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HEADMAN OF THE VILLAGE HOLDING HIS COURT.

THE

HISTORY OF INDIA:

PICTORIAL AND DESCRIPTIVE.

BY MISS CORNER.

ILLUSTRATED BY EIGHTY-EIGHT ENGRAVINGS AND MAPS.



A NEW EDITION,

WITH A FULL DETAIL OF THE RECENT TRANSACTIONS IN THE PUNJAB, &c.

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THE HISTORY OF INDIA.

INTRODUCTION.

FEW countries in the world have experienced more revolutions than India, or been made the subject of so many able and interesting works. Each period of its history furnishes abundant materials for whole volumes, and, at different times, has been more or less connected with that of almost every known civilized nation. From the earliest times, its wealth, and the valuable productions of its soil, have tempted other nations to invade its territories, or visit it for the sake of commercial advantages, in consequence of which, it has always been a scene of constant warfare, as well as of commercial enterprise, and the well-known adage, that

"Might overcomes right,"

has never been more fully or more frequently exemplified, than on the extensive plains of Hindostan.

The history of India embraces four principal eras;—the early dominion of the Bramins; the Greek and Moslem invasions; the powerful and splendid empire of the Moguls; and the rise of the British sovereignty in Hindostan, which has long superseded that of the Mogul emperors as the dominant power, and has extended itself over parts of the country that never owned subjection to those mighty monarchs.

It would be impossible, in a narrative so brief and general as this, to speak individually of any but the most prominent of the numerous kingdoms and principalities into which the country has been divided at every

period of its history. The existence of some of these has been but transient, while others have flourished for a considerable period, under a succession of powerful and wealthy princes; but, from the days of Alexander the Great, till now, each succeeding century has witnessed so many revolutions among the native states of India, that very few traces remain of what they have been. The native Indians consist of two distinct people, the Hindus and the Mohammedans, the former being the descendants of the ancient occupants of the country; the latter, of their conquerors, both Turks and Tartars. The Hindus, were, no doubt, in very distant times, a great people; but they have been, for ages, the prey of foreign invasion, and although their princes have always possessed dominions in various parts of the country, and many of them have, even in modern times, been at the head of great monarchies, yet few were able to maintain their independence after the establishment of the Mogul empire; when some of the native kingdoms were totally annihilated, and others became tributary to the conquerors. Still the Hindus have remained a distinct people. They have preserved their religion and peculiar customs unchanged, and have, from time to time, founded new states that have risen to great eminence, but which, like those also of Mohammedan origin, have gradually yielded to British ascendancy.



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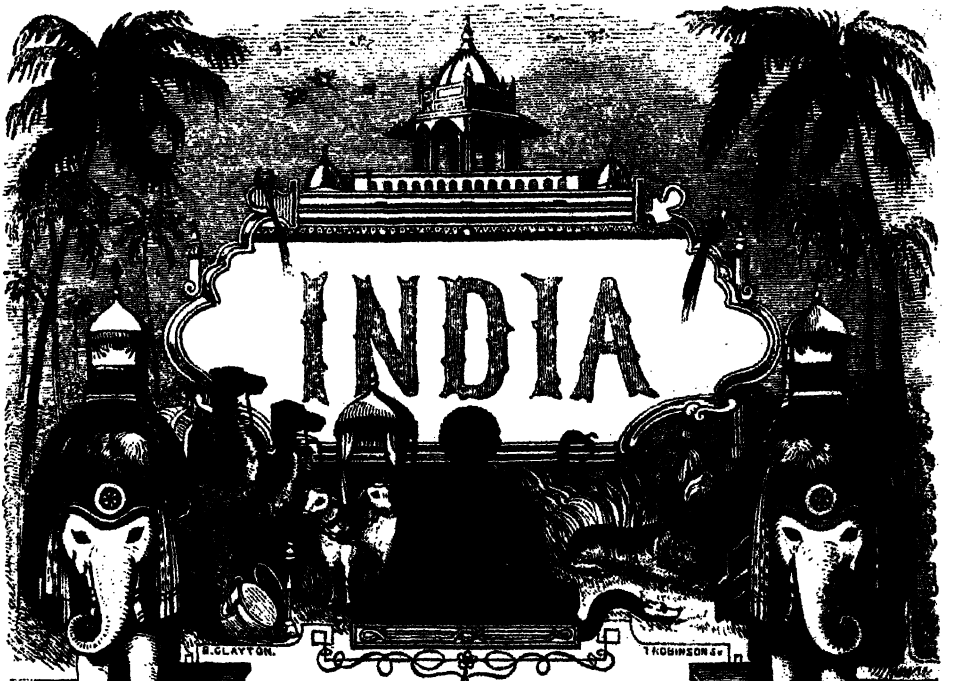
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EARLY HISTORY.

IT is universally believed that the rich, fertile, and extensive region known by the name of India, was one of the earliest civilized countries of the ancient world. It has never been, like China, a great monarchy united under one head, but has, from the most remote ages, been divided into many states, of which the early history is very uncertain.

The empire of the Hindus was probably founded as early as that of the Chinese, and, long before the Greek invasion, had attained to a high degree of prosperity, and made considerable progress in various arts. Several large kingdoms, under a well-regulated form of government, besides an infinite number of smaller states, were in existence many centuries before the Christian era; but there is no authentic history respecting their foundation, nor are there any records of their first rulers, except the romantic legends of the ancient poets of the land, which are full of fables. The Hindus, it is believed, were not the original people of the country, but colonists, who had wandered from some more western clime, and located themselves on the Banks of the Indus, where, at first, they occupied only

a small tract of land, about one hundred miles to the north of the present city of Delhi. The period of their arrival is unknown, nor has it ever been ascertained from what country they came; but there is great reason to suppose that the first settlers were a company of priests, from whom descended the powerful order of Bramins, who established their religion with a form of government constituted by themselves, and gained an ascendancy over the barbarian natives by the influence of superior learning.

The surface of the country was, probably, at that time covered with extensive forests, and thinly inhabited by a few uncivilized tribes, whose origin is unknown. A broken chain of mountains, called the Vindya range, extending from east to west, formed a natural division of the country into two parts; all to the north of that chain receiving the name of Hindostan, all to the south that of the Deccan; and this distinction is still preserved by the natives, while the Europeans apply the term Hindostan to the whole of India. It appears that the north of the country was, for a long period, more advanced in civilization than the south, but as the Hindus became more numerous, they spread themselves southward, and gradually established the laws and religion of the Bramins all over India. Some have conjectured that the first strangers who formed a settlement on the Indus were an Egyptian colony, or if not so, that they had derived their knowledge of the arts they introduced into India, from the Egyptians. It has also been imagined that the Bramins were the wise men alluded to in the book of Kings, where we are told that, "Solomon's wisdom excelled the wisdom of all the children of the East country, and all the wisdom of Egypt." In all probability, these priests established themselves in India, with the view of becoming its chief rulers, as they brought with them a collection of sacred writings, called the Vedas, to which they ascribed a supernatural origin, and upon which all the ancient laws of the Hindus were founded. The people were taught to believe that these books came, by some miraculous means, from Brama, the supreme deity, who gave to the priests alone the power of explaining them, forbidding all men from seeking knowledge from any other source; and thus the Bramins, by the aid of superstition, became the sole instructors of the people, and obtained, in consequence, a most unlimited influence over them.

It is, therefore, evident, that the earliest form of government known in India, was that of a powerful priesthood; and it is supposed that the first code of laws promulgated among the Hindus, was compiled by the Bramins themselves about the ninth century before the Christian era. These laws, which are referred to as giving the earliest picture of the state of society

among the Indian nations, were drawn from the Vedas, and framed with a view of maintaining the supremacy of the priests over all other classes, even that of kings. They are called the laws of Menu, and are said to have been the work of an ancient lawgiver, who, according to Hindu tradition, lived at the time of the Flood, from which he was miraculously preserved by the interposition of Brama; but the code affords in itself many proofs that it was composed at a period when the country was populous, and the people far advanced in the arts of civilised life, when the lands were in a high state of cultivation, and there were kingdoms governed by great princes; so that many centuries must have elapsed from the period of the Deluge, to have afforded time for such improvements; and thence it is inferred that the Bramins themselves composed these laws according to their own views respecting the best form of government to be established in the country.

