dehly on May 20, to the great grief of the people, who had become deeply attached to him on account of the justice and moderation of his character. He was succeeded in his authority by his son Moobaruk, who lived till January 28, 1435, when he was murdered by some Hindoos in the pay of parties to whom he had given offence. It does not seem necessary to follow the particular events of the successions of the Syeds, as the condition of Dehly did not change. No impression was made upon the new kingdoms which had been

Dies, 1421.

Syed Moobaruk succeeds.

Murdered, 1435.

established, and the records of the local historians only furnish details of minor campaigns against subordinates who revolted from time to time. The successions of the Syeds after Moobaruk are as follows:—Syed Mahomed, 1435 to 1445, when he died; Syed Alla-ood-deen, his son, from 1445 to 1478, of which period he reigned seven years, and having nominally abdicated in favour of his brother, resided for the rest of the time at Budaoon. He had adopted Bheilole Lody as his successor, who, in fact, had conducted the affairs of state since Alla-ood-deen's retirement. The administration of the four Syeds in succession had lasted from 1416 to 1478, or 62 years.

Syed Mahomed succeeds, and dies, 1445.

Alla-ood-deen succeeds.

Abdicates, 1452, and dies, 1478.

Constantine Palæologus emperor.

CHAPTER XII.

OF THE AFGHAN DYNASTY OF LODY, A.D. 1478 TO 1526.

BHEILOLE LODY was descended from a rich family of Afghan merchants, who traded between Kabool and India; some of whom, as was common at the period, entered the service of the sovereign of India from time to time.

Origin of Bheilole Lody.

The uncle of Bheilole, in the action between Khizr Khan, the viceroy of Lahore, and the vizier Ekbál Khan, had slain the latter in single combat, and was rewarded by the governorship of Sirhind. It is related by Ferishta, that the wife of this person's brother, when pregnant, was killed by the fall of her house; but the child being still alive, was taken from her body, and ^{His birth and career.} under the name of Bheilole grew up to be a favourite with his uncle, received his daughter in marriage, and on his death, succeeded to his command. In course of time, the Afghan party at Sirhind became too powerful to escape notice, especially when they began to take the adjoining districts into their possession; and they were attacked and driven into the mountains, where many perished; but Bheilole, to whom a superstitious influence was attached, on account of his birth, escaped. After some vicissitudes, he recovered Sirhind; and when he found himself strong enough, marched upon the capital, to which he laid siege; but this expedition was not successful. During the reign or administration of Syed Alla-ood-deen, however, he was invited to Dehly by the vizier, whom he ultimately supplanted and deprived of power, and remained there after the abdication or retirement of Alla-ood-deen until his death, as has been recorded in the last chapter.

The Mahomedan historians reckon Bheilole's accession to the throne from the abdication of the king, in A.D. 1450. The

The kingdom of Joonpoor recovered. principal event of Bheilole Lody's reign was the recovery of the kingdom of Joonpoor from the Shurky dynasty,

which disappeared in the contention, and its re-incorporation with the dominions of Dehly; an event which, after many years of struggle on both sides, occurred in A.D. 1478.

Bheilole Lody dies, 1488. Bheilole Lody reigned till 1488, when he died of a disease from which he had long suffered. By will,

James IV. king of Scotland. he had divided his dominions between his five sons; but the nobles of the State, foreseeing in this arrange-

Intrigues for the succession. ment serious elements of strife, besought him to alter it and to nominate his grandson to succeed him. The

queen was anxious to secure the throne for her son, Nizam Khan, and in the midst of these intrigues the king died.

Bheilole Lody had governed his people wisely and well. He had repressed disorder, and at his death the dominions of the State extended from the Punjâb to the eastern frontier of Bengal in an unbroken line.

On the king's death, setting aside the grandson who had been nominated by him, and Burbik Khan, the eldest son, the nobles of the State elected the prince Nizam Khan to be king, who accordingly ascended the throne under the title of Sikunder Lody. Burbik Khan was at this

Prince Nizam Khan elected king, who takes the name of Sikunder Lody. time governor of Joonpoor, and refusing to acknowledge his brother's election to the throne, took up arms to assert his own right. He was however defeated, and afterwards pardoned; but his bad government of the province caused his removal from office. Subsequently the king, at various periods of his reign, employed his army in reducing the Hindoo rajahs and chieftains who occupied Bundelkund and Northern Malwah; and in 1517 he was

Sikunder Lody dies, 1517. making preparations to reduce Gwalior, when he was attacked by a quinsy, and died on December 14 of that year, having reigned nearly twenty-nine years in much prosperity. Although the king undertook many minor campaigns, and for the most part conducted them in

Luther's reformation begins. person, yet he enjoyed long intervals of peace, when he employed his great talents and learning in amending

His character and measures. the civil administration of his dominions. He was humane and charitable; his police, and the horse posts and other public communications of his dominions, were excellent; and his great legal acquirements, and patient dispensation of justice, acted as salutary checks upon all laxity or oppression. The king was also a poet, and his literary accomplishments were considerable. With all his generosity and liberality to his Mahomedan subjects, how-

ever, he had no tolerance for Hindoos; and whenever it was possible, he destroyed their temples and idols, prohibited their religious ceremonies, and built mosques in their sacred places. In this respect, and in zeal for his religion, Sikunder Lody is esteemed by Mahomedan historians as one of the champions of the faith of Islam.

His intolerance of Hindoos.

In this case there was no dispute for the succession, and Ibrahim, the late king's eldest son, ascended the throne without opposition; but was very soon afterwards called upon to suppress a serious rebellion by his younger brother Julal Khan, then governor of Kalpy, who, at the head of a party of discontented Afghan chiefs and their adherents, proceeded to Joonpoor, captured it, and declared himself king. This event aroused the suspicion of all his other brothers, whom King Ibrahim now confined in the fort of Hansy. He then followed his brother Julal Khan, who by this time had obtained some successes; but the rebel was defeated and obliged to fly to Gwalior, and thence to the court of Sooltan Mahmood Khilji of Malwah; but being ill received there, was travelling to another place of refuge, when he was pursued

Ibrahim, his son, succeeds, 1517.

Rebellion of his brother Julal Khan.

Who is defeated.

and taken prisoner by the Gonds of the hills, and sent to the king's camp. He was there sentenced to imprisonment in Hansy with his brothers, but on his way thither was put to death by the king's order. This act, and other cruelties and severities, produced further rebellions, and much general dissatisfaction among the nobility. No one felt sure that he might not at any time be denounced as a traitor by a secret enemy, and be imprisoned or put to death. Bahadur Khan Lohany, governor of Ichar, declared his independence, and defeated the Dehly troops on several occasions. Doulut Khan Lody, viceroy of the Punjāb, also revolted, but instead of proclaiming his independence, went to Kabool, and besought Babur, a descendant of the Emperor Teimoor, then ruler of Kabool, to accompany him to India, as well to assert his right to the throne in virtue of his ancestor's conquests, as to put an end to the cruelties of Ibrahim Lody and the general distraction of the kingdom. In the year 1526, therefore, Babur invaded India and advanced upon Dehly, where, in a bloody battle fought on April 21, 1526, on the plain of Paniput, where the fate of India had already been so often decided, Ibrahim Lody was slain, and a new dynasty under the Moghuls commenced. The dynasty of Lody, in three successions, had virtually lasted from A.D. 1450 to 1526, or seventy-six years.

Captured and put to death.

Further rebellions ensue from the king's cruelties.

Doulut Khan Lody invites Babur to India.

Babur invades India.

Treaty of Madrid.

Battle at Paniput, when Ibrahim Lody is slain.

Before proceeding further with the history of the monarchy of Dehly and the Moghul dynasty, it is necessary to revert for a while to those independent Mahomedan kingdoms which, from the death of Mahomed Toghluks in A.D. 1351, had arisen in various localities in India, and which, as well for their power and magnitude as for their effects upon India at large, cannot be overlooked. By a review of them, the chronological events of India will be connected and maintained up to the establishment of the Moghul dynasty.

BOOK III.

CHAPTER I.

OF THE MAHOMEDAN KINGS OF KASHMERE.

THERE is no portion of India perhaps of which the genealogical records are so complete and indisputable as those of Kashmere, which, from the very earliest ages until its annexation to the Moghul empire, had held independent existence. The 'Raja Turangiri,' a genealogical record of the province, the authority of which is not questioned by any of the most eminent Indian chronologists, begins with the Kaurává dynasty, in 3714 B.C., which continued till B.C. 2448, when the first Gonardya dynasty commenced, and continued till 1217 B.C. After an interval not accounted for, the second Gonardya line began, which lasted 1013 years, and ended in 216 B.C., and was followed by the Aditya, for 192 years—168 B.C. to 23 A.D.—when the Gonardya being restored, ruled for 433 years, or till A.D. 579, and was succeeded by the Nágas or Karkotás, in A.D. 615, who continued for 260 years, or till A.D. 873. The Utpála dynasty in succession lasted 84 years, or from A.D. 875 to 959; and the last Hindoo or mixed dynasty, from 960 A.D. to 1275 A.D., or more properly to 1294, if a single reign of a Bhóta king and his wife be reckoned. The whole of the foregoing dynasties were Hindoos, Booddhists, and snake and fire worshippers, which, with adoration of the sun, seem to have been the pervading faiths in Kashmere from B.C. 3714 down to A.D. 1294, or 5008 years.

The Mahomedan chronicle does not begin till 1315 A.D., when a Hindoo rajah, named Séna Déo, reigned in Kashmere, and a Mahomedan, one Shah Meer, was admitted into his service, who rose gradually to the office of prime minister, under Séna Déo's son, Rajah Runjorn. On the latter's death, the throne was claimed and occupied by Rajah Anund Déo of Kashgar, by whom, however, the Mahomedans were

Historical records of Kashmere recapitulated.

Shah Meer becomes minister.

expelled from court. A revolt was the consequence, the vexation attendant on which caused the rajah's death in 1326. His wife, Kowla Dévy, for a short time endeavoured to maintain her late

Who, under the title of Shumsh-ood-deen, becomes king, 1336.

Edward III. king of England.

Shah Meer abdicates and dies, A.D. 1349.

husband's authority, but, being defeated by Shah Meer, ultimately married him, when Shah Meer declared himself king, under the title of Shumsh-ood-deen. The king became famous in Kashmere for his reduction of vexatious imposts, light taxation, and the vigour with which he repelled Tartar invasions; but, having attained a great age, he abdicated the throne in A.D. 1349, and died in the same year.

The late king had left his dominions divided between his two sons, Jumsheed and Ally Sheer, and the latter immediately claimed part of the government. This brought

Jumsheed, 1349.

Retires, 1351.

Alla-ood-deen, 1351.

Dies, 1363.

Shahab-ood-deen, 1363.

on a civil war, in which Jumsheed was defeated; when he seems to have withdrawn his pretensions altogether, and, after a troubled reign of fourteen months, retired from the contest; and was succeeded by Ally Sheer, under the title of Alla-ood-deen, who reigned till A.D. 1363, when he died. The prince Siah Mookh, or 'black face,' succeeded his brother under the designation of Shahab-ood-deen. He was an enterprising and warlike monarch, who, passing the natural mountain boundary of the province, carried his arms southward, till he encountered the Jám of Sinde, on the Indus, who was sorely defeated by him. On his return, the Rajah of Nagrakote tendered his submission, and became a dependant of Kashmere.

Shahab-ood-deen died in 1366, having nominated his brother Hindál as his successor, who ascended the throne

Dies, 1366.

Tamerlane conquers Georgia.

Kootub-ood-deen, 1366.

Dies, 1396.

Sikunder, 1396.

under the title of Kootub-ood-deen, and died A.D. 1396. He had left a son, by name Sugga, who took the title of Sikunder, to which afterwards he added 'Boot-Shikun,' or Iconoclast, from the number of idols and temples which he destroyed in Kashmere. At the instance of his minister, a converted Brahmin, he broke up all the idols of gold and silver, and destroyed,

as far as it was possible to do, the Cyclopean temples of the ancient faith in Kashmere. In other respects Sikunder would

Dies, 1416.

Ally Shah, 1416.

appear to have been a temperate and virtuous monarch. He died in 1416, leaving three sons, and he declared that the eldest, Ameer Khan, should succeed him.

Ameer Khan was a minor; but, out of respect for his father, he was placed on the throne as Ally Shah, and continued to reign for some time, when he formed a desire to travel into India, and left the government under charge of his younger brothers Shady

Khan and Mahomed Khan. The consequences, as may be supposed, were revolt. Ally endeavoured to regain his kingdom, but failed; and Shady Khan was crowned in his stead in 1422, under the designation of Zein-ool-abid-deen. His first acts were to withdraw the edicts against Hindoos. Brahmins were permitted to return to the country, and worship after their old manner; temples were rebuilt, and the profession of all religions tolerated. He constructed canals and reservoirs, and his general administration was wise, just, and effective. He was a great patron of literature and of the arts and music; the science of the latter being improved by treatises written on the subject. In his personal habits he was temperate and virtuous, having only one wife, to whom he was strictly faithful. These qualities did not, however, secure him against the jealous disputes of his sons, which, though quelled as they broke out, continued in a greater or less degree to embitter his life, till his death in 1472, at the age of 69. On his father's death, Hajy Khan was crowned, under the appellation of Heidur. His conduct belied the expectations that had been formed of him; and, after a vicious and profligate career of fourteen months, he was accidentally killed. His son Hassan succeeded him, who, after a reign troubled by domestic feuds and intrigues, died in 1486. The eldest son of the late king, the Prince Mahomed, was a minor, aged seven years; he was, however, placed on the throne, the prime minister, Syed Hassan, acting as regent. The very strict seclusion in which the young prince was kept by the Syed party excited great public suspicion and discontent, and became the source of a war at the capital between the people and the Syeds, who defended themselves desperately; but the city of Serinugger, in which they resided, was at length stormed by the populace, who rescued their young king, and he was formally crowned. The discordance of the early part of his reign continued till its close. Futteh Khan, the grandson of King Zein-ool-abid-deen, opposed him, and civil war ensued; but Mahomed was finally deserted by his adherents, and fell into the hands of Futteh Khan in 1496, by whom he was confined.

Deposed.

Zein-ool-abid-deen, 1422.

Dies, 1472.

Heidur, 1472.

Killed, 1473.

Hassan, 1473.

Dies, 1486.

Mahomed, 1486.

America discovered, 1496.

Mahomed deposed, 1496.

Futteh Khan, 1496.

Deposed, 1506.

Mahomed succeeds.

Futteh Khan now ascended the throne, and continued to reign till 1506, when a party was formed in favour of King Mahomed. Futteh Khan was defeated, and deposed; but having assembled an army, again deposed Mahomed, who had reigned about ten months. Mahomed now sought refuge at the court of Sikunder Lody of Dehly,

who sent an army with him for the recovery of his kingdom. The Kashmere forces were defeated, and while Mahomed for the third time recovered his kingdom, Futteh Khan fled into India, where he died in 1507. From this period till 1524 no event of particular interest appears to have occurred; but in that year, Mullik Atchy, a former minister, rebelled, defeated the king, and placed him in confinement, raising to the throne the Prince Ibrahim. These constant revolutions brought upon Kashmere the interference of the Emperor Babur, who sent an army into the province to restore order. Ibrahim was deposed, and Nazook, grandson of Mahomed, placed on the throne by the imperial general; but as soon as the force had retired, Abdool Makry, the former prime minister, who was again in authority, sent for the old King Mahomed, who was in confinement at Lohkote, and replaced him on the throne, and he reigned till 1532, when he declared his grandson, Nazook, to be his successor. In the same year the Tartars of Tibet invaded Kashmere, and were repulsed, but not without having caused much damage and loss. King Mahomed reigned till the year 1535, when he died of fever, after a troubled and chequered career of nearly fifty years. This brings the history of the kings of Kashmere up to the accession of the Moghul emperors, and what remains of it belongs to that period, and will be detailed in its proper place.

Is again
deposed by
Futteh Khan;
but recovers
his kingdom.
Futteh Khan
dies, 1507.
Mahomed
deposed, 1525.
Ibrahim
succeeds,
1525, and is
deposed.

Nazook, 1525.
Deposed,
1535.

CHAPTER II.

OF THE MAHOMEDAN KINGS OF GUZERAT, A.D. 1305 TO 1443.

THE remote Hindoo dynasties of Sauráshtra, or Guzerat, have been already traced in Chapter XIII. Bk. I. down to the Vullabbhis or Bullabbhis, A.D. 525. After that period, the local dynasties, if there were any who aspired to rule the whole of the country, became very obscure; and it is most probable that individual chiefs retained their territories, and ruled them, without any attempt at confederation, for more than a hundred years after the Bullabbhis. From A.D. 606, however, a restoration of the Balhára line was made at the capital, Anhulwara, which continued till A.D. 935. And in A.D. 746 the Chowra clan rose to power at Anhilpoor, and continued till A.D. 942, in seven successions. Sawunt Singh was the reigning prince in A.D. 935, and bestowed his eldest sister in marriage upon Mool Raj,

Early Hindoo
dynasties up
to the Ma-
homedan
conquest.

one of three brothers of the Salunki or Chalúkyā tribe of the dynasty of Kulyan in the Deccan, who had emigrated into Guzerat in the troubled period which preceded the dissolution of their own dynasty. By Mool Raj the throne of Guzerat was usurped in A.D. 942, and the Salunki dynasty continued till A.D. 1210. The Salunkis were great patrons of architecture; and many of their splendid memorials still exist; in particular, Mool Raj's temple of Budra Mala, on the banks of the Suruswutty. Mool Raj greatly extended the Hindoo kingdom of Guzerat, carried his arms into the Deccan, and for a while united Kulyan with Anhulwara and Guzerat, but he closed his career as an ascetic. He was succeeded by his son Chamund Rái, in A.D. 1025, when Guzerat was invaded by Sooltan Mahmood of Ghuzny; and from that period forward, Guzerat had to sustain its share of Mahomedan invasions. They were, however, less frequent than those directed against the northern Hindoo dynasties; for Guzerat, except by sea, was very inaccessible from the west. Bheem Déo, who reigned in 1032, was remarkable for the noble Jain temples of Aboo; and Somnāth was rebuilt by him. The reign of his successor, Kurun, was made equally memorable by temples at Girnar and Modheya, and by the construction of the Kurun Ságor, or sea of Kurun, a fine reservoir for the purposes of irrigation—the first on historical record—which was several miles in circumference. The embankment of this fine work was destroyed by a flood as late as 1814. Bheem Déo, the last of the Salunkis—a dynasty to which Guzerat owed all its splendour and good government—reigned in A.D. 1209, and died in 1215, when the throne was occupied by a chief of the Waghila or Baghila tribe, who retained it for a hundred years, until Guzerat was occupied by the Mahomedans, and annexed to the empire by Alla-ood-deen Khiljy. Before that time, the vigour of an united kingdom had been frittered away into small principalities; yet the prolonged resistance of independent chiefs of the country forms a remarkable feature in the history of Guzerat; and though their inroads in the province were frequent, the Mahomedans, until a comparatively late period, possessed, in reality, none of the country.

Mool Raj attains great power.

His splendid temples.

Unites Kulyan with Guzerat.

Is succeeded by his son.

Temples of Rajah Bheem Déo,

and works of irrigation.

Eventual conquest by the Mahomedans, 1205.

Tolerance of the Mahomedan viceroy.

It is a strange circumstance to find recorded in a Mahomedan history of a period of high religious fanaticism in India, that the viceroy of one of the most important of the imperial provinces should have sympathised with Hindoos to such an extent, as Ferishta writes, 'that he promoted, rather than suppressed, the worship of idols.' This was, however,

the case in the person of Furhut-ool-Moolk, imperial viceroy of Guzerat in the year 1391, when the Emperor Mahomed Toghluk II. was reigning at Dehly. It is very possible that Furhut-ool-Moolk designed to effect his independence, and, as a preliminary measure, made friends of the Rajpoots, who were still a very powerful and strictly military class, by allowing them free exercise of their faith. His conduct, however, excited the alarm of the learned and religious professors in the province, and they despatched petitions to the emperor for his removal. These were submitted to a council of holy persons at Dehly, the result of

Furhut-ool-Moolk, viceroy, recalled, 1391.

Mozuffer Khan appointed viceroy, 1391.

Manuel II. emperor of the East.

which was the recall of Furhut-ool-Moolk, and the appointment, on March 6, 1391, of Zuffur, a nobleman of the court, to the office of viceroy, under the title of Mozuffer Khan. It is recorded, also, that he was presented with a white canopy, or perhaps umbrella, and scarlet pavilion, such as were used by kings only; and it may be presumed that the emperor was prepared to acknowledge him as a tributary king, provided he could establish his position. Mozuffer Khan was a man of no ancient family; he was descended from a Rajpoot; his immediate progenitors had been menial servants, and one historian of the period mentions that Zuffur Khan had been wine-distiller to the court. Be this as it may, Mozuffer Khan proceeded to Guzerat, and was opposed by Furhut-ool-Moolk with an army of Hindoos. These,

Furhut-ool-Moolk slain.

Temple of Somnâth destroyed.

Mozuffer Khan proclaimed king, A.D. 1396.

however, were defeated in an action at Sidpoor or Chitpoor, in which Furhut-ool-Moolk was slain, and Mozuffer Khan took quiet possession of the capital, Anhulwara, and its dependencies. His first acts appear to have been a display of furious religious zeal against the Hindoo chiefs, several of whom he reduced between 1393 and 1395, and for the second time, the temples at Somnâth, found standing, which had been erected in 1032 by Bheem Déo, with all their idols, were broken down, and mosques built in their stead. In the year 1396 Mozuffer Khan caused himself to be proclaimed king, and coins were struck in his name. He had left his son, Tartar Khan, at Dehly, who espoused the cause of Noosrut, the rival king, with Mahmood Toghluk. Their contention for superiority has been already alluded to in Chapter X., Book II., and Tartar Khan fled to his father, as Teimoor invaded India in A.D. 1398. Mahmood Toghluk followed him, but Mozuffer Khan declined to receive him, and it was thus evident that the invasion of the Moghuls had only seated the King of Guzerat more firmly in his dominions. The life of any king of India at that period could hardly pass without war: but till his death, on July 27, 1411, Mozuffer Shah appears to have enjoyed

a tranquil and prosperous reign. He was succeeded, though not without some opposition, by his grandson Ahmed, son of Tartar Khan, who had died intermediately. Feroze Khan, by some accounts the son, by others the nephew, of the late king, gained a party in his favour, was proclaimed king, and resisted Ahmed, but having submitted, was restored to favour. As soon as peace was secured, the king set about building a new city, which was named Ahmedabad, and is still the capital of Guzerat, while its present interesting remains attest the extent and grandeur of its original condition. The buildings which survive, many of them in a complete state of preservation, show the transition from Hindoo or Jain architecture to Mahomedan, and it is evident from them that the Mahomedans, in Guzerat at least, had no architects of their own. Arches were not used till a later period, and while the carved oriels, perforated windows, with the ornamental courses of carved stone masonry, are essentially Hindoo, the style is adapted to Mahomedan requirements. The architecture of Ahmedabad has been recently illustrated by a beautiful work published by the Antiquarian Society of Western India,¹ and the city, as recorded by the Mahomedan historian, was, at its period, considered the handsomest in India. The dominions of Guzerat at this time consisted of Guzerat and Kattiawar; but the latter was more nominal than real, as the Rajpoot chiefs had not been subdued. In 1413, however, the king made the flight of two rebellious officers into Kattiawar a pretext for the invasion of that province, when he reduced the important fortress of Girnar, or Joonagurh, which, up to that time, had remained in the hands of the Hindoos. Ahmed Shah seems to have been thoroughly imbued with the fanatical hatred of Hindoos by which his grandfather obtained his position; for, in 1414, an officer, Táj-ool-Moolk, was deputed to destroy all idolatrous temples in Guzerat; and in 1416 the king himself marched against Nagore, where he did the same.