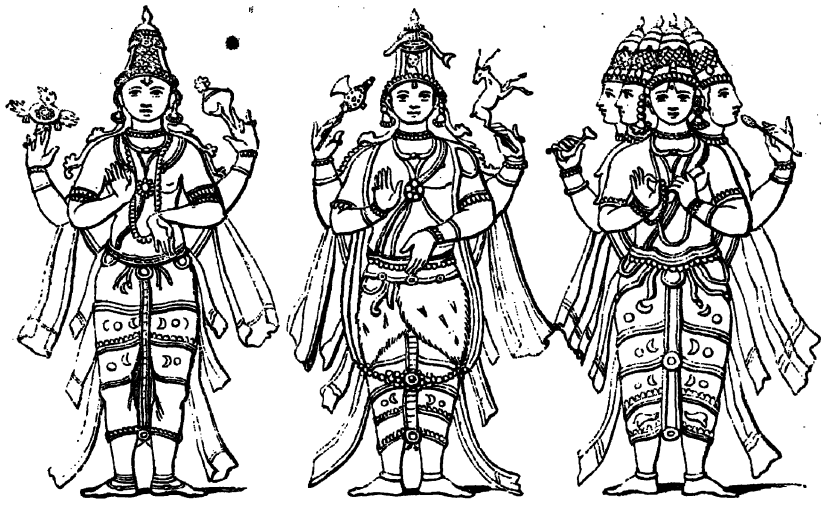
The most important institution of this code was a division of the people into four distinct castes or classes, which were prohibited from intermixing either by marriage or occupation. The first class was that of the priesthood, who ruled over the political as well as the religious affairs of the state, and were treated with far greater respect than the kings, who belonged to the second order: their persons were held so sacred, that they could not lawfully be put to death, even for the greatest crimes; while any person who injured a Bramin, was punished with greater severity than for any other offence. The second was the warrior caste, called Kshatriya, which comprehended all the soldiers and rulers of the country; kings, princes, and magistrates. The third class, or Vaisyas, comprised the great mass of the people, as it included the husbandmen, merchants, and those who practised trades, except the lower order of mechanics, who belonged to the Sudra or servile caste, which was composed of servants and labourers. There were no slaves attached to the soil, but domestic slavery, which at a later period was universal over the whole of India, probably existed in those ancient times.

Besides the four principal divisions, the Vaisyas and Sudras were subdivided according to their avocations, every man being obliged to follow the trade or profession of his father, nor was it possible for him to alter his destiny, either by exertion of talent, or accumulation of property. The son of a jeweller was destined to be a jeweller, and the son of a husbandman inevitably became a farmer and nothing else; nor were the Bramins or Warriors at liberty to leave their respective classes for any other; but the Bramins were afterwards frequently employed as soldiers,

like the Catholic monks of the middle ages; although no one could become a Bramin, unless born in that high caste. These rules have, with some variations, been preserved down to the present day, and have always exercised a direct influence over all the customs and manners of the Indian nation; as it was necessary to make a great number of laws with regard to the domestic habits of the people, in order to maintain the entire separation of the castes; for it may easily be supposed that, if the people had not been so restricted as to render it impossible for them to change their mode of life, without incurring severe penalties, many would have chosen other pursuits than those marked out for them by the accident of birth. Yet the ancient Hindus are represented as a happy and prosperous nation, living under a mild government, and free from most of the oppressions that usually accompany despotism.

The influence of the Bramins was, in those times, unbounded, for the kings were enjoined by the laws to select their ministers from among that class, to treat them with respect, and to learn from them; and the lands of a Bramin who died without male heirs, did not devolve on the king, like those of other persons, but were divided among the members of his order. The Bramins were the only physicians, the only judges, and the only teachers; it was deemed impious to act contrary to their will, and refractory princes were sometimes deposed by their authority. Yet they did not obtain this high consideration without much labour and self-denial, for they were obliged to submit to many severe penances, and lead a very austere life, in order to gain a reputation for that superior sanctity which has always been found the surest means of acquiring influence over a half civilized people. Even the Sudras, who, being a servile class, were considered unworthy of sacred instruction, so that all knowledge of the Vedas was kept from them, were taught to believe that by serving a Bramin faithfully, their souls would pass, after death, into a body of a higher caste; and by that means, they might hope to be admitted to higher privileges in their next state of existence.

The religious rites of the ancient Hindus were conducted with a degree of magnificence not excelled in any other part of the world. The temples were grand, and the ceremonies, particularly that of sacrificing, were imposing. The festivals were enlivened by music and dancing, and their splendour was generally increased by a gorgeous procession. The ancient religion of the Hindus was different from that which now exists. One supreme being was worshipped under the name of Brama, and the two gods, Siva and Vishnu, were also held in veneration as separate forms of



Vishnu. *Siva.* *Brama.*

the Chief Deity. They were considered as embodying the different attributes of one power, Brama being worshipped as the Creator of all things, Vishnu as the Preserver, and Siva as the Destroyer. The sun, moon, and stars, were also early objects of adoration; as were likewise the elements, and some of the rivers; among which latter, the Ganges was held the most sacred, and continues to be so to this day. The Bramins taught the doctrine of transmigration, which is still the prevailing faith of the Hindus, who believe that, between each state of existence upon the earth, they shall pass many thousands of years, either in bliss or pain, among the ever-blooming bowers of beneficent deities, or the gloomy abodes of evil spirits. They believe that Vishnu has already appeared in the world under nine different forms, the last of which was, that of the Sage Budha, worshipped by the Chinese, who came upon earth in the fifth century before the Christian era. Siva is represented as a God of Terror, dwelling amidst eternal snows on the summit of the Himalaya mountains, with his consort, the goddess Devi, to whom many temples in India are dedicated.

The simple religion which, at first, taught the people to adore one Divine power as the universal Creator, and other gods merely as personifications of his various attributes, in course of time degenerated into idolatry, by the practice of setting up numerous heroes as objects of adoration, and filling the temples with their images. Among the most celebrated of these were Rama and Crishna, two great warriors, the former supposed to have been the first king of Oude, the latter the first king of Magadha; and both are

still worshipped in most parts of India. Each is adored by his votaries as one of the several forms of Vishnu, and the two great epic poems of Ramayuna and Mahabharat, which, together with the sacred books, constitute the chief authorities for the ancient history of India, celebrate the warlike exploits of those renowned heroes of antiquity. Rama was probably a great chief, who, having founded a kingdom in Hindostan, extended his dominions by conquest, and perhaps invaded the Deccan, then in a state of barbarism, inhabited by the original tribes, who were not of the Hindu race. Many fables are mixed up with the poetical history of Rama; tales are told of his warlike exploits, in which he is celebrated as the conqueror of the king of Ceylon, a terrible giant, who had carried off his queen, and kept her a prisoner in his castle. This the hero stormed, overthrew the giant, and rescued the lady. A festival, which used to be kept with great splendour, is still held every year in commemoration of this victory; and the character of Rama is so highly reverenced among the Hindus, that, in their customary salutation on meeting each other, they repeat his name.

As there were, in very early times, several independent states established in Hindostan, under the dominion of kings or rajas, all governed by the same laws, and subject to the same institutions, it is reasonable to suppose that the Bramins who made the laws, also took some part in the founding of the kingdoms, and helped to set up kings in them, still retaining in their own hands the greatest share of authority. Each kingdom was divided into military districts, every district being protected by a body of stationary troops, whose services were frequently in requisition against the neighbouring princes. Some of the earliest states established in the Deccan were possessed by the Bramins, and ruled by an assembly of that sacred order, the chief ruler being elected every three years; but, in course of time, they transferred the government to a military chief, still retaining the lands, which they let to men of the agricultural class, who were settled in colonies, under the same regulations as in Hindostan.