Mozuffer
Shah dies,
1411.

Sigismund
emperor of
Germany.

Feroze Khan
proclaimed
king.

Ahmedabad
founded.

Peculiar
style of
architecture.

Kattiawar
reduced.

Hindoo
temples
destroyed.

On his eastern frontiers were the dominions of the king, or, as he styled himself, the Sooltan of Malwah, who had become independent, as well as the King of Khandésh; and frequent raids on the Guzerat territory were made by them conjointly, or independently. In 1419 the king marched against Sooltan Hooshung of Malwah, defeated him in a great battle at the village of Kulliada, and pursued him to Mandoo, his capital; but the rainy season having set in, he was

Wars with
the Kings of
Malwah and
Khandésh.

Battle of
Kulliada.

¹ 'Architecture of Ahmedabad,' Hope and Fergusson. (Murray, 1866.)

unable to invest the place, and peace was concluded in 1420. This, however, did not continue, being broken by the Sooltan of Malwah, who obtained some decided advantages and took possession of several of the Guzerat districts. In the sequel, however, Ahmed Shah retrieved his losses, and defeated the sooltan, who escaped with much difficulty. In 1428, the king was drawn into a war with Ahmed Shah Bahmuny of the Deccan, who, at the instance of his son-in-law, the King of Khandesh, espoused the cause of a fugitive rajah of the Guzerat dominions. The Deccan monarch had taken possession of the island of Tanna, near Bombay, which became the scene of a fierce and long-contested struggle between the rival parties; but the troops of Ahmed Shah, commanded by his son Zuffur Khan, were in the end victorious, and the Deccanics retreated with great loss. The contest was, however, renewed in Khandesh in 1431, when the Deccan king made a great effort to retrieve his honour; but was again defeated. The last military enterprise of the king was an attempt to restore the grandson of the Sooltan of Malwah to the throne, from which he had been expelled by a rebellious officer who had usurped the government. In this, however, the king was unsuccessful. He was unable to take Mandoo, and the plague breaking out suddenly in his army, he was forced to retire to his capital, where he died, July 4, 1443, after a reign of nearly thirty years.

Madeira
discovered.

Joan of Arc.

Ahmed Shah
dies, 1443.

Henry VI.
king of
England.

CHAPTER III.

OF THE MAHOMEDAN KINGS OF GUZERAT (*continued*), A.D. 1443 TO 1526.

It is a remarkable circumstance that the first act of the new king was to marry the daughter of the Rajah of Edur,¹ a Rajpoot, whose flight to Khandesh had been the cause of the war with the Kings of the Deccan and Khandesh; and to restore to him all his dominions. King Mahomed does not seem to have possessed the martial character of his father; the only military operation he undertook being in 1499, when he invaded the dominions of the Rajah of

Mahomed
Shah suc-
ceeds, 1448.

Marries the
daughter of
the Rajah of
Edur.

¹ The principality of Edur still exists, having descended to its possessors from a period long anterior to the Mahomedan invasion, and survived all the revolutions of the last four hundred years. It is an interesting fact that the last prince, H. H. Maharajah Sri Jowan Singjee, K.C.S.I., who died in 1869, was a member of the Legislative Council of Bombay up to the period of his decease.

Champanair, but was obliged to retreat and destroy his baggage. In 1451 the Sooltan of Malwah, encouraged by the king's timidity, advanced into Guzerat at the head of 100,000 men; and the king, unable or unwilling to oppose him, took refuge in the Island of Diu, where, at the instigation of the officers of the State, poison was administered to him on February 12, by his wife. He had reigned nearly nine years, and, from his inoffensive disposition, had obtained the appellation of 'Kurream,' or the Merciful. He was succeeded by his eldest son Kootub Khan, who ascended the throne under the title of Kootub Shah. He reigned nearly eight years, and is remarkable only for his cruel, vindictive character, and disgraceful profligacy and debauchery. He died May 25, 1459. His uncle Dáwood succeeded him, but was immediately afterwards deposed in favour of his nephew Mahmood, who was entitled Bégurra.

Mahomed
Shah
poisoned,
1451.

Kootub Shah
succeeded,
1451;
and dies,
1459.

Mahmood I.
Bégurra suc-
ceeds, 1459.

Mahmood was a brave and warlike king, and displayed considerable talent in civil government, redeeming the neglect and profligacy of his predecessor Kootub Shah; and though he was only fourteen years of age at the period of his accession, the prompt suppression by himself of a revolt by the nobles of the State gave evidence of unusual energy, and he soon grew to be respected by his people. Up to 1462 the king seems to have had a peaceful reign. In that year his aid was besought by Ahmed Nizam Shah, king of Ahmednugger in the Deccan, who had been reduced to extremity by the Sooltan of Malwah; and he took command of the army in person, relieved his ally, and prevented any further combination against him.

Edward king
of England.

In 1469 the strong and hitherto impregnable fort of Girnar was finally reduced, the rajah tendering his submission rather than abiding the issue of a siege. Many Hindoo temples, it is recorded, were destroyed on this occasion. In the ensuing year, however, the rajah again resisted, and, being unable to oppose the king, consented to become a Mahomedan, and received the title of Khan Jehan. This led to the founding of a city near Girnar, which was named Moostufabad, and which was the favourite residence of the king for many years. Passing over campaigns in Kutch and the borders of Sinde, the reduction of the fort of Champanair, and the capture of its Chowhan Rajpoot rajah, Bénéé Rái, is recorded in 1483. The Rajpoots had bravely defended the place, and when further resistance became hopeless, they put their women to death, set fire to the palaces, and, as the smoke ascended, sallied out to meet their

Girnar again
rebels, and is
reduced.

The rajah
becomes a
Mahomedan.

Charles VIII.
king of
France.

death; but the victory was sorely tarnished by the execution of the brave Rajpoot, on his refusal to become a Mahomedan.

In 1507 King Mahmood, in command of his own fleet, acted in concert with a Turkish fleet, sent from the Red Sea by the Sooltan of Constantinople, against the Portuguese, who are, for the first time, mentioned in an action with Guzerat history. The Mahomedan historian claims the victory, but though one of the Portuguese ships was blown up, the Mahomedans were defeated by

Almeida. The action had, nevertheless, the effect of restraining the Portuguese for some time from further attacks upon the coast towns. In 1509 the king had the satisfaction of receiving an embassy from Dehly, by which the independence of Guzerat was acknowledged. He was, if

possible, much more powerful in reality than Sikunder Lody, who sent it; but the supremacy of Dehly was always acknowledged by all the independent Mahomedan kings, and their official recognition by the emperor was an honour highly prized. On November 23, 1511, King Mahmood I. died, in his seventieth year. He had reigned fifty-five years in great prosperity and honour. He had not

only extended his dominions to the Indus and the desert, but had consolidated them by an efficient civil administration; and his power, and martial character, restrained all attempts to molest him by the neighbouring Kings of Malwah and the Deccan. He was the greatest, both in power and character, of all the Mahomedan kings of Guzerat, and traditions of his familiar life and exploits are still recited in the country, mingled, however, with laments for the subjugation of the ancient and more romantic Hindoo dynasties of that remote antiquity which is still dear to the people. During the last hundred years, architecture had made great progress, and the king was its liberal patron, as well at the new cities he had founded, as at Ahmedabad; and reference to the work mentioned at p. 135 will prove the exquisite taste and skill by which it was distinguished.

The eldest son of the late king, Mozuffer, ascended the throne on his father's death without opposition, under the title of Mozuffer Shah II. He was born on April 10, 1470, and was in his forty-first year when he began his reign. In 1517 the reigning Sooltan of Malwah had been expelled from his capital by the Rajpoots, and the king marched thither in person to succour his ally. Since the early contention between Malwah and Guzerat for superiority, which ended in the triumph of the latter, the kings of Malwah had ceased from aggression, and there are no records of

Madagascar discovered by the Portuguese.

Naval action with the Portuguese.

Henry VIII. king of England.

Mahmood I. dies, 1511.

His character and acts.

Mozuffer Shah II. succeeds, 1511.

Cuba conquered by the Spaniards.

The king marches to Malwah.

disputes on either side. Mozuffer Shah took the strong fort and capital of Mandoo by assault, and the garrison—19,000 Rajpoots, according to Ferishta—were slain. On taking possession of the place, Mozuffer Shah restored Sooltan Mahmood Khiljy to his throne, without stipulation of any kind—a circumstance which, for the times, redounds much to his honour. The Ráná Sanka, chief of Chittore, had been the aggressor against Malwah; and Mozuffer Shah undertook a campaign against him in 1519 and 1520, but little impression seems to have been made upon the rajah, who, though he made a nominal submission to the Guzerat king, continued to retain his independence. On February 17, 1526, the king, who had long been afflicted with a painful disorder, died, having nominated the Prince Sikunder as his successor. At the period of his death, the king was fifty-six years old and had reigned fifteen years. He had come to the throne at mature age, and was a man of simple habits and even disposition, though he was warlike and enterprising; he was well educated and accomplished, and made several copies of the Korán during his life; and his liberality to learned men caused many, from distant countries, to settle in Guzerat.

Inconclusive
campaign
against
Chittore.

Mozuffer
Shah dies,
1526.

His son
Sikunder
succeeds.

In the year 1526, the Moghuls under Babur invaded Hindostan, and the reign of Mozuffer Shah II. completes the history of Guzerat up to that period.

CHAPTER IV.

OF THE MAHOMEDAN KINGS OF MALWAH, A.D. 1387 TO 1482.

FERISHTA gives the following definition of the boundaries of Malwah, which is substantially correct:—‘It is bounded on the south by the river Nerbudda; to the north it has the Chumbul; to the west is Guzerat, and on the east are the districts of Bundelkund and Gurra Mundalah.’ The whole comprises some of the most beautiful and fertile provinces of Central India, and being for the most part a high tableland, enjoys a cool and salubrious climate. One of the most ancient and illustrious Hindoo dynasties of India had ruled over Malwah from the year 840 B.C., in a succession of fifty-six monarchs, to A.D. 1192, the most celebrated of them being Vikram-Aditya, in the year 56 B.C., and Rajah Bhôj, A.D. 483; both, probably, having been Maha-Rajah Adhiraj, or emperors of all India. Oojeyn was the Hindoo capital; and as early as the

Boundaries
of Malwah.

Ancient
Hindoo
dynasties.

reign of Vikram-Aditya was the seat of learning and science of the best days of Hindoo literature. It was under him also that the great effort for the renewal of the Brahminical faith and the extirpation of Booddhism was made; and it is probable that the Puranas, and other sacred works now followed, were composed or compiled by the Brahmins, who were supported by him and his immediate predecessors. There was no tract of India, except Rajpootana, which more patriotically resisted the Mahomedans than Malwah; and the histories of the early kings and emperors of Dehly are full of accounts of campaigns in this province, waged with varying fortune till, in 1310, during the reign of Gheias-ood-deen Bulbun, king of Dehly, the province was annexed to the Mahomedan dominions, and the old Hindoo line disappeared, after an almost perpetual contest of 300 years.

In the year 1387 Dilawur Khan Ghoory, a nobleman of the court of Dehly in the reign of Feroze Toghluk, who claimed descent from the Ghoory sooltans of Damascus, was appointed governor; and, during the unsettled period which ensued, threw off his allegiance to Dehly, and became independent. Instead of occupying the ancient Hindoo capital, Oojeyn, he resided chiefly at Dhar and Mandoo; and the latter place became, ultimately, the capital of the Malwah dominions, and one of the strongest, as it is still one of the most picturesque, mountain fortresses in India. In 1398 Mahmood Toghluk, king of Dehly, who had fled before the invasion of Teimoor, and had been denied refuge in Guzerat, received a hospitable welcome from Dilawur Khan Ghoory, and resided with him at Dhar for three years; at the expiration of which period he returned to Dehly, and Dilawur Khan, at the instance of his son, Alp Khan, who, during the king's residence at Dhar, had been fortifying Mandoo, declared himself king in 1401, assumed the ensigns of royalty, and had coins struck in his name. He only survived this event four years, and died in A.D. 1405.