The most interesting feature of the Hindu government, and the most important, next to that of the institution of castes, was the establishment of townships, or village communities, which exist at the present day, in many parts of India, nearly in the same state as they did in ancient times. From the nature of the townships, it may be supposed that, when the people were separated into classes, the husbandmen were settled in villages, to each of which was attached a certain extent of land, to be cultivated by that community, every family taking an equal portion. They were not

placed there as vassals to toil for a feudal master, but were all freemen, and paid rents for their lands, amounting to about one-fourth of the produce collected by the headman, or chief of the village, appointed in those days by a superior, but whose office afterwards became hereditary. There seems at that period to have existed a sort of feudal system, since there were lords of large territories, answering to feudal fiefs, containing a thousand townships, who held supremacy over the lords of one hundred villages, subordinate to whom were the governors of ten villages, and these latter rulers appointed the headmen. The many revolutions that have taken place in the country at various times, have occasioned great alterations in this system, but every village has still its headman, and many of them are yet in the same state of happy simplicity which distinguished them in former days.

It is not exactly known by what tenure lands were held in India, or who were the actual proprietors of the soil. The kings were ostensibly the owners of all land within their dominions, except that belonging to the priests, and certainly derived a revenue from them; but it is supposed that, in many instances, other persons became the proprietors, by paying a fixed sum annually to the government, and receiving the rents for themselves of the farmers or ryots; but whether the latter ever were the owners of the fields they cultivated, seems a matter of uncertainty. They enjoyed, however, most of the advantages of landowners, for they were left in possession of three-fourths of the produce of their labour, and their farms descended to their children, being equally divided amongst the sons, who were bound to maintain their sisters as long as they remained unmarried.

The husbandmen never lived in isolated farms, but associated together in a village, which was sometimes surrounded by a wall, and defended by a little citadel; sometimes enclosed only by a fence for the protection of the cattle at night. The headman was looked up to as the father of the village, who regulated all its affairs, and administered justice in the manner of the ancient patriarchs, holding his simple court under a tree.

Village lands were parcelled out in a peculiar manner, being first divided into different qualities, some parts being more fertile than others, and not adapted for the same kind of produce; therefore every farmer took a fair share of the inferior with the good; and thus no one had greater advantages than another. The principal objects of cultivation were cotton, sugar, spices, corn, rice, and various other sorts of grain; the first of these productions supplying the material for the chief manufactures of the Indians,

which were calicoes and muslins, famous in ancient as well as modern times for the beauty of their texture, and universally worn by both sexes.

The male costume of all ranks, consisted of two long pieces of white or chintz cotton, one wrapped round the waist, and hanging down below the knee; the other thrown across the shoulders, and occasionally over the head. The legs were bare, and very often the feet also, but most men had embroidered slippers, turned up at the points, which they put on when they went out. They wore long beards, which they dyed with henna or indigo, with the intention of making them red or black, according to fancy; but mistakes sometimes occurred in the operation, by which they were turned green or blue; and thus we read of the Indians dyeing their beards of various colours, although it is most likely some of the varieties were produced unintentionally. The dress of the women also was composed of two shapeless garments, differing, however, from those of the men, in being much larger, so that they reached to the ground. Both sexes wore necklaces, earrings, and bracelets, the value of such ornaments depending, of course, upon the rank of the wearer. The old Hindu dress is still worn in many parts of India, especially by the Bramins.

The state of female society in India during the early ages, affords one of the best proofs of the civilization and liberal government of the ancient Hindus. Women were not condemned to live in seclusion as they are in other Asiatic countries, neither were they treated as inferiors; one great reason of which might be that the Hindus did not give money for their wives, like the Egyptians and Chinese; but, on the contrary, received portions with them, which placed them on more equal terms with their husbands than in countries where they were in a manner purchased of their parents. They could hold property, and the fortune which a woman brought to her husband was always inherited by her daughters, and was secured to them by the laws of Menu, which expressly stated that the king should be the guardian of all widows and unmarried women, and that it was his duty to take care that their property should be protected from any encroachment. This law is referred to as a proof that the revolting custom afterwards practised by widows of burning themselves with the bodies of their deceased husbands, was unknown at the period when the code was composed; so that the odium of that barbarous rite does not rest with the early legislators, who, on the contrary, guarded the widowed female from oppression, and allowed her to contract a second marriage.

A Suttee is mentioned as a rare occurrence, by the Greek writers who attended Alexander in his expedition to India; but from that time, such



CEREMONY OF BURNING A HINDU WIDOW WITH THE BODY OF HER LATE HUSBAND.

dreadful scenes were often witnessed, and it is to be feared that the sacrifice was not always voluntary.

The commerce of India flourished at a very remote period, when it was carried on overland, chiefly with the Egyptians, who, for security, formed themselves into those large bodies called caravans, made laws for themselves, and chose officers to govern them on their journey. Providence had furnished them with an animal capable of carrying burthens across the hot sandy deserts, a service for which the camel seems expressly designed, since it is gifted with extraordinary strength, and requires but little food; while it possesses the singular faculty of taking at once a quantity of water sufficient to last for several days; so that where the horse would faint from thirst, the camel feels no inconvenience.



As a commercial country, India has, from the earliest ages, been an object of attention, and, on account of its wealth, of military depredation; and in the time of Darius Hystaspes, who gained possession of a small part adjoining his own dominions, the conquered territory formed the richest portion of the Persian empire.

It was more than a century before the Greek invasion, that Budha, the great reformer of the Braminical religion, appeared in India, where he devoted his life to the instruction of the people, and the introduction of a new system, with a view of lessening the power of the priesthood; a task he endeavoured to accomplish by denying the authority of the Vedas, and not admitting distinctions of caste. This celebrated sage, who was the son of some obscure Indian prince, and whose real name was Gotama, is worshipped by his votaries as Vishnu in his ninth earthly form. It is supposed that the religion he founded prevailed over the greater part of India, for many centuries, and that it did not entirely disappear from the Deccan, till about the tenth century of our era; since which time, the Braminical system has been introduced, which differs very materially from that originally established. Both Bramins and Budhists inculcated the doctrine of transmigration, and therefore interdicted the use of animal food, and the destruction of animal life, except for sacrifice.

The Budhist priests lived in communities, like the monks of Europe, and were forbidden to marry; whereas the Bramins had no monasteries, and were enjoined to take wives, whom they usually chose from their own caste, although they were not prohibited from forming alliances with the daughters of Kshatriyas; for a Hindoo, of any grade, might choose a wife from an inferior, but not from a superior caste.

The Budhists had temples excavated in the rocks, some of which are among the most interesting antiquities of India. The caves of Ellora,



which are about two hundred miles to the east of Bombay, consist of a great number of large and lofty apartments, decorated with columns and statues; and there is also an extensive excavated temple at Carlee, between Bombay and Puna, which resembles a Gothic church, having a vaulted roof, and colonnades running like aisles along each side. The principal monuments of ancient Hindu opulence and superstition are found in the Deccan; for, although the northern part of India was earlier and more highly civilised, it was repeatedly ravaged, and many of the finest specimens of native art destroyed, by the Mohammedans, long before they found their way across the Vindya mountains.

INVASION OF THE GREEKS.

IN the fourth century before the Christian era, Alexander the Great, having overrun the whole extent of the Persian empire, led his conquering armies to the shores of the Indus, spreading misery and desolation throughout the whole of the extensive country watered by the branches of that river, and called the Panjab.

Hindostan contained, at that period, three large kingdoms, besides a great number of petty states. The chief kingdom was that of the Prasii, which occupied the greater part of that immense plain through which the mighty Ganges takes its course. The capital of this empire was Palebothra, described by the Greeks as a magnificent city, eight miles in length, surrounded by a wall, with sixty-four gates, and fortified with more than five hundred towers. The modern city of Patna now stands on or near its site. The other large kingdoms occupied nearly the whole of the Panjab, and were ruled by the rival princes, Porus and Taxiles, the former of whom, after being subdued by Alexander, became the friend of that monarch, and assisted him to extend his conquests. The Indians used war chariots and elephants in battle. They wore armour, and their weapons were spears, long pikes, bows and arrows, the latter six feet in length.

Porus met the Greeks on the banks of the Hydaspes, the western boundary of his dominions, where he was defeated, and retired from the field severely wounded; but being pursued and brought before the conqueror, he conducted himself with so much dignity under his misfortunes, that Alexander seems to have been struck with admiration, and was desirous of displaying his own magnanimity to so great a prince, since he gave him back his kingdom, and requested his friendship, which the noble Indian did not withhold; and these illustrious allies conquered some of the smaller states, which were added to the dominions of Porus. Alexander made no permanent conquests in India, but he built a fort and constructed a harbour, at Pattala, on the banks of the Indus, supposed to be the modern Tatta, which became the seat of a considerable trade.