He was succeeded by his son Alp Khan, who ascended the throne under the title of Sooltan Hooshung Ghoory, without immediate opposition; but a strong belief prevailed that he had poisoned his father; and Mozuffer Shah of Guzerat, who had been an intimate friend of the deceased monarch, invaded Malwah to avenge his death, or probably by covert invitation from the disaffected nobility. The issue has been already stated in the detail of the events of Mozuffer Shah's reign, in the preceding chapter. Sooltan Hooshung was beleaguered in Dhar and forced to surrender,

Resistance to
Mahomedan
progress.

Dilawur
Ghoory
becomes
independent.

Dilawur
Khan Ghoory
becomes
king, 1401;
and dies,
1405.

Death of
Tamerlane.

Sooltan
Hooshung
Ghoory
succeeds.

Sooltan
Hooshung
deprived of
his authority.

and the kingdom was placed under charge of Noosrut Khan, the brother of Mozuffer Shah. Very shortly afterwards, Noosrut Khan, in a panic, abandoned his government, and the Malwah court placed Moosy Khan, a nephew of the late king, upon the throne. Sooltan Hooshung now besought the King of Guzerat to allow him to regain his kingdom, and declared his innocence of all the allegations made against him; when the king, releasing him from his confinement, sent with him a force under the Prince Ahmed, his own grandson. Hooshung was not immediately successful; but some of the principal officers of State having joined him, Moosy Khan abandoned his pretensions, and gave up the fortress of Mandoo, where Sooltan Hooshung now established himself in security. In 1410 Mozuffer Shah died, and the Prince Ahmed succeeded him. He was opposed by his uncles, who sought aid from Sooltan Hooshung. It might be supposed that the sooltan, who owed his throne to the exertions made on his behalf by the Guzerat king, would have refused connection with the movement; but the first invasion of Malwah was still rankling in his heart, and he had determined to avenge it. His present intentions were frustrated by the submission of the insurgents in Guzerat, but in 1418 he attacked the Guzerat dominions in person, and sustained the defeat at Kulliada which has been already mentioned in the preceding chapter. Nor was this his last attempt upon Guzerat. In 1422 and 1423 Sooltan Hooshung again made war against it: but, after some successes, was in the end obliged to fly to Mandoo. It was said of the sooltan that victory never smiled on him; and in 1428 he was defeated by Ahmed Shah Bahmuni of the Deccan, when the ladies of his family were taken prisoners, but restored to him with all honour. The restless career of the sooltan came to an end on September 7, 1432, when he died, after a reign of thirty years. In the intervals of his wars, Sooltan Hooshung had devoted himself to the completion and adornment of his capital Mandoo, which remains, though deserted and ruined, a noble memorial of him. The Hindoos had occupied the position before the Mahomedans came to Malwah; but not as a city. It is a large table mountain, which forms a bold promontory as it were, projecting from the Vindhya range into the valley of the Nerbudda, but is almost isolated from the tableland by a deep ravine. On all sides but one, the mountain is steep; and its rugged sides are almost inaccessible. The circumference of the summit, which is nearly level, is estimated at twenty-eight miles. While the King of Dehly had been the guest of his father at Dhar, the sooltan, then the Prince Alp

The King of
Guzerat
assists him;

and he
recovers
Mandoo.

The sooltan
attacks
Guzerat, but
is defeated.

Amurath
besieges Con-
stantinople.

Defeated
Ahmed Shah.

Sooltan
Hooshung
Ghoory dies,
1432.

His capital
Mandoo
described.

Khan, had fortified this natural stronghold till it became impregnable against all military operations of the period. Natural scarps of the summit rock were made more perfect, and walls and towers built along the dizzy steep slopes of all the faces. During his lifetime, and when Mandoo was thickly inhabited as a city, Sooltan Hooshung built the noble Jumma mosque, one of the finest specimens of Mahomedan architecture in India: the beautiful water palace, situated between two lake reservoirs; with many other public edifices which still remain to attest the magnificence of the period; and, unfortunate in many respects as he was, wilful, headstrong, and ungrateful, he was yet popular with his people. He did not molest his Hindoo subjects, nor break down their temples; and even at the distance of nearly five hundred years, his warlike achievements and romantic adventures and amours, are still the subjects of popular tales and ballads of the country. In this respect, indeed, Sooltan Hooshung, and the brave but unfortunate Báz Bahadur, the last of the royal races of Malwah, have, as Mahomedans, few rivals in romantic interest.

CHAPTER V.

OF THE MAHOMEDAN KINGS OF MALWAH (*concluded*),
A.D. 1482 to 1526.

THE king left two sons, Ghizny and Othman, and some demonstrations ensued in favour of the latter. Ghizny Khan, however, succeeded to the throne under the title of Sooltan Mahomed Ghoory. He proved weak and dissolute, and was poisoned, at the instigation, as was alleged, of his vizier, Mahmood Khan, who, setting aside the son of the deceased king, and all the claimants to the throne, himself became sooltan, and was crowned under the title of Sooltan Mahmood Khiljy in 1435. The Ghoory dynasty of Malwah was not, however, extinct. The cause of Prince Ahmed, son of the late king, was warmly espoused by the King of Guzerat, Ahmed Shah; but on the death of that prince, and the settlement of other members of the late royal family on estates judiciously allotted to them, all opposition to the new dynasty ceased. Sooltan Mahmood Khiljy proved to be a brave general and soldier, and an equally good administrator of the civil details of his government. During the reign of Syed Mahomed, king of Dehly, he received an invitation from a party at the capital to become emperor; and he marched thither in 1440, but finding

Ghizny Khan succeeds as Sooltan Mahomed Ghoory, 1432.

Is poisoned in the same year by the vizier, who usurps the throne.

Sooltan Mahmood Khiljy succeeds, 1435.

himself opposed, gave up the project. His unsuccessful expedition to Guzerat in 1451 has been already noticed in connection with King Kootub Shah, by whom he was defeated; and after this event he refrained from further molestation of the Guzerat dominions.

With the Hindoo chiefs around him, however, he was at constant variance from one cause or other. The Rajpoots had, in fact, grown to be very powerful; and the king appears to have had no resource, in order to check their marauding propensities, but to follow them to their strongholds.

Operations
against the
Rajpoots.

In 1455 he took Kerowly, Ajmere, and Runtunbhore, and compelled their rajahs to pay tribute. The Rajah

Kerowly,
Ajmere, and
Runtunbhore
taken.

of Kéhrla, on the southern frontier, proved more difficult of subjection; and his cause having been espoused by the Bahmuny king of

the Deccan, Sooltan Mahmood was drawn into a war with that power, which he prosecuted vigorously, and

The Deccan
invaded.

defeated the Deccanics under the walls of their capital, Beeder; but on his return to Guzerat, his army suffered heavily, and the retreat became little better than a flight. In 1467, however, after

some severe fighting on both sides, Ellichpoor, in Berar, was taken by the sooltan's general, Mukbool Khan, and having been ceded to Malwah, peace ensued. Two

West Berar
annexed to
Malwah.

years afterwards the sooltan died in his camp, while engaged in a campaign against the Rajpoots of Keech-

Sooltan Mah-
mood Khiljy
dies, 1469.

wara, on May 27, 1469, at the age of sixty-eight. He was thirty-four years old when he ascended the throne, and reigned as nearly

as possible the same period. During his reign, many noble buildings were erected in Mandoo, and its fortifications much improved. The great mosque began by Sooltan

His public
buildings and
improvements.

Hooshung was entirely completed in 1439 as one of the first acts of his reign; it had 360 arches and 200 minarets. To his Hindoo

subjects he was kind and just, and it was only when he passed his own frontier that he occasionally destroyed the temples in the territories of the Rajpoot chiefs. In

His toleration
of the
Hindoos.

his own dominions the profession of the Hindoo faith seems to have been perfectly tolerated.

Sooltan Mahmood was succeeded without opposition by his eldest son, Gheias-ood-deen, a man of mature age, who, during the greater part of his father's reign, had been his constant companion, and had led the troops of

Sooltan
Gheias-ood-
deen suc-
ceeds, 1469.

the State in many a hard-fought field, with distinguished gallantry. He had, however, determined upon a peaceful

His peaceful
reign and
habits.

reign, and for a period of thirty-three years seems neither to have molested any one nor been himself molested. He maintained 15,000 women in his seraglio, of all professions and trades, and possessed of all possible accomplishments;

and among them were a body-guard of 500 Abyssinians, armed with firearms, and dressed in uniform. He was much attached to his feathered favourites—pigeons, parrots, mynas, and other birds—and yet with all this appearance of sensual indolence, the sooltan was not in reality neglectful of his public affairs. Malwah was

The king's mind fails, and disputes ensue for the succession. never more prosperous, nor its people better governed, than under this strange king. In the latter end of his life his intellect became clouded, and a contest began

among his sons for the succession in 1497, which ended on October 22, 1500, when Nasir-ood-deen, his eldest son, who had been obliged to fly from Mandoo, regained his place, imprisoned his younger brother, Alla-ood-deen, who had opposed him,

Sooltan Gheias-ood-deen dies, A.D. 1500. and ascended the throne. A few days afterwards the old sooltan died. Ferishta acquits Nasir-ood-deen of

Nasir-ood-deen, his eldest son, succeeds. having poisoned his father, as alleged by some. He had already been crowned with the sooltan's consent, and was, with his sanction, conducting the government when his younger brother conspired against him.

His peaceful reign. The aged sooltan was imbecile, and his death or life made little difference in Nasir-ood-deen's position; but

Alla-ood-deen had won over one of his father's mistresses to aid his designs, and had thus gained an advantage, which, as has been related, was the cause of his imprisonment. With the exception of an expedition to Chittore, where the rajah did not resist, but paid tribute, and the king married one of the princesses of the country—there is no remarkable event connected with this reign. The sooltan's eldest son, Shahab-ood-deen, had

Sooltan Nasir-ood-deen dies, 1512. revolted and fled to Dehly, from whence he refused to return, and the sooltan, being taken ill, nominated his third son, Mahmood, as his successor, and died in 1512, having reigned a little more than eleven

Gaston de Foix. years. The sooltan's death was no sooner known in the country than his son returned from Dehly to Mandoo, and a struggle between the brothers ensued, in which Sooltan Mahmood was victorious, and his brother was obliged to fly; but his success—mainly attributable to the exertions of Medny

Medny Rai exerts objectionable influence. Rái, a Rajpoot chieftain, who supported him when the Mahomedan officers held aloof—was dearly bought in the favour extended to that person, who introduced his own tribe and other Hindoos into the executive government, to

the exclusion of the old Mahomedan officers. Some allowance must be made for the prejudices of the Mahomedan historians of the period, and Medny Rái's conduct may be exaggerated by them; but there can be little doubt that he overstepped the

proper bounds of his position, and that the king's suspicions were ultimately confirmed. He attempted to discharge the whole of the Rajpoots, but was foiled, and reduced to such extremity that he fled from Mandoo, leaving it in possession of Medny Rai, and took refuge in the Guzerat territory. Mozuffer Shah, as has already been related, warmly espoused his cause, and marched with a large army to Mandoo, which was taken by escalade; when the Rajpoots, who were unable to escape from the fortress, and had already put their women and children to death, were slain, to the number of 19,000 men. Medny Rai had, however, escaped, and taken refuge with Ráná Sanka of Chittore; and it was an interesting and romantic incident of the war which followed, that when the sooltan had been badly wounded in a charge against the Ráná's army, and lay on the field unable to move, he was taken to the Ráná's tent, where his wounds were dressed, and, as soon as he had recovered, was forwarded honourably to his own dominions. Had the situations been reversed, the Hindoo chief would either have been put to death on the field, or held to ransom by the sacrifice of his treasures or dominions. In the year 1525 Mozuffer Shah of Guzerat died, and his son Bahadur Shah succeeded, but was opposed by his brothers. Bahadur Shah was too powerful to be dethroned by them; but the princes intrigued against him at Dehly, and one of their agents was very cordially received at Mandoo. Bahadur Shah, therefore, remonstrated with Sooltan Mahmood, who, by his conduct, seems to have been really implicated in the plot against him, and refused to confer with him in person. This conduct so incensed Bahadur Shah, that he marched at once upon Mandoo, and captured it by escalade, in the night of May 20, 1526. Sooltan Mahmood was taken prisoner, and was ordered into confinement at Champanair. On the way thither, the camp of his escort was attacked by some marauders, when, in an attempt to escape, the sooltan was killed by the guards who had charge of him. This event happened on May 25, 1526, and Malwah thenceforward ceased to exist as a separate kingdom. It was annexed to Guzerat, and continued as a dependency of that kingdom till its final annexation to the great Moghul empire. The two dynasties of Malwah, Ghoory and Khiljy, had lasted 139 years.