The advanced state of Hindu civilisation at this period, although it had

not reached so high a point as was imagined until some errors had been dispelled by modern researches, was manifested by the great public works met with by the invaders in various parts of Hindostan, the most useful of which were excellent roads, furnished with mile stones, and houses of entertainment for travellers. When a king made a journey, he travelled in great state, with numerous guards and attendants, accompanied usually by the queen, and a train of females belonging to the court. He was carried in a palanquin on the back of an elephant, or rode in a chariot drawn by oxen. Over the head of the sovereign was borne a white umbrella, which, together with golden slippers, formed the insignia of royalty; while all the nobles had umbrellas of various colours carried over them.



All the elephants in the country were considered the property of the monarch within whose dominions they were found; and as these noble animals were generally trained to war, and always employed to increase the magnificence of religious and state processions, the power and grandeur of a monarch was often estimated by the number of elephants he possessed, as he was almost sure to have a corresponding number of horses and chariots. The elephant is found in the vast forests both of Hindostan and the Deccan; the camel, too, is an inhabitant of some parts of the country, particularly near the shores of the Indus; and the tiger is well known as a native of Bengal.

All Eastern nations have, from time immemorial, been fond of gorgeous display, a taste which none have had more ample means of indulging than the Indians, who, in all ages, have procured abundance of riches, by supplying other countries with the luxurious productions of their own. Their spices and perfumes were inexhaustible sources of wealth, while the diamond mines of Golconda and Visiapour have always been celebrated. It seems doubtful whether silk was a native production of India, but it is not mentioned as an article of wearing apparel, as the state dresses of princes were of muslin, embroidered with gold, and cotton was the staple commodity of the country. Silk, however, was cultivated and manufactured probably before the Christian era, though not to a great extent.

The principal food of the people consisted of fruits, and different sorts of grain, and milk. It was customary for the rich to plant orchards, and construct ponds for the public benefit; but although the trees frequently produced two crops in the year, and the farmers reaped two harvests from their fields, the miseries of famine were sometimes experienced, in consequence of the failure of the periodical rains, which generally fall for about four months, causing the rivers to overflow the country, which, by that means, is rendered fertile.

On quitting India, Alexander left a part of his army in Bactria, or Balkh, a country between India and Persia, where, about 250 B.C. a powerful Greek kingdom was established, which, there is reason to suppose from recent discoveries, extended, at one period of its existence, over all that now is comprised within the kingdom of Cabul. The Indians seem to have remained generally at peace with the Greeks of Bactria, and, probably, learned from them the art of coining money; for although they had been a commercial nation for many ages, it is very doubtful whether they had any regular coin before they came into familiar intercourse with the Greeks; or if they had, their coinage consisted of very rude specimens, such as bits of silver of irregular shapes, bearing a rough device intended to represent the sun or moon. It is therefore imagined they used, as a medium of exchange, ingots of gold and silver, of certain weights, as was the custom of the Chinese.

The kingdom of Bactria flourished under its Greek sovereigns, till it was overthrown, about a century before the Christian era, by the Scythians, or Tartars, who established their barbaric rule over the greater part of that country to which the late war has given so much interest.

The invasion of Alexander had produced no material changes in the state of India, which, after his departure, remained almost undisturbed, except by the wars of its own princes, until the more dangerous intrusion of the Mohammedans led the way to great revolutions in every part of the country. During that interval, very little is known respecting the history of the Hindus, but there is little doubt that the ancient religion of the Bramins was subverted by the influence of Budhism, which is supposed to have prevailed over the whole of the Deccan, and of which, traces have been found in the most northern parts of Hindostan.

In the meantime, the trade of the country was greatly extended by the increasing demand for Oriental luxuries among the Romans, whose wants were supplied by the merchants of Alexandria, who, at this period, carried on their commerce by sea as well as by land. The principal manufacture

of the Hindus was the fine muslin of Bengal, and they exported dying drugs, which produced more brilliant colours than those of any other country; but the chief commodities brought from India were jewels, spices, perfumes, sugar, cotton, and small quantities of raw silk. The merchants of Alexandria carried from Egypt, among the numerous productions of that country, presents for the kings to whose ports they traded, consisting of silver vessels, musical instruments, the wines of Cyprus, precious ointments, dresses of the finest fabric, and beautiful female slaves, skilled in the arts of dancing and playing on various instruments.

ARAB AND AFGHAN INVASIONS.

IT was soon after the introduction of the Mohammedan religion that the Afghans began to be famous in the history of India. They consisted of various warlike tribes, inhabiting the mountains of Ghor, and other hilly districts bordering on Cabul and Persia, where they had dwelt, from time immemorial, as an independent, semi-barbarous people, whose origin is unknown. They were not of Hindu race, and are supposed to have been fire worshippers, until the time of Mohammed, to whose religion they became early converts, and, in obedience to the laws of the Koran, propagated his creed by the sword, and frequently invaded the Hindu territories. The Arabs, too, having spread their conquests over all Persia, made frequent inroads into Cabul, which appears to have been, at that time, inhabited by Indians, and under the dominion of Hindu Rajas.

The history of India up to this period, is vague and uncertain. The great kingdoms that formerly existed had become divided into smaller states, and the whole country seems to have been composed of a multitude of principalities, without any one great leading monarchy among them. The chief share of power in Hindostan was possessed by the Rajputs, or warrior class of royal race, who were the most determined and most successful opponents of the Musselman invaders. The Rajputs all held lands by a feudal tenure, which bound them to perform military service for their respective princes, and thus they constituted a national militia, always

being in readiness to take the field on any emergency. They were men proud of their noble descent, and celebrated in history for many of those romantic deeds of heroism, which it is difficult to determine whether to admire or condemn. The chief seat of the Rajputs was the kingdom of Ajmir, situated to the south-west of Delhi and Agra, between those provinces and the great Sandy Desert.

The first conquest of importance made by the Afghans was, a portion of the territory of Lahore, the capital of which, named Lahore, was a city of great antiquity in the Panjab, and became the residence of the first Mohammedan rulers in Hindostan. It is now the capital of the Sikhs, a new power that arose on the ruins of the Mogul Empire. The late ruler of Lahore, Runjeet Singh, was an ally of the British government in the early part of the Afghan war.

The invasions of the Arabs were, for a long time, confined to the west of the Indus, and were attended with varied success, until the beginning of the eighth century, when they began to make further inroads, and obtained possession of the province of Scind in the same year that the famous Arab general, Taric, crossed over from Africa into Spain, and commenced the rapid course of conquests that ended in the establishment of a Mohammedan empire in Europe.

The province of Scind was conquered by Mohammed Casim, a young warrior, who was sent with an army to besiege the port of Dewal, in consequence of the refusal of the Raja to indemnify some Arabian merchants for the seizure of one of their vessels. The invaders first attacked a fortified temple which stood close to the city, and was occupied by military Bramins, who made preparations for defence, but whose force was inadequate to contend against so formidable a foe. These unfortunate priests had fixed their sacred banner on the top of a high tower, which was no sooner perceived by the Arab general, than he used every effort to bring it down, rightly judging, that some superstition was attached to this standard, which was, in fact, regarded as the palladium of the place; and when it fell, the temple was immediately surrendered, for it was deemed useless by the besieged to hold out against the decree of fate, thus manifested in the fall of the banner. The Bramins were then required to renounce their idolatry, and embrace the religion of the Prophet; on which terms, the conquerors offered to spare their lives and property. But the Bramins, though vanquished, sternly refused to abandon their faith; and all of them above the age of seventeen, were cruelly put to death, while those who were younger, with many women and children, were carried away to be

sold as slaves. Yet Casim is praised by historians for the humanity with which he generally treated the vanquished during his victorious career, nor is any other instance recorded of such severity as sullied his conquests at Dewal, where the city, as well as the temple, was given up to plunder, and numbers of the inhabitants were reduced to slavery.