King escapes from Mandoo.

The city is retaken and the Rajpoot garrison slain.

Humane treatment of the king by Ráná Sanka.

The King of Malwah supports a conspiracy against the King of Guzerat.

Mandoo is besieged and taken, and the king made prisoner.

Sooltan Mahmood II. killed, 1526.

Malwah is annexed by Guzerat.

CHAPTER VI.

OF THE MAHOMEDAN KINGS OF KHANDÉSH, A.D. 1370 TO 1520.

KHANDÉSH is a province which intervenes between the table-land of Malwah on the north and that of the Deccan on the south. To the north it is bounded by the Sâtpoora and the Vindhya range of mountains; to the south by the plateau of the Deccan, which breaks into it by deep rugged ravines, clothed with forests; to the east is Berar, and to the west the southern portion of Guzerat. It is for the most part a broad, low-lying valley, with the river Tapti running through it from east to west, and receiving the drainage of the mountains north and south, by innumerable small rivers and brooks. The soil everywhere is extremely fertile, and during the Mahomedan occupation of the province was cultivated like a garden, the streams supplying means of irrigation, which was largely used. In after years, when it was perpetually harried by the Mahrattas, Khandésh became nearly desolate. Many of its most fertile tracts had become unhealthy jungles, and were without inhabitants; but its reclamation commenced from the period of its possession by the British after the Mahratta war, and it has again attained a high degree of prosperity, being, with Berar and Guzerat, celebrated for its production of cotton.

Situation and boundaries of Khandésh.

Its great fertility.

Mullik Rajah Farooky, its first Mahomedan governor.

His origin.

To this province Mullik Rajah Farooky was appointed as governor by Feroze Toghluk, king of Dehly, in the year 1370; and a romantic incident is related of his rise under the patronage of that king. Mullik Rajah was descended from a noble but reduced family, which traced its pedigree to the Caliph Farook, and held himself aloof from the court, but belonged to the body-guard of King Feroze. He was a great sportsman, and having once met the king, who had separated many miles distance from his attendants, and was alone, he dressed a rough repast of game for him, and was invited to court, where he was promoted to the command of 2,000 horse, and nominated to the government of Khandésh, the capital of which was then Talnair, on the Tapti river. Such frontier commands, with freedom for exertion, were acceptable posts for the adventurous spirits of the time; and having taken possession of his province, Mullik Rajah speedily reduced some of the Hindoo chiefs about him, and caused himself to be feared as well as respected. On the death of his patron King Feroze, and when

Dilawur Ghoory, governor of Malwah, and Mozuffer Shah of Guzerat, had declared their independence of Dehly, Assumes independence. their example was followed by Mullik Rajah, who, to strengthen his political connection, married the daughter of Sooltan Dilawur Ghoory. For a time he entered into the schemes of his father-in-law for the subjugation of Guzerat; but having been sharply defeated on one occasion by Mozuffer Shah, and followed to his capital, peace ensued, which was never afterwards broken by the parties. Nor was Mullik Rajah Farooky of a restless and intolerant spirit, like his great neighbours. He applied himself sedulously to the extension of agriculture and cotton manufactures, he protected his Hindoo subjects, and at his death, on April 28, 1399, after a reign of twenty-nine years, he left a compact and prosperous kingdom to his successor, Mullik Nusseer, his eldest son.

Mullik Rajah Farooky dies, 1399.

Henry IV. king of England.

Mullik Nusseer succeeds, 1399.

The ancient Hindoo shepherd kings.

One of the first acts of Mullik Nusseer's reign was his seizure of the celebrated fortress of Aseergurh, which had been so called after Asa Aheer, a descendant of one of the ancient Aheer, or cowherd kings, who, being Hindoos, had ruled over the wild tracts of Góndwáná, and parts of Khandésh and Berar, long antecedent to the Mahomedan invasion, and had possession of fastnesses like Aseergurh, Gawilgurh, Narnalla, and other mountain positions, where they had remained secure and independent; tributary, however, to the Yádávás of Déogurh, or to the Hindoo dynasties of Malwah, as long as they existed, and afterwards acting independently, until their final extinction by the Mahomedans.

Aseergurh was situated in the north-eastern portion of Khandésh, and commanded the upper or eastern division of the valley of the Tapti, which is chiefly used as grazing land, even to the present day. It was a huge mass of basalt, rising seven hundred feet above the plain, with perfectly precipitous sides, except at one corner, where a steep pathway led to the summit. It contained water in abundance, and, rising as it did out of a nearly level country on all sides, was, for the period, quite impregnable. With Mullik Rajah the Hindoo prince Asa had been on excellent terms, and he had no suspicion of his son. When, therefore, Mullik Nusseer wrote to him, begging shelter for his family, pending other arrangements, his request was at once acceded to, and the first procession of palanquins which arrived was welcomed with honour, and the ladies it contained hospitably received. The next day 200 other litters arrived, and the unsuspecting Hindoo, accompanied by his family, went to meet them; but they found, too late, that these litters were filled with armed men, who,

Description of Aseergurh.

King Mullik Nusseer's treachery to Asa.

having surprised the garrison, put the unfortunate Asa and the whole of his family to death; and Mullik Nusseer, arriving shortly afterwards, took possession of the fort and of the wealth of the Hindoo prince, which was very great. This exploit was considered so important, that Zein-ood-deen, a celebrated Mahomedan saint, came expressly from Dowlatabad to tender his congratulations upon the 'victory over the infidels,' and the town of Zeinabad, on the left bank of the Tapti, was founded in his honour; and Boorhanpoor on the right bank, opposite to Zeinabad, being also founded at the same time, was named after the equally celebrated saint, Boorhan-ood-deen, and became the capital of the province. In 1417 a dispute having arisen between Mullik Nusseer and his brother, Mullik Ifty Khan, to whom Talnair had been left by his father, the king besieged and took Talnair, confining his brother in the fort of Aseergurh. Khandesh was thus once more united under one power. The king's wars with the Bahmuny kings of the Deccan, which arose out of the marriage of his daughter to the Bahmuny king, Alla-ood-deen, are of little interest; and he fared so badly in them that, after a severe defeat, he died of vexation, on September 19, 1437, after a reign of forty years.

He was succeeded by his son, Meerun Adil Khan Farooky, who reigned a little more than three years, and was assassinated in the city of Boorhanpoor, on April 28, 1441, and was in turn succeeded by his son Meerun Moobaruk Khan Farooky, who enjoyed a perfectly peaceful reign of seventeen years, which he devoted to the improvement of his dominions, keeping himself aloof alike from the political transactions and the military expeditions of Guzerat, Malwah, and the Deccan. He died on May 17, 1457. His eldest son, Adil Khan Farooky, followed in succession; and for a time endeavoured to free himself from the supremacy of Guzerat. In this, however, he failed; and for the rest of his long and prosperous reign of forty-six years enjoyed entire peace. He died on April 8, 1503, deeply regretted by his people. He had resided almost continuously at Boorhanpoor; and though that city had been greatly increased by his predecessors, and adorned by many fine buildings, yet it was under his own hand that it grew to be one of the most beautiful in India. By Adil Khan Farooky, the noble palace citadel which was named the Ark, and commands the only ford leading to the city, was entirely constructed, and of which the splendid and massive ruins still

Asa and his family are put to death.

The towns of Zeinabad and Boorhanpoor founded in honour of the event.

Mullik Nusseer dies.

James II. king of Scotland.

Meerun Adil Khan Farooky succeeds, 1437.

Printing invented, 1440.

Meerun Adil Khan assassinated, 1441.

Meerun Moobaruk Khan Farooky succeeds, 1441.

Dies, 1457.

Adil Khan Farooky succeeds, 1457.

Dies, 1503.

Pope Pius III.

Description of Adil Khan's works in Boorhanpoor.

Fortified palaces.

exist. Rising almost from the river-bed to the summit of the lofty northern bank of the Tapti, in tiers of fine arches, and terraces which were once gardens, the level portion of the summit, connected with the town, was filled with sumptuous buildings in a fine style of architecture. The interiors of some of the apartments, which have vaulted roofs, are fitted with fountains, and marble slopes honeycombed, over which, in the hot weather, pure water flowed with a rippling murmur; while the spacious halls and private rooms, with their open arches, and oriel windows once fitted with screens of carved woodwork, show an appreciation of comfort in fresh air and ventilation foreign to the habits of the present people of India. The elegant Jumma mosque, in the market-place, the fortifications, garden-houses and hunting-pavilions in many parts of the picturesque environs of the city; the deer park; and, above all, the noble and never-failing supply of water, brought to the city by pipes from the neighbouring hills, prove Adil Khan Farooky to have been a person of no ordinary public spirit, benevolence, and taste. The city, even in its present reduced condition, shows evidences of its former wealth in the carved woodwork of balconies, verandahs, and architraves of doors and windows, and in the style and size of many of the dwelling-houses. The king completed the fortifications of Aseergurh, and the paved road up to the summit; and the remains of pavilions and gardens, and the mosques and mausoleums, which appear on every side of Boorhanpoor, testify to the wealth and good taste of the period. Boorhanpoor and Aseergurh, situated twelve miles north of the city, and now a military station of the Bombay army, are to the present day most interesting to the traveller, and well worthy of a visit. The branches of manufacture introduced or perfected in the time of the Farooky kings, of gold and silver thread, tissues, ribbons, cloth of gold and silver, and brocaded silks and muslins, still survive, and are the main support of the population; and the processes of manufacture of these valuable and elegant fabrics are at once curious and ingenious.

Adil Khan Farooky left no male issue, and his younger brother, Dawood, succeeded him. With the exception of a short war with the Ahmednugger State, nothing remarkable is recorded of his reign, and he died on August 6, 1510, having reigned nearly eight years. At his death, his son, Ghizny Khan, a minor, was placed on the throne by the chief minister; but almost immediately afterwards poisoned, and the direct line of the house of Farooky ceased to exist. There were, however, several collateral relatives who laid claim to the throne; and,

Water supply.

Manufactures.

Dawood Khan Farooky succeeds, 1508.

Dies, 1510.

Henry VIII. king of England.

Dawood Khan's son, Ghizny Khan, succeeds, and is poisoned.

Disputed succession.

as was inevitable, intrigues arose among them; but Mahmood Shah Bégurra of Guzerat summarily put an end to these factions by marching into Khandesh, and placing Adil Khan Farooky succeeds, 1511. Adil, the son of Hussun, and grandson of Nusseer Khan by the daughter of Mahmood Shah of Guzerat, upon the throne, under the title of Adil Khan Farooky II. The first act of Adil Khan was the recovery of Talnair and its dependencies, which had been alienated and usurped by the vizier of the late king; and having married a daughter of King Mozuffer Shah of Guzerat, and assisted him in his campaigns in Malwah, the king lived in peace till his death in 1520, after a reign of nine years. His son Meerun Mahomed succeeded him, whose fortunes will be hereafter noticed.

Dies, 1520.

Meerun
Mahomed
succeeds,
1520.

CHAPTER VII.

OF THE MAHOMEDAN KINGS OF BENGAL AND BAHAR,
A.D. 1341 to 1523.

In the reign of Mahomed Toghluk, king of Dehly, Mullik Fukhr-ood-deen revolted, and having slain Kuddur Khan, the viceroy of the eastern provinces of Bengal, proclaimed himself king over Lukhnow, Soonargaum and Chittagong. This event happened in the year 1341. He was, however, opposed by Mullik Aly Moobaruk, by whom he was defeated and put to death, after a short reign of two and a half years. Mullik Aly, who had assumed the title of Alla-ood-deen, now became king, but was put to death in less than two years afterwards. Ferishta's records of this monarch are very meagre, and it is probable that Bengal had no good court historian. Hajy Elias, who succeeded Alla-ood-deen, under the title of Shumsh-ood-deen Poorby, is not accounted for as a relative or otherwise; but he was a wise and benevolent prince, and so active in defence of his dominions, that the forces of Dehly could make no impression upon him. In 1353 he was obliged to take refuge in the fort of Yekdalla, which was besieged by Feroze Toghluk without effect; and in 1354 and 1357 he sent embassies to Dehly, when his independence appears to have been recognised as a tributary. He died in the latter year, 1357, and was succeeded by his eldest son, Sikunder Poorby succeeds, 1358. Sikunder Poorby, who, being again attacked by Feroze Toghluk, consented to pay tribute, which was most

Mullik Fukhr-
ood-deen
becomes
king, 1341.

Executed,
1344.

Alla-ood-
deen suc-
ceeds, 1344.

And is
assassinated.

Shumsh-ood-
deen Poorby
succeeds,
1344.

Dies, 1357.

Sikunder
Poorby suc-
ceeds, 1358.

Dies, 1367.

likely the cause of the war. He afterwards reigned in peace until 1367, when he died.

Little more than the date of accession and deaths of the succeeding sovereigns of this dynasty are to be found in the Mahomedan chronicle, and those recorded are as follows :—Gheias-ood-deen Poorby succeeded his father Sikunder in 1367, and died in 1374; he was followed in the same year by Sooltan Oos-Sulateen Poorby, his son, who is described as brave, benevolent, and merciful. He reigned nearly ten years, and died in 1383. His son, Shumsh-ood-deen Poorby II., succeeded him. He was a weak prince, and after an inglorious reign of three years died. During the reign of the last king, the Poorby authority seems to have been greatly weakened; for Rajah Kans, a Hindoo zemindar, seized the throne after the king's death, and reigned until 1392, when he died. He was succeeded by his son Jeetmul, who, strange to say, being a Rajpoot, professed a desire to become a Mahomedan, and was admitted to that faith with great pomp, under the title of Julal-ood-deen.

Gheias-ood-deen succeeded, 1367.
Died, 1374.
Sooltan Oos-Sulateen succeeds, 1374.
Dies, 1383.
Shumsh-ood-deen succeeds, 1383.
Dies, 1386.
Rajah Kans usurps the throne, 1386.
Dies, 1392.
Jeetmul, afterwards Julal-ood-deen, succeeds, 1392.

Julal-ood-deen proved to be a wise and benevolent monarch, and reigned for seventeen years, or till the end of 1409, in great prosperity. His son, the Prince Ahmed, succeeded him, and reigned nearly eighteen years; and after his death, the throne was usurped by a slave, named Nasir-ood-deen Gholam, who was shortly after deposed. As Ahmed had left no male heirs, Nasir Shah, a lineal descendant from Shumsh-ood-deen, was placed on the throne, but died after a brief reign of two years, and was succeeded by Burbik, who reigned peaceably for seventeen years, and died in 1445. Yoosuf followed him, who died in 1457, when Sikunder was placed on the throne; but immediately deposed, and Futteh elected, who, though distinguished for liberality and justice, was murdered by one of his eunuchs, in 1461. This person seized the throne: but was deposed by Mullik Andeel, an Abyssinian chief, who became king under the title of Feroze Poorby, and died in the year 1493, after a long and prosperous reign, at his famous capital of Gour. His son Mahmood succeeded him, but was put to death by an Abyssinian slave, named Sidy Budr, who adopted the title of Mozuffer and ascended the throne. In the year 1496 he was besieged in his capital, Gour, by the nobles who had revolted, and in a sally made by the garrison under his command—

Dies, 1409.
Ahmed, 1409.
Dies, 1426.
Nasir Shah succeeds, 1426.
Dies, 1428.
Burbik succeeds, 1428.
Dies, 1445.
Yoosuf succeeds, 1445.
Dies, 1457.
Murdered, 1461.
Feroze Poorby succeeds, 1461.
Dies, 1493.
Mahmood succeeds, and is murdered, 1493.
Mozuffer succeeds, 1493.

which brought on a bloody general action, he was slain ; though by
 is killed, 1496. another account he was put to death by the captain of
 Alla-ood-deen his body-guard. He was succeeded by his vizier, Syed
 succeeds. Shureef, who had been at the head of the revolt, and
 who ascended the throne under the title of Alla-ood-deen Poorby.
 He dismissed the Abyssinian and the Bengal levies, probably
 Rajpoots, who had proved rebellious and fickle, and reigned in
 quiet prosperity and great splendour till 1523, when he
 Died, 1523. died, and was succeeded by his eldest son Nuseeb,
 whose history will be followed hereafter. During this period of
 broken successions, however, Bengal rose to great wealth and
 prosperity, and its capital, Gour, was one of the finest and most
 populous cities of India. It is now completely in ruins, and for
 the most part overgrown with jungle, and uninhabited.

CHAPTER VIII.

OF THE MAHOMEDAN KINGS OF JOONPOOR, THE SHURKY DYNASTY, A.D. 1394 TO 1476.

ON the accession of Mahmood Toghluk to the throne of Dehly he
 raised his minister, Kwajah Jehan, who was a eunuch, to the
 title of Mullik-oos-Shurk, and conferred upon him the government
 of the eastern provinces, of which Joonpoor became the capital.

The confusion which attended King Mahmood's reign
 enabled the viceroy to declare his independence ; and
 he assumed the title of Sooltan Oos-Shurk, or king of
 the East, and the dynasty was continued under the
 appellation Shurky till its close. The viceroy had declared his
 independence in 1394, and died in 1399. He left an
 adopted son, Mullik Kurrunful, who ascended the
 throne under the title of Moobaruk Shah Shurky. On
 hearing of this event, Mulloo Yekbál Khan, the vizier
 of Mahmood Toghluk, who had usurped the throne of Dehly,
 marched against Moobaruk Shah ; but was unable to enforce the
 royal authority, and obliged to return to the capital, where Mahmood
 Toghluk had resumed the government. Shortly after-
 wards Moobaruk Shah died, in 1401, and was suc-
 ceeded by his son Ibrahim, under the title of Ibrahim
 Shah Shurky. Mulloo Yekbál Khan and Mahmood
 Toghluk now again conjointly invaded the Joonpoor territory ;
 but Mahmood Toghluk separated from his minister, and betook
 himself to the city of Kanouj, where he was suffered to remain

Mullik-oos-
 Shurk de-
 clares inde-
 pendence,
 1394.

Dies, 1399.

Moobaruk
 Shah Shurky
 succeeds,
 1399.

Dies, 1401.

Ibrahim
 Shah suc-
 ceeds, 1401.

unmolested by both parties. On the death of Mulloo Yekbal Khan, in 1405, Mahmood Toghluks removed to Dehly, and Kanouj was taken by Ibrahim Shah, after a short siege. With this consolidation of his dominions the king appeared to have been content, and applied himself with much success to the improvement of the agriculture and civil government of his territory. In 1427 he was engaged in a short but indecisive campaign with Syed Moobaruk, king of Dehly, and in 1435 endeavoured, without effect, to prevent Kalpy falling into the hands of Sooltan Hooshung, of Malwah. These seem to have been the only military events of his reign, which lasted, for the most part in profound peace and prosperity, for forty years. He died at an advanced age, in 1440.

Kanouj
taken.

Ibrahim
dies, 1440.

Ibrahim was succeeded by his eldest son, Mahmood, who captured Kalpy in 1444, but restored it, at the instance of the Sooltan of Malwah, to its original possessor. In 1452 the king endeavoured to possess himself of Dehly, which he besieged; but was obliged to abandon his project on the approach of the Emperor Bheilole Lody, who pursued him and captured much of his baggage. followed on both sides; and up to the period of the king's death, in 1457, peace had not been concluded between them. Mahmood Shah was succeeded by his eldest son Bheekun, who ascended the throne under the title of Mahomed Shah Shurky, and a hollow peace with Dehly was concluded; but Kootub Khan, the cousin of the King of Dehly, was not released, which furnished pretexts for a fresh war with Joonpoor. Mahomed was a warlike king, and a man of great personal bravery; but his cruelties at Joonpoor had alienated many persons from him, and his having caused his younger brother Kootub to be put to death, had inspired almost universal detestation of him. His army fell away from him and joined his surviving brothers, Hoosein Khan and Julal Khan; upon which Mahomed Shah fled, but was overtaken and killed. The Mahomedan historian relates that the queen-mother, eager to revenge the murder of Kootub Khan, her favourite son, persuaded the armour-bearer of her son Mahomed Shah to remove the points of all the arrows in his quiver; and in this defenceless condition he was put to death.

Mahmood
Shah suc-
ceeds, 1440.

Frederick III.
emperor of
Germany.

Reprisals

Dies, 1457.

Mahomed
Shah Shurky
succeeds,
1457.

His cruelties.

Defeated by
his brothers.

And killed.

Killed, 1457.

Hoosein Shah
Shurky suc-
ceeds, 1457.

Mahomed Shah's reign, though full of tragic incidents, had only lasted five months. He was succeeded by his brother Hoosein, under the title of Hoosein Shah Shurky. The province of Orissa, then governed by a descendant of the ancient local Hindoo dynasty, had been invaded by his father,

but without effect; and the king now again attempted its subjection.

Invasion of Orissa. He invaded the province at the head of an army of 30,000 horse and 100,000 foot, and the rajah, being unable to

resist so vast a force, submitted at once; but the occupation of the province was not attempted, and the king returned, satisfied

Gwalior attacked. with the booty he had obtained. In 1465 Gwalior was attacked, and its rajah forced to pay tribute; and in

Hossein Shah attempts to take Dehly. 1473, the king, incited thereto by his wife, Mullika Jehan, a princess of Dehly, aspired to become emperor,

and marched against Bheilole Lody, who, at first, endeavoured to make terms with the Shurky king; but his offers being refused in arrogant terms, the emperor marched out of Dehly at the head

Is defeated, and loses his kingdom. of such troops as he could hastily assemble, defeated the Shurky army in three successive actions, and pursued it to Joonpoor, of which, and its dependencies, he

Which is incorporated with Dehly. took possession. The kingdom was not, however, finally subdued till the reign of Sikunder Lody, son of

Edward IV. in France. Bheilole, who annexed it to Dehly in 1476. Hossein Shah Shurky found refuge with Alla-ood-deen Poorby

Hossein Shah loses his kingdom, and dies in Bengal. of Bengal, with whom, till his death, he continued to reside, and the dynasty of the Shurky kings ceased with him.

CHAPTER IX.

OF THE MAHOMEDAN KINGS OF MOOLTAN, THE LUNGA (AFGHAN) DYNASTY, A.D. 1443 TO 1524.

THE accounts of the rulers of the province of Mooltan, from the period of its annexation by the Mahomedans up to the year 1443, are extremely obscure. It appears at one time to have been held as a province of Ghuzny, at others by viceroys from Dehly, and again to have reverted to the Hindoos. In 1443, however, during the troubled reign of Syed Mahomed, king of Dehly, the

Sheikh Yoosuf becomes ruler. people of Mooltan, having no viceroy or governor, and suffering under attacks of marauders on all sides, elected Sheikh Yoosuf, a person of good family and

high character, to be ruler over them. Among others who tendered their submission was Rái Sehra, an Afghan chief of the Lunga tribe, who offered his daughter in marriage to Sheikh Yoosuf, and the ceremony was performed with great pomp. Rái Sehra had, however, conceived the design of securing Mooltan for himself; and during a visit to his son-in-law, contrived to throw him off his guard and to seize his person. He then caused him-

self to be proclaimed king, under the title of Kootub-ood-deen Lunga. This event happened in the year 1445. Sheikh Yoosuf was allowed to proceed to Dehly, where he became the proud guest of the Emperor Bheilole Lody, but made no attempt to recover his position at Mooltan, and Kootub-ood-deen Lunga reigned in peace, till his death in 1469.