The victor then proceeded towards Aror, the capital of the province, and was met by the Raja Dahir, with a large army, on the banks of the Indus, where a battle was fought, in which the Raja was slain, and his troops defeated. But this victory did not decide the fate of the capital, which was courageously defended by the widow of the deceased Raja, who, aided by a Rajput garrison, held out until a failure of provisions prevented the possibility of a longer resistance, when the siege was terminated by one of those desperate acts of self-sacrifice frequently met with in Hindu history. The women of the garrison raised funeral piles, which they ascended with their children, and lighted with their own hands; while the men, after performing many religious ceremonies, embraced and bade adieu to each other; then opening the gates, they rushed forth into the midst of the besiegers, and thus perished, fighting to the last moment. Aror, then a fine city, but now in ruins, was, after this scene of horror, occupied without further opposition, by the Arabs, but its peaceable inhabitants were not molested, as they paid, without opposition, the tribute imposed on them. The treasures of the late Raja were however seized, and his daughter, a princess remarkable for her beauty and captivating manners, was sent to the court of the Arabian calif, at Damascus. Little did Casim foresee the consequences of presenting the beautiful Indian to his sovereign, over whom she soon gained an almost unlimited influence, which she employed to effect the destruction of the conqueror.

In the meantime, Casim had reduced the whole of Raja Dahir's dominions to subjection, and gained the goodwill of the people by his moderation and conciliating manners. Several of the Hindu princes had become his allies, while all the cities that agreed to pay tribute had their privileges restored, and were allowed to rebuild the temples that had been destroyed. The prosperous career of the young Moslem chief was, however, suddenly terminated by the artifice of Dahir's daughter, who was bent on revenging the death of her father, and with that purpose, brought a false accusation against Casim to the calif, who was credulous enough to believe, on the word of the fair captive, that his faithful general had been guilty of an act of treachery that merited severe punishment; and, without investigating the case, he despatched an order for his instant death. The cruel sentence

was executed, and the princess then exultingly declared the innocence of her victim, and the motive that had led her to practise the fatal deception.

The conquests of Casim were retained about thirty-six years, when a revolution in the Arabian government occasioned the expulsion of the Mohammedans from the province of Scind, which was recovered by its native princes, and many of the expelled Arabs found refuge among the Afghans. The cause of this revolution was the downfall of the first dynasty of Califs, that of the Ommiades, all the princes, except one, of that race having fallen victims to a cruel conspiracy, by which the family of the Abbassides gained possession of the throne. The contests that ensued between the respective adherents of the two parties in India, as well as in other conquered countries, caused so much confusion, that, in many cases, the people who had been subjected to the Mohammedan government, recovered their freedom, as they did in Scind, which long afterwards remained an independent state, ruled by its own sovereign.

It was about this time that monastic orders were first instituted by the Bramins, but so little is known respecting the earliest of these associations, that it is even doubtful whether they consisted solely of the priests, or whether persons of other castes were admitted into them, as they are now, Perhaps the religious communities of the Bramins were originally formed in opposition to the Budhists, who, there is every reason to believe, were the dominant priesthood in India at that time; as among the interesting antiquities of that country are many gigantic cave temples, in various parts of Hindostan, containing symbols of Budhism, with inscriptions bearing date as late as the tenth century.

The events relating to the long contest between the two great religious sects in India are involved in obscurity, nor is much known of the general history of the country during the middle ages, which has given rise to a conjecture that the Bramins, who ultimately triumphed over their rivals, destroyed all the records that might have proclaimed to posterity the subversion of their power.

The Bramins of that period differed from those of ancient times in regard to many particulars. Their authority was less absolute, and the religion they taught was more idolatrous. The sacred books of the ancient priests were disused, and others substituted, called the Puranas, which were more adapted to the new system; and although ascribed to the same origin as the Vedas, are known to have been composed by many learned Bramins at different times, between the eighth and sixteenth centuries. They contain a number of legends, and unconnected fragments of history, with

instructions for the numerous religious ceremonies to be observed by the different castes, which were maintained as strictly as in former times. The punishment for breaking any of the rules was loss of caste, a sentence more terrible even than that of excommunication by the Roman pontiff, in the early days of Christianity; for the excommunicated Christian might be restored to his former state, by expiating his offence; but the unhappy Hindu who forfeited his station, became an outcast from society for ever, without a hope of regaining the position he had lost. The wretched men thus situated were termed Parias. They were aliens from their kind, forced to hide themselves in some cave or forest, not daring to speak to, or approach any human being; and so great was the horror of coming in contact with one of this degraded class, that no Indian would dress his food on a spot of ground over which the shadow of a paria had been seen to pass. Thus the loss of caste was, in those days, far worse than death; but, at present, like its corresponding sentence in the Catholic church, it is but little heeded, and may easily be avoided by a slight penance, or the payment of a fine. It is contrary to the Hindu laws for persons of different castes to eat together; and this was one of the crimes that brought the offender to the miserable condition of a paria.

MUSSELMAN CONQUESTS.

TWO hundred years had elapsed since the expulsion of the Arabs from Scind, when the Musselman arms were again directed towards India, which became the theatre of a long series of calamitous wars that ended in the subjection of the country to the Mogul emperors. The new invaders were the Turks, who had founded several states on the ruins of the Arabian empire, and had extended their dominions so near to the Indus, that some of the Hindu rajas grew alarmed at finding a Mohammedan government established close to their frontiers.

The city of Ghazni, near Cabul, had become the capital of a sovereignty founded by the Turkish governor of Chorasan, who from the condition of a slave, had been raised to that high office, but having revolted against the

sultan his master, he seized on Ghazni, among the mountains of Soliman, and took possession of the whole tract of country between that and the Indus, where his authority was acknowledged by several Turkish and Afghan tribes. This chief left his newly-acquired dominions to a favourite, named Sebektegin, who had also been a slave, but had gradually attained to the highest rank in the army, and had been rewarded for his services by the hand of his sovereign's daughter.

Soon after the accession of Sebektegin, the Raja of Lahore, whose dominions were only separated from those of his Mohammedan neighbour by the Indus, entered the territory of Ghazni with a large force, hoping to crush the rising power of that infant state; but he soon found it was already strong enough to support itself, so that he was glad to retire without coming to an engagement, although he was only allowed to do so on condition that he should give up fifty elephants, and pay a certain sum of money to the new state. Having agreed to these terms, he returned to his kingdom; but when Sebektegin sent for the money, he refused to comply with the demand, and imprisoned the messengers; an insult which the chief of Ghazni revenged by invading Lahore, which was speedily subdued; and all the Afghan tribes within that territory tendered their allegiance to the conqueror. Such was the beginning of the Musselman conquests in India; and thus was opened a future path of glory for Mahmud, who succeeded his father, Sebektegin, in the year 997.

Mahmud, who assumed the title of sultan, was one of the greatest warriors of his time. His chief ambition was to extend his religion throughout the rich provinces of India, a task to which he was stimulated by a belief, cherished from his early boyhood, that he was entrusted with a divine mission to extirpate idolatry from the land of the Hindus. It was about four years after his father's death, that he marched from Ghazni at the head of his army, and crossed the Indus, where his passage was opposed by Sebektegin's old enemy, Jeipal, the Raja of Lahore, who was defeated and taken prisoner; but after a short captivity he was released, on condition of paying the same tribute that had been exacted by the late king of Ghazni. The unfortunate Raja, who had been despoiled of jewels to the amount of eighty thousand pounds, which he had about him when he was made prisoner, returned to his capital; but being dispirited and worn out with the toils of war, he abdicated in favour of his son. He then raised a funeral pile with his own hands, calmly ascended it, and kindled the flames, in which he perished.

The contest with Mahmud was regarded by the Indians in the light of a

holy war, and a powerful confederacy of all the princes was formed for the defence of their religion, while the women gave up their jewels and golden ornaments for the support of a cause that was as dear to them as to their husbands and fathers; but all their efforts proved ineffectual against the conquering arms of the sultan, who dispersed their armies, and plundered their temples, the great depositories of the wealth of the country. After each campaign, Mahmud returned to his capital laden with spoil, and followed by trains of wretched captives doomed to slavery, leaving behind him scenes of misery and desolation, such as had never been witnessed in Hindostan until that unhappy period.

Among the many places of Hindu worship destroyed by this prince, were the temples of Nagarcot and Somnath, both containing immense treasures, and celebrated for their peculiar sanctity. That of Nagarcot was attached to a mountain fortress in the Panjab, connected with the Himalaya range, and besides having been enriched by the valuable offerings of a long line of Indian princes, all the wealth of the neighbourhood, consisting of gold, silver, and jewels, had been placed there for security during the wars; consequently, it proved an important prize to the invaders, who broke the idols, and carried off all the treasures. These precious spoils were exhibited by Mahmud, at Ghazni, on tables said to be of solid gold, on the occasion of his celebrating his triumph by a grand public festival, when the people of all ranks were feasted for three days, on an open plain, and alms were liberally distributed among the poor.



Temple of Somnath.

Mahmud had now extended his conquests over the whole of the Panjab, and his next scene of action was the mountainous country of Ghor, inhabited by Afghan tribes, where he was equally successful, and the chief of whom, to avoid the humiliation of making submission, put an end to his life by poison. The descendants of that great chief, about one hundred

and seventy years afterwards, deposed the princes of the house of Ghazni, and became, in their turn, conquerors and rulers.

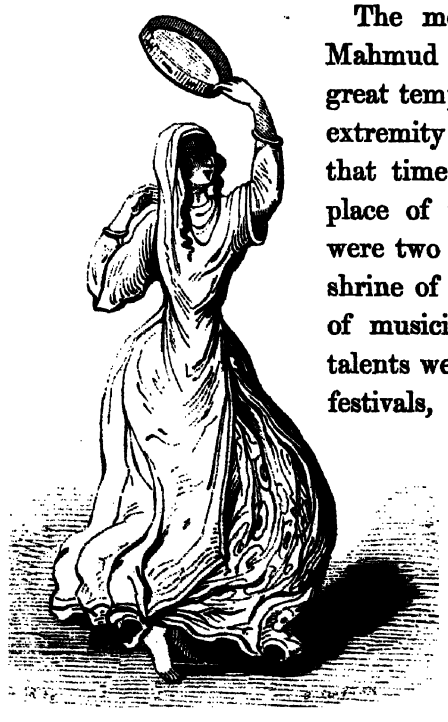
In the meantime, the city of Ghazni was growing into a great and splendid capital. The court was magnificent, for Mahmud was one of the richest monarchs in the world, and dispensed his ill-gotten treasures with a liberal hand. He founded and endowed a university at Ghazni, and granted pensions to men of literary talent, who were treated with great respect at his court. He also built a handsome mosque, and adorned the city with baths and fountains, while most of the great men erected palaces for themselves; so that Ghazni was one of the finest capitals in the east. Almost all the inhabitants were Persians.

The unjustifiable wars carried on by Sultan Mahmud in India were, no doubt, undertaken from a mistaken zeal in the cause of religion, aided, perhaps, by a desire of appropriating the wealth of the numerous shrines; for he was not oppressive in his government, but, on the contrary, was just towards his own subjects, easy of access, and ready to listen to any complaints. One day, a poor woman appeared before him in great distress, saying that a caravan had been attacked in a desert, within one of the states which had come into his possession by conquest, and that her husband was among those who had been killed by the robbers. The sultan said that he was sorry for her misfortune, but that it was impossible for him to keep order in so distant a part of his dominions; to which the woman fearlessly replied, "Then why do you take kingdoms which you cannot govern?" Mahmud, so far from being offended, dismissed her with a handsome present, and adopted measures for the future protection of the caravans.

During the space of twenty years, Mahmud had confined his invasions to the countries already mentioned, but his ambition increasing with his success, he determined to make an expedition to the Ganges, and after a march of three months, arrived before the Gates of Kanoj, the richest and largest city of Hindostan, having succeeded Palebothra as the capital of the states bordering on the Ganges. The Raja being thus taken by surprise, and totally unprepared for defence, came out with his whole family, to surrender himself prisoner, when the sultan magnanimously proposed to enter into a friendly alliance with him. After remaining at Kanoj a few days as the guest of the prince, he departed with his army to Mattra, one of the holy cities of the Hindus, which, for that reason, was plundered without scruple, and numbers of the inhabitants carried away for slaves. The magnificence of the temples at Mattra, which were all built of marble,

astonished the sultan, who commanded his soldiers not to destroy them; but they were plundered of their treasures, and all the idols broken.

Many fine old cities were destroyed by the Mohammedans in this and succeeding wars, the sites of which are now only a matter of conjecture. The remains of ancient temples, coins of an early date, fragments of walls, pottery, and the numerous interesting relics of antiquity, lately discovered, buried, in some instances, far below the surface of the earth, serve to show that many a spot now deserted was formerly the abode of a vast population. The Afghan shepherds who feed their flocks on a wide plain not far distant from Cabul, frequently meet with evident tokens of former habitation, and the remains of a very ancient wall, about four feet underground, mark out the boundary of a city of immense extent; but there is no history extant to furnish us with the date of its existence, the condition of its inhabitants, or the cause of its being buried in the dust. The numerous coins of the early and middle ages found recently in various parts of Hindostan, prove the existence and duration of several states, and record the names of many of their sovereigns not otherwise known; but they throw no light on the general state of the country, nor do they afford any information with regard to the people for whose use they were coined.



Female Dancer.

The most celebrated exploit of Sultan Mahmud in India was, the conquest of the great temple of Somnath, near the southern extremity of the peninsula of Guzerat, at that time the richest and most frequented place of worship in the country. There were two thousand priests belonging to the shrine of Somnath, with a numerous train of musicians and female dancers, whose talents were called forth at all the religious festivals, which were conducted with the utmost joyousness; and all these were maintained out of the revenues of two thousand villages that had been granted by different princes, to support the grandeur of this splendid place of worship. The interior of the temple exhibited a specimen

of Hindu magnificence, that was, no doubt, highly agreeable to the invaders. The great lamp was suspended by a chain of solid gold, and the pillars that supported the lofty roof were richly carved, and ornamented with precious stones, a greater proof of wealth than taste, but not less admirable on that account, in the eyes of Mahmud and his followers, who entered the spacious edifice after three days of almost incessant fighting, for it was strongly fortified and guarded, besides which, several neighbouring princes had come with their assembled forces to aid in its defence. At length the enemy prevailed, and the gorgeous temple was quickly despoiled by the rude hands of the Musselman soldiers.

It is related that the chief Bramins prostrated themselves before the conqueror, entreating him to spare the great idol, which was the grand object of their adoration, offering to purchase its safety by an enormous ransom; but Mahmud, who probably had a suspicion of the truth, ordered that the image should be broken in his presence, when the floor of the Temple was instantly covered with the gold and jewels that had been concealed within it.

In the meantime, the Raja of Guzerat had fled from his capital of Auhalwara, where Mahmud set up a new prince, who was to pay him tribute; and having thus enriched himself with the treasures of Somnath, and settled the affairs of Guzerat to his satisfaction, he set out on his return to Ghazni. The route by which he had arrived was now occupied by hostile troops, assembled to intercept his passage, and as his own army was much reduced both in strength and numbers, he sought to avoid a renewal of hostilities, by taking another road; but in so doing, he was obliged to cross vast deserts, where great numbers of his men perished miserably for want of water, and his own sufferings were so great, that he returned to his capital more like a fugitive than a conqueror. This was his last expedition into India, where his arms had been constantly directed against the religion rather than the people; and although there can be no doubt that the wars he forced upon the Indians were the occasion of much misery, yet there are few Eastern conquerors who are less accused of cruelty than Mahmud of Ghazni. He died in 1030, having named his eldest son, Mohammed, as his successor; but as that prince was of a very gentle disposition, his brother Masaud was chosen and proclaimed king, by the whole army, as well as by numbers of the people, with whom his warlike habits and bolder deportment had made him popular. The unfortunate Mohammed was deposed, and thrown into prison, where his eyes were put out by command of the usurper, who seized on the throne.

But the quarrels and wars of the princes of Ghazni have little connexion with the history of India, except that while their attention was engaged in other quarters, some of the Hindu Rajas took the opportunity of recovering portions of their dominions. The idol was set up again in the temple of Nagarcot, and the Hindus rose in arms against the Musselmans throughout the Panjab, where the whole country was long in a state of confusion, during which the sultans of Ghazni had removed their court to Lahore, which thus became the first capital of the Mohammedan empire in India. The successors of Mahmud kept possession of the throne till the latter part of the twelth century, when they were dispossessed by the Afghan princes of the house of Ghor, whose conquests in India were more extensive than those of Sultan Mahmud, by whom their mountainous country had been formerly subjected.