Kootub-ood-deen Lunga king, 1445.

Dies, 1469.

His son Hoosein succeeded to the throne, and an attempt was made by the Emperor Bheilole Lody to recover Mooltan for Sheikh Yoosuf, by despatching an army under the Prince Burbik and Tartar Khan; but the invasion was bravely repulsed by the Mooltan king; he received no further molestation from the emperor, and after Bheilole's death, King Hoosein sent ambassadors to his son Sikunder Lody, who were honourably received. Towards the close of his reign, the king abdicated in favour of his son Feroze, but this prince having been soon afterwards assassinated, Hoosein resumed his authority, until August 29, 1502, when he died at an advanced age, having reigned nearly thirty-four years. He was celebrated for his literary attainments, and founded many colleges and schools during his lifetime.

Hoosein Lunga succeeds, 1469.

Abdicates.

But resumes authority, and dies, 1502.

On the king's death the heir-apparent, Prince Mahmood, was placed on the throne by the minister, Jám Bayezed; but proving licentious and dissolute, the minister revolted and endeavoured to possess himself of a large portion of the kingdom. In this he eventually succeeded; the river Ravee (Hydraotes), being decided by Doulut Khan Lody, the governor of the Punjáb, on the part of the Emperor of Dehly, as the boundary between them. In the year 1524 the Emperor Babur directed the viceroy of the Punjáb to assume the management of Mooltan affairs, which had become greatly disordered; but before these instructions could be fully carried into effect, King Mahmood Lunga died, in 1524.

Mahmood Lunga succeeds, 1502.

Revolt of his minister, who divides the kingdom.

His son, Hoosein Lunga II. was a minor, but he was placed on the throne by the nobles of the State. Mooltan was now invested by Shah Hoosein Arghoon, viceroy of the Punjáb, on behalf of the Emperor of Dehly. The garrison made a brave resistance, and though in sore distress for provisions, being reduced, according to the letter of a person present in Mooltan, to the historian Ferishta, to eating 'the dogs and cats of the place,' they refused to surrender the fortress, which was finally taken by escalade, with great slaughter of the people. The young king was confined as a State prisoner, and the Lunga dynasty ceased to exist, the province being annexed to the dominions of the empire of Dehly.

Dies, 1524, and is the last of his dynasty.

Mooltan besieged and captured, and the province annexed to Dehly.

CHAPTER X.

OF THE MAHOMEDAN KINGS OF SINDE AND TATTA,
A.D. 1214 to 1523.

THE earliest Mahomedan invasion of Sinde, by Mahomed Kassim, in A.D. 711, and its result, has been already related in Chap. I. Bk. II., and the history of the province is resumed from that period. After the death of Kassim, the conquests he had made were not maintained by the Arabs, and a Rajpoot tribe, the Sooméras, established themselves in Sinde, and maintained independence during the progress of the conquest of Mooltan and Guzerat by the Mahomedans, or for about five hundred years; but no genealogical detail of them has been discovered; and except a partial invasion of their territory by the Emperor Mahomed Toghluk, in 1351, the prosecution of which was prevented by his death, the Hindoo princes of Sinde remained unmolested by the Mahomedans of India.

At various periods, however, in the thirteenth century, Sinde and Mooltan were invaded by Mahomedan leaders from the west, one of whom, Nasir-ood-deen Kubáchá—a Toorky slave of Mahomed Ghoory, king of Ghuzny, and who had married a daughter of King Kootub-ood-deen Eibuk, the successor of Mahomed Ghoory in India—subdued the Sooméras, and declared himself King of Sinde. The date of his assumption of royal dignity does not appear in the Mahomedan history; but, in A.D. 1214, he repelled an attack on his Sinde territories, made from the west, by the forces of the King of Kharizm. In 1217 Nasir-ood-deen had conquered Sirhind, and endeavoured to possess himself of Lahore, but was defeated by King Shumsh-ood-deen Altmish, of Dehly. His territories, with the whole of the western frontier of India, would probably have fallen before Jelál-ood-deen, the gallant son of the King of Kharizm, who, for awhile, appeared desirous of establishing his independence in India. He had gained most of the Punjáb, defeated Nasir-ood-deen in several engagements, and even penetrated as far south as Tatta, on the Indus; but in 1222 he returned to his brother, the King of Irak, and did not renew his connection with India. In 1224–5 Shumsh-ood-deen Altmish, king of Dehly, dispatched an army for the conquest of Sinde, and Nasir-ood-deen became so straitened in consequence, that he was forced to abandon Mooltan and Upper Sinde, and in an attempt to reach the

The Sooméras
Rajpoots.

Alexander II.
King of Scot-
land.

Nasir-ood-
deen
Kubáchá

lower country from the fort of Bukkur, by water, he and his family perished in a storm. Nasir-ood-deen Kubáchá had reigned twenty-two years, and left no successor.

drowned,
1724-5.

His dynasty
becomes
extinct.

The next dynasty which arose in Sindé was at first Hindoo, of the Soomána tribe of Rajpoots, entitled Jám, which had risen to power after the decline of the Sooméras, and the intermediate reign of Nasir-ood-deen Kubáchá. After that king's death, in 1224-5, Sindé continued subject to the kings of Dehly until A.D. 1336, when Jám Afra declared his independence, but died in 1339. Jám Chobán succeeded him, and it was probably to attack this prince that Mahomed Toghluk made his expedition from Guzerat into Sindé. Jám Chobán died in 1353, and was followed by Jám Bany. Up to this period, the Sindé State appears to have paid tribute to Dehly; but in 1360, on the refusal of Jám Bany to remit it, and his declaration of entire independence, King Feroze Toghluk invaded Sindé from Guzerat. The Jám was at first successful, inasmuch as the royal army was obliged to retreat for want of forage; but the campaign being renewed by the king in person, Jám Bany was obliged to submit, and was taken by Feroze Toghluk, honourably, to Dehly, where he was received into favour, restored to his possessions, and reigned till 1367. His brother, Jám Timmajee, succeeded him, and reigned till 1380. At the ensuing succession, the Jám family, hitherto Hindoos, embraced the Mahomedan faith, though for what reason, or under what circumstances, is not mentioned. Their history, indeed, is a mere list of successions, as follows.

JÁM
DYNASTY.

Jám Afra,
1336.

Died, 1339.

Jám Chobán
succeeds,
1339.

Died, 1353.

Jám Bany,
1353.

King Feroze
Toghluk of
Dehly in-
vades Sindé.

Died, 1367.

Jám Tim-
majee, 1367.

Died, 1380.

Sulah-ood-
deen, 1380.

Died, 1391.

Jám Nizam-
ood-deen,
1391.

Died, 1393.

Jám Ali
Sheer, 1393.

Died, 1409.

Jám Futteh
Khan, 1409.

Died, 1423.

Jám Toghluk,
1423.

Jám Sulah-ood-deen, who succeeded Timmajee, died in 1391; Jám Nizam-ood-deen in 1393. Jám Ali Sheer, a benevolent monarch, died, deeply lamented by his people, in 1409. Jám Girán succeeded, but died on the second day after his accession; and Jám Futteh Khan, a collateral relation, was elected king, and died in 1423. His younger brother, Jám Toghluk, succeeded him, and died in 1450. During his reign the Viceroy of Guzerat declared independence; and there being no actual imperial government in existence at Dehly, Jám Toghluk entered into relations with Guzerat, and probably paid tribute. On his death, his kinsman, Jám Moobaruk, was placed upon the throne, but almost immediately deposed, and Jám Sikunder succeeded, who died in 1452. He also seems to have left no male

issue, for Sunjur, a descendant of a former royal race, was elected to fill the throne, on account of his high personal character, and died in 1460. Jám Nizam-ood-deen Nunda, who followed, was subjected, in the latter part of his reign, to various invasions by the Toorkomans of Kandahar, by which he lost the northern portion of his dominions, with the fort of Bukkur, and he died of a broken heart, in 1492. His son, Jám Feroze, succeeded him, but was opposed by Jám Sulah-ood-deen. He was related by marriage to Mozuffer Shah of Guzerat, who espoused his cause. Sulah-ood-deen was not at first successful; but Mozuffer Shah having undertaken a campaign against Sinde, in 1519, drove out Jám Feroze, and occupied the country himself. In turn Feroze besought aid of Shah Beg Arghoon, now independent at Mooltan; and in an engagement which followed, Sulah-ood-deen was slain. Feroze would now have recovered his throne; but after a very brief interval, Shah Beg Arghoon advanced with a large army into Sinde, and in 1520 annexed the province to his own dominions. Jám Feroze attempted to collect an army for the recovery of his position; but, failing in this, entered the service of King Bahadur Shah of Guzerat, and the Jám dynasty ceased with him.

Shah Beg Arghoon was descended from an illustrious family of Khorassán, and became governor of the province of Kandahar, whence, taking advance of the civil war between Jám Feroze and Jám Sulah-ood-deen, he invaded Sinde in 1520-21, and ultimately became possessed of it. He survived the event, however, only two years, and died in 1523. He was succeeded by his son, Shah Hoosein Arghoon, who rebuilt the fort of Bukkur, and reduced the whole of Sinde to obedience. In 1524 the Emperor Babur, before his invasion of India, directed operations to be commenced against Mooltan and Sinde; and whether on his own account, or on that of the emperor, appears uncertain, but Shah Hoosein Arghoon besieged and captured Mooltan, extinguishing the Lunga dynasty, and for the present reigned over both Sinde and Mooltan. His future fortunes and those of the Sinde kingdom will be related in connection with the histories of the Moghul emperors of Dehly.

ARGHOON DYNASTY.

Shah Beg
Arghoon
king, 1520.

Solyman, the
Magnificent,
emperor of
the Turks.

He died, 1523.

Is succeeded
by Shah
Hoosein
Arghoon,
1523.

CHAPTER XI.

OF THE BAHMUNY MAHOMEDAN DYNASTY OF THE DECCAN,
A.D. 1351 TO 1378.

THE commencement of the rebellion in the Deccan has been already noticed, in Chap. X. Bk. II., and on the death of the Emperor Mahomed Toghluk, in 1351, it had been virtually accomplished by Zuffur Khan, one of the most remarkable men of his time. According to the account by the Mahomedan historian, he was originally a menial servant in the employ of a Brahmin of Dehly, named Gungoo, and when ploughing one of his master's fields, chanced to turn up a pot filled with gold coins. These he took to the Brahmin, who, appreciating his honesty, constructed his horoscope, which disclosed that he should attain royal honours; and the Brahmin requested that should this prove true, his own name might be associated with that of the dynasty. It is perhaps the best confirmation of this story, that at a period in which a fierce fanaticism and hatred of Hindoo idolators was a proud distinction coveted by most Mahomedans of high rank, Zuffur Khan, when he became a king, should have assumed 'Gungoo Bahmuny,' as the distinguishing title of his dynasty, in preference to any Mahomedan appellation; a title which it continued to possess till its extinction. Zuffur Khan was recommended to the service of the King of Dehly, and rose in it till he attained a high military command in the Deccan.

John II. king
of France.

Rebellion of
Zuffur Khan.

His origin.

Curious pre-
diction re-
garding him.

His career.

Although the emperor was absent in Guzerat, the struggle for superiority was for some time carried on by the viceroy, Imád-ool-Moolk; but the royal troops were, in the sequel, completely defeated in a general action near the town of Beeder, on which occasion Imád-ool-Moolkh was killed; and no further attempts for the recovery of its power being made by the kingdom of Dehly, the whole of its possessions in the Deccan fell to Zuffur Khan, who, on August 12, 1347, was crowned king under the title of Alla-ood-deen Hussun 'Gungoo Bahmuny.' He selected the city of Goolburgah as his capital, on account of its central position, and applied himself with great vigour and ability to the consolidation of the dominions he had obtained. It is recorded of him also, that he took into his service his old master Gun-

Alla-ood-deen
Hussun
Gungoo
Bahmuny
crowned,
1347.