The Ghorian chiefs, who had re-established their independence, looked upon the sovereigns of Ghazni in the light of rivals, and were constantly engaged in a kind of desultory warfare with them. As the power of those princes declined, that of their opponents increased, till, at length, Khusru Malik, the last monarch of his race, was made prisoner by Mohammed Ghori, who took possession of his capital of Lahore and his throne, in the year 1187. This conquest was achieved by a cruel stratagem, which perfectly accords with our present ideas of the Afghan character. The young son of Khusru had fallen into the hands of Mohammed Ghori, who detained him for some time as a hostage, till he was prepared to execute the project he had formed; when, feigning a desire to make peace, he released the youth, and allowed him to depart for Lahore with a small escort. The sultan, to whom intelligence had been sent that his son was on the road, set off, as was expected, to meet him, too happy to think of treachery, when he suddenly found himself surrounded by a body of troops, was made captive, and kept in prison during the remainder of his life.

Some years before this event, the beautiful city of Ghazni was plundered and destroyed by the Afghans, all its superb edifices being demolished, except three royal tombs, one of which was that of Mahmud, a spacious building, surmounted by a cupola, and standing, at present, in the midst of a village. The modern town of Ghazni, one of the principal scenes of action in the late war, stands close to the site of the ancient city, the ruins of which overspread the adjacent plain; and near the citadel, on which the British flag was lately planted, are two elegant minarets, built by Sultan Mahmud, when Ghazni was in all its glory. It is still considered a place of great importance, on account of the strength of its fortifications,

but it has no longer any claim to admiration as in days of old, when it was the splendid capital of a great kingdom.

About the time of the fall of the house of Ghazni, the celebrated Temple of Juggernaut was completed, at a town bearing the same name, situated on the sea coast, in the province of Orissa, and within the British presidency of Bengal, at the distance of about two hundred and sixty miles south of Calcutta. The principal street of Juggernaut is composed entirely of religious edifices, interspersed with luxuriant plantations, and at its end, on a high terrace, stands the temple of Juggernaut, or Vishnu. Juggernaut is famed as a place of pilgrimage, where, at some of the annual festivals, not less than one hundred and fifty thousand persons are sometimes assembled, of both sexes, and all ranks; for there is no distinction of caste within the precincts of this shrine, where every sect is admitted, and all worshippers are upon an equality. The chief temple, to which are attached fifty smaller ones, is built of red granite, and with its minor edifices, is enclosed with a stone wall, but is open every day, when the idol may be seen by those who go either to worship or to indulge their curiosity. The great idol, Juggernaut, or Vishnu, consists of a wooden bust, of immense size, with most hideous features; and two other monstrous figures are worshipped as his brother and sister. The shrine of these images is an inner apartment in the temple, surmounted by a high tower, which may be seen from a great distance, and is useful as a landmark to sailors.

The land for twenty miles around Juggernaut is considered holy ground, and held free of rent by the cultivators, on condition that they shall perform certain services for the temple, which is furnished daily with a large supply of rice, vegetables, clarified butter, milk, spices, and other viands, which are placed as a banquet before the Idols, by priests appointed for that purpose, and left for one hour, during which time the doors of the temple are closed, and the dancing girls belonging to the establishment sing and dance in a spacious apartment adjoining the shrine. At the expiration of the hour the food is taken away, and furnishes a real repast for the Bramins.

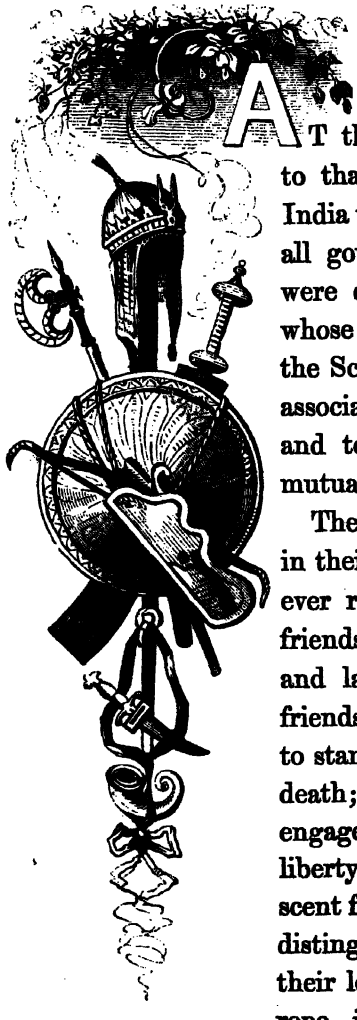
The grand festival of Juggernaut is held in March, when crowds of pilgrims arrive from all parts of India to worship the Idol, which is carried in state to another temple, where it remains four days, to receive the adorations of the people. The three images are removed on this occasion on large cars, that of Juggernaut having sixteen wheels, and a lofty dome, covered with woollen cloth of some conspicuous colour. The Idol is borne from the temple by a number of Bramins appointed for that purpose, and

being placed on the car with many ceremonies, is drawn by the multitude, amid loud acclamations, to its destination, followed by a long procession, accompanied with drums, trumpets, and other noisy instruments. In former times, when Hindu superstition was at its height, it is said that numbers of devotees used to seek what they imagined to be a glorious death, by throwing themselves under the wheels of the chariot that bore the hideous object of their adoration. Self sacrifice has always been deemed a meritorious act among the idolatrous natives of India; and as it is well known that many precipitate themselves, at certain seasons, into the Ganges, the horrible spectacle representing the car of Juggernaut passing over the bodies of his misguided worshippers, may possibly be no fiction. At this festival, all castes are permitted to eat together. The influx of pilgrims is great at all times; and, among them, are frequently found poor creatures in a dying state, who make this painful journey not with a hope of being restored to health, but from a superstitious belief that future happiness will be the lot of him who breathes his last sigh within sight of the temple of Juggernaut.



Pilgrim.

THE PATAN, OR AFGHAN KINGS.



AT the period when the Turkish dynasty gave place to that of the Afghans, the principal kingdoms in India were those of Delhi, Ajmir, Kanoj, and Guzerat, all governed by Rajput sovereigns. The Rajputs were divided into clans, each under its own chief, whose name was borne by all his people, as among the Scottish highlanders; and every member of these associated bodies was bound to his own chieftain and to the rest of his clan by the strongest ties of mutual interest and support.

The Rajputs were the chivalry of India, romantic in their attachments, tenacious of their honour, and ever ready to engage in daring adventures. The friendships of those high-minded men were strong and lasting. It was a common occurrence for two friends to bind themselves by the most sacred vows to stand by each other, under all circumstances, until death; nor were they ever known to violate such an engagement, though it might involve the loss of liberty or even life. As the Rajputs claimed a descent from royalty, the pride of birth was one of their distinguishing characteristics, and was observable in their lofty bearing; yet the chivalric knights of Europe, in that romantic age, were not more devoted or respectful in their attentions to the softer sex, than the noble Hindus of the warrior caste.

A sort of feudal system was established among these warlike clans, as every soldier held lands on condition of performing military service for his chief; and the chiefs held their territories of the princes by the same tenure; and when, by the chances of war, or any other accident, a clan was obliged to

change its locality, the new lands were distributed in the same proportions as the old ones had been.

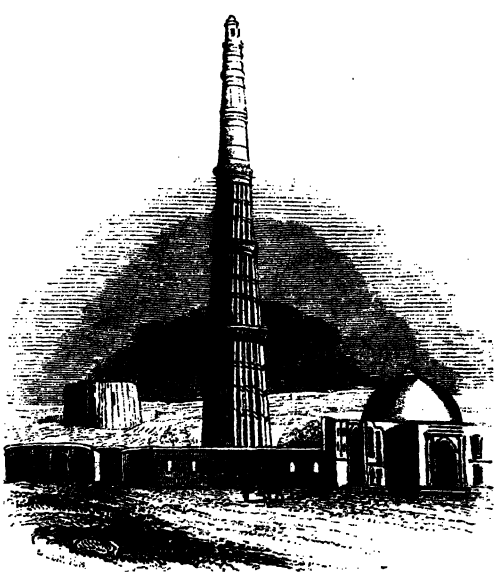
Just before the accession of Mohammed Ghori, the kingdoms of Ajmir and Delhi had become united, in consequence of one of their princes dying without heirs, on which the other, who was related to him by marriage, succeeded to the vacant throne; and the sovereign of these extensive territories was Pritwi Raja, against whom the Afghan conqueror first led his armies, as a prelude to a grand design he had formed of subjecting the whole of Hindostan to his authority. The first battle terminated in favour of the Hindu Raja; but in a second engagement, a few years afterwards, he was totally defeated, and, being made prisoner, was put to death. His capital of Ajmir was entered in triumph by the victors, whose barbarous conduct towards the inhabitants, gave a sad foretaste to the unhappy Hindus of the horrors they were destined to experience in this new warfare. The conquest of Ajmir being achieved, Mohammed appointed to the government his favourite officer Kuttub, who had formerly been a slave, and who, in course of time, ascended the throne.

The new Viceroy did not fail to take advantage of his elevated position, but followed up his master's successes, and having subdued the surrounding country to a great extent, he gained possession of the city of Delhi, subsequently the splendid capital of the Mogul empire in India. The victories of the Mohammedans, in the immediate vicinity of his dominions, gave great alarm to the Raja of Kanoj, who assembled all his forces, and led them against the Viceroy Kuttub. The two armies met on the banks of the Jamna, where the Raja was slain, and the Hindus were completely routed; a victory that extended the Musselman empire over the greatest of the Indian monarchies, and opened the way into Behar and Bengal. A great number of the Rajputs of Kanoj emigrated with their families to Marwar, or as it is more frequently called, Joudpoor, a large state in Rajputana, where they founded a principality that is now in alliance with the British government.

The capture of Kanoj was followed by that of Benares, celebrated as the seat of Hindu learning, and esteemed the most holy city in all Hindostan. It is situated on the Ganges, extending about four miles along that river, and upon an embankment of considerable height, from which access to the water is obtained, by means of several handsome flights of steps, for the convenience of performing the frequent ablutions required by the Hindu forms of worship. The Bramin college was at Benares, and some thousands of Bramin families resided in the city, which contained a great

number of Hindu temples, and was frequented by pilgrims from all parts of India. The plundering of the temples was an invariable consequence of a Musselman conquest, and few of the victories of Mohammed Ghori were unstained by those cruelties which are so much more revolting than the horrors of a battle field. That prince prosecuted the wars until he had extended his dominion over the whole of Hindostan, to the very confines of China; when, in returning from one of his campaigns, he was assassinated by a band of conspirators, who swam across the Indus, one night, when he was sleeping in his tent, which he had ordered to be placed close to the river, that he might enjoy the cool breeze from the water. Thus, after a reign of nineteen years, died Mohammed Ghori, a greater conqueror than Mahmud of Ghazni, though not so great a sovereign, but whose fame it had been his greatest ambition to eclipse. His death, which took place in 1206, was followed by quarrels and wars for possession of the Indian conquests, some of which were governed by Mohammedan viceroys, others by native princes, who had consented to pay tribute. At length Kuttub, the governor of Delhi, prevailed over all other competitors, and for a short time ruled as sovereign over the vast dominions of Mohammed Ghori; but his son, who succeeded at his death, was very soon compelled to relinquish the throne to Altamsh, who, like Kuttub, had been a slave in his younger days, but had risen by the favour of Mohammed, till at length he was appointed to one of the Indian governments.

The capital was now fixed at Delhi, a very extensive and magnificent city, supposed to have covered a space of ground equal to that occupied by the whole of London, as the ruins are still to be seen to that extent over the plain beyond the present city. In the time of Altamsh, was erected or finished a beautiful round tower, which is still standing near Delhi, called the Kuttub Minar, the highest column known in the world, being forty feet higher than the Monument in London. It is built in the form of a minaret, of red granite, inlaid with white marble, and crowned by a majestic dome.

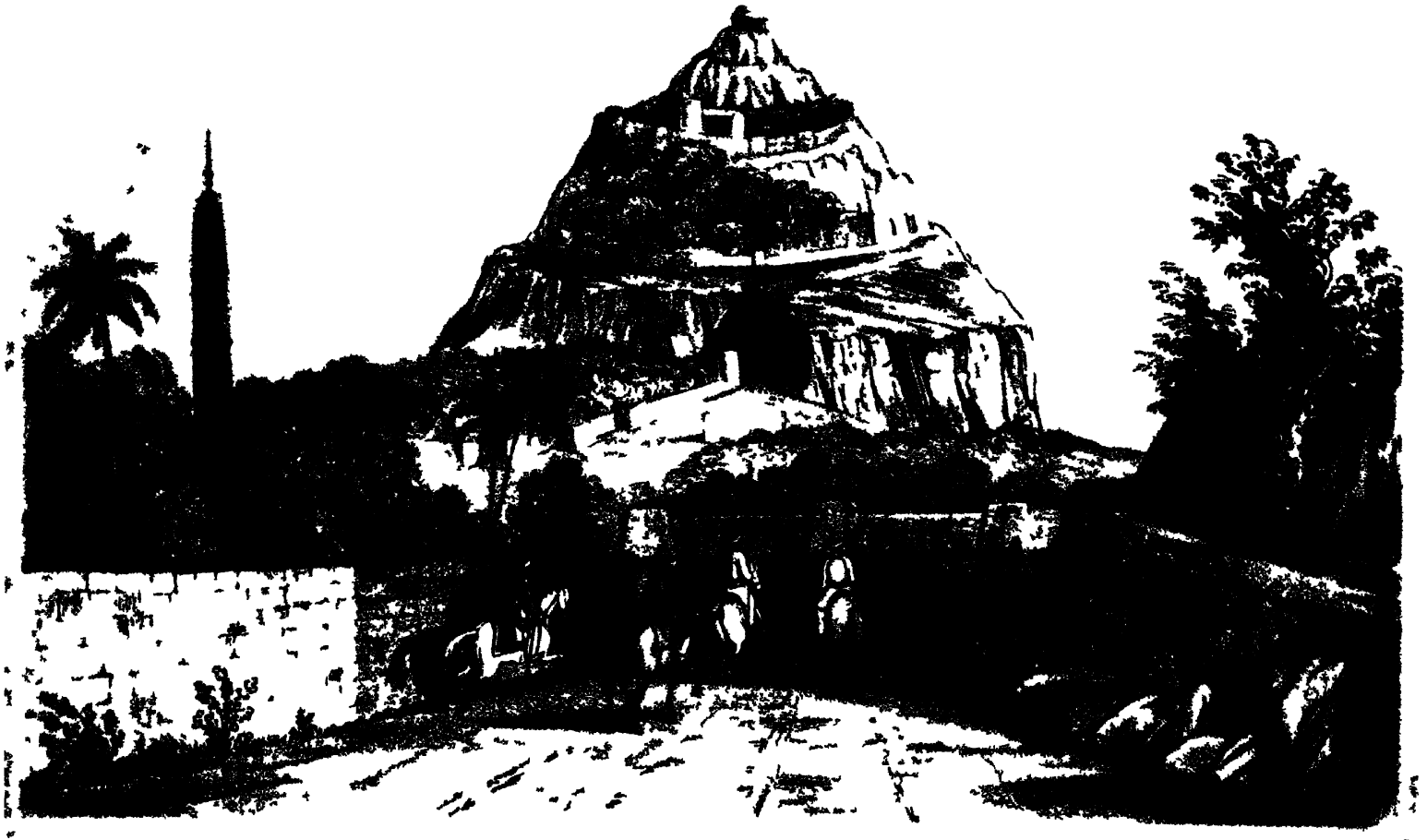


It was in the reign of Altamsh, that the Mogul emperor, Zinghis khan, led his armies into the west of Asia, and pursued his victories to the shores of the Indus; but he did not cross that river; so that the states of Hindostan escaped, for a time, the horrors of a Mogul invasion.

The many revolutions that took place in the government, after the death of Altamsh, with the disputes and wars of the chiefs for the possession of the throne, render the history of this period extremely confused and uninteresting. The most remarkable event was the accession of a female sovereign, Rezia, the daughter of Altamsh, who was placed on the throne in consequence of a rebellion against her brother, Feroze, whose indolence and extravagance had given rise to popular tumults. The princess filled the throne with great ability, revised the laws, and made some salutary reforms in the administration. She gave audience every morning