Charles IV.
emperor of
Germany.

goo, the Brahmin, and made him his 'chief treasurer,' being the first record of any office hitherto having been bestowed upon a Hindoo by a Mahomedan monarch. In 1357 the king was invited by an ancient prince of Guzerat to occupy that province, and advanced towards it with a large army; but falling ill, the expedition was abandoned, and he returned to Goolburgah. The kingdom was now divided into provinces, and from the details it

Extent of the
Bahmuny
dominions.

may be gathered that the northern frontier was Berar; the eastern extended from Berar, Mahore and Ramgeer, to Indoor and Kowlas; on the south was the line of the Krishna and Tumboodra rivers, and on the west the sea, with the ports of Dabul and Choule. This did not, however, include Dharwar, which belonged to the Hindoo kingdom of Beejanugger. Over the area included in these general boundaries, the Mahomedan government had been gradually established in the previous fifty-three years of invasion and partial control. The king did not recover from the illness he contracted on his

Alla-ood-deen
Hussun dies,
1358.

Mahomed
Shah suc-
ceeds, 1358.

Hindoo
kingdoms.

Guzerat expedition, and died at Goolburgah on February 10, 1358, in the sixty-seventh year of his age and twelfth of his reign, and was succeeded by his son Mahomed.

Although the Mahomedan power was now very considerable in the Deccan, it was nevertheless menaced by two great Hindoo kingdoms, that of Wurungul, now repossessed by its original dynasty, on the east and south-east, and Beejanugger, a more modern State, but more powerful than Wurungul, on the south and south-west. Any display of weakness or irresolution on the part of the Mahomedan king would have produced very dangerous consequences; but Mahomed Shah, unlike his father, whose calm valour and political dignity had won him the kingdom, was a fierce and daring character, burning

Demands
made by the
Hindoos for
restoration
of conquests.

with fiery zeal, and intolerant of all Hindoos; and it was with the utmost impatience that he received the demands now made, that he should restore portions of the dominions of both States which his father had conquered. Mahomed was not, however, able at once to enter upon a campaign with either or both Hindoo States, and while he kept their ambassadors at his court, watched his opportunity for action. Nor was it long denied him. On his brother's return from Mecca, his demands on the Rajah of Wurungul induced that prince to send his son Vináik Déo to recover Kowlas; but he was defeated, and the Mahomedans plundered the country up to Wurungul, receiving the expenses of the war.

War with
Wurungul.

Peace then continued for some time, when a party of horse

merchants having complained of the exactions by Vináik Déo, Mahomed Shah invaded the Wurungul kingdom, captured the fort of Velumputtun, when Vináik Déo was taken prisoner, and put to death in a cruel manner. On his return, however, the king's force was roughly handled by the Hindoos, and he only ^{His ultimate success.} escaped by the sacrifice of his baggage. But in the contest with Wurungul he was ultimately successful, and obtained cession of the fort of Golcondah, with its dependencies, together with jewels of great value, and elephants; when a peace was concluded, which lasted many years.

On the king's return to Goolburgah, a great festival was held in celebration of his success; and a band of minstrels ^{Insult to Beejanugger.} having given him peculiar pleasure by their performance, he directed an order for their payment to be written on the treasury of the Hindoo King of Beejanugger. His minister did not immediately despatch the order; but when Mahomed Shah inquired next day in regard to it, and found it had been detained, he is said to have exclaimed:—'Think you a word without meaning ever escapes my lips? the order I gave you arose, not from intoxication, but from serious design.' It was therefore forwarded, and, as was evidently expected, ^{The king's messenger disgraced.} was treated with contumely by the Hindoo rajah. The royal messenger was placed on an ass, and with his face blackened was led about the streets of the Hindoo capital. The rajah took the initiative in the war which ensued; and ^{War with Beejanugger.} though it was the rainy season, attacked and took the fort of Moodgul, in the Raichore Doab, then in possession of Mahomed Shah, and put the garrison to the sword. These events, and in particular the slaughter at Moodgul, roused the fanatical spirit of the king and of his people to the utmost. A crusade was preached in the great mosque of the capital; and the ^{King Mahomed's oath.} king swore an oath on the Korán before the assembly, that 'he would not sheath the sword till he had put to death a hundred thousand infidels,' in revenge for the death of the martyrs of Moodgul.

In the month of January, 1365, therefore, he crossed the Krishna river with 9,000 chosen horse, and fell upon the Beejanugger army near Raichore, amidst a storm of rain, and when its elephants were powerless in the muddy soil. The Hindoo host was routed with the loss of 70,000 men, and the boast of the Hindoo general, Bhó-j-Mul, that he would return with the head of the Mahomedan king upon a spear, was changed to lamentation. The Hindoos lost all their camp equipage; and it is especially recorded that on this occasion 300 gun-carriages were ^{Artillery first mentioned.} among the spoils. This led to the immediate forma-

measures were eminently successful; all marauders were exterminated, and cultivation was materially increased. He made yearly tours through his dominions, receiving petitions, and providing for the security of his people. He entered into no further wars, and at his death, which occurred on March 21, 1375, he left a compact and flourishing country, a full treasury, and an immense property, in jewels and elephants, with a well-appointed army, to his son, Mujahid Shah, who succeeded him.

Mahomed Shah dies, 1375.

Richard II. king of England.

On his accession to the throne, Mujahid Shah was nineteen years of age; tall and majestic in person, and possessed of great bodily strength. He did not long preserve the peace with Beejanugger, which his father had so well observed; and his first act was to send an imperious message to Krishn Rái, the reigning rajah, to give up the

Mujahid Shah succeeds, 1375.

territory west of the Tumboodra, as also the district between the Tumboodra and the Krishna rivers. The former had constituted part of the ancient Chalúkyá dominions, and had never hitherto been claimed by the Mahomedans. In reply, the rajah not only refused the demand, but haughtily claimed that the elephants taken by the late King Mahomed should be returned. War therefore ensued;

He demands cession of territory from Beejanugger.

Mujahid Shah invaded the Hindoo kingdom, and with a portion of his army invested Adony, proceeding with the remainder to attack Krishn Rái. The rajah, however, declined an engagement, and retreated into the woods and forests south and west of his capital, pursued by Mujahid Shah, who followed the track of Mullik Kafoor in 1310, to the sea. Krishn Rái now returned to Beejanugger, and the king, suddenly retracing his steps, invested the city. He could, however, make no impression on the works, and in one of the skirmishes outside the walls nearly lost his life. In another, he penetrated into the second line of works, where there was a celebrated image of the monkey god Hunoomán, which the Brahmins tried to save. They were, however, attacked and dispersed, and the king, dismounting, struck the image in the face, mutilating its features. A dying Brahmin, lying at the foot of the image, cursed the king. 'For this act,' he said, 'thou wilt die ere thou reachest thy kingdom.' A prophecy which was literally fulfilled. The image, hewn out of a large boulder of granite, still remains, and shows the marks of the king's mutilation.

War ensues.

The king's death prophesied.

The last effort of the rajah to dislodge Mujahid Shah from his position proved successful; for, after a severe engagement, he retired with very heavy loss in officers and men, accompanied by from 60,000 to 70,000 captives, chiefly

King Mujahid retires from Beejanugger

women. But Mujahid Shah had observed his father's guarantee not to put to death any of the inoffensive inhabitants. Adony had not fallen; and peace was now concluded between the kingdoms. Dáwood Khan, the king's uncle, had command of a division of the army in the last battle before Beejanugger, and had been severely reprimanded by the king for withdrawing from the place in which he had been posted and joining in the engagement. Smarting under the affront, he now conspired against his nephew, and assassinated him with his own hand, when asleep in his tent, April 14, 1378. Mujahid Shah had reigned scarcely three years, and, having no children, Dáwood Khan, being heir presumptive, claimed the succession, and was acknowledged by the army.

Mujahid Shah
assassinated
by his uncle.

Dáwood Shah
succeeds,
1378.

Dáwood Shah's succession was disputed by many, and by none more than Roohpurwur Agha, the sister of the late king, who instigated one of her late brother's most attached attendants to revenge his master's death; and as the king was kneeling in prayer in the mosque at Goolburgah he was cut down by the assassin and died on the spot. This event happened May 19, 1378. Dáwood Shah had reigned only a month and five days. An attempt was made by some of his adherents to place his son Mahomed, a boy of nine years old, on the throne, but this was resisted by the princess Roohpurwur Agha, and Mahmood, the youngest son of the first king, Alla-ood-deen Hussun, was crowned with the consent of all parties.

Pope Urban
VI.

Dáwood Shah
assassinated,
1378.

Mahmood
Shah suc-
ceeds, 1378.

CHAPTER XII.

OF THE BAHMUNY MAHOMEDAN DYNASTY OF THE DECCAN
(continued), A.D. 1378 TO 1435.

MAHMOOD SHAH was fortunate in inducing his maternal grandfather, Seif-ood-deen Ghoory, his father's chosen companion and counsellor—whose wisdom had mainly contributed to the well-government of the kingdom since its foundation—to become his minister. Mahmood himself was of a peaceable and virtuous disposition, and during his reign both foreign wars and domestic insurrections were unknown. It is remarkable, for the time, that the king had but one wife, to whom he was constant; and in his literary tastes, and the daily affairs of his kingdom, he found ample and congenial occupation. It is recorded of him, that on

Seif-ood-deen
Ghoory
minister.

King Mah-
mood's
amiable
character.

an occasion of scarcity he employed 10,000 bullocks to bring grain from Malwah and Guzerat, which was distributed to the people at a cheap rate, and that he established orphan schools at Goolburgah, Beeder, and many other towns and cities, with ample endowments for their support; while his other charities, especially to the blind, were large and universal throughout his dominions. On April 20, 1397, Mahmood Shah Bahmuny I. died of fever, to the great grief of his subjects, and on the day following the venerable Seif-ood-deen Ghoory died also, at the extraordinary age of 107 years.

Mahmood
Shah I. dies,
1397.

Mahmood Shah I. was succeeded by his son, Gheias-ood-deen, without opposition. The king was seventeen years old, and there appeared nothing likely to prevent a long and prosperous reign; but having given offence to Lallcheen, a Turkish slave who aspired to the office of minister, he was invited to a banquet on June 9, 1397, and there blinded and imprisoned. He had reigned little more than a month. Lallcheen, now supreme in the State, placed Shumsh-ood-deen, brother of Mahmood Shah I., upon the throne, and constituted himself prime minister. Matters did not long continue in this condition. Feroze Khan and Ahmed Khan, the sons of Dáwood Shah (who had been protected and educated by the late King Mahmood), were considered dangerous by Lallcheen, and he was on the point of seizing them, when they escaped to the fort of Suggest, the commandant of which was in their interest; whence, with the troops under his command, the brothers marched upon Goolburgah. As they halted at the ford on the Bheema, and were sitting on a terrace overlooking the river, a mad fakeer came up to the Prince Feroze, and cried out, 'I am come to conduct thee to Goolburgah and to make thee king.' The act was accepted as a good omen, and the brothers set out. The personal daring of Feroze Khan secured the revolution, and the king and Lallcheen were confined. Gheias-ood-deen, the previously deposed and blinded king, was sent for, and Lallcheen being placed before him, was killed by him with a single blow of his sword. Gheias-ood-deen then proceeded to Mecca, where he died at an advanced age. The deposition of Shumsh-ood-deen was effected upon November 15, 1397; and girding himself with the famous sword of Alla-ood-deen Hussun, the Prince Feroze ascended the throne on the same day, under the title of Feroze Shah, Róz Afzoon, Gungoo Bahmuny. Feroze Shah may be entitled to the epithet of the 'merry monarch' of the Deccan; and of all the kings of the great Bahmuny dynasty he is almost the only one who survives in local tradition and song,

Gheias-ood-
deen Shah
succeeds,
1397.

Blinded and
deposed, 1397.

Shumsh-ood-
deen suc-
ceeds, 1397.

Shumsh-ood-
deen de-
posed, 1397.

Feroze Shah
succeeds,
1397.

of all the
His character
and habits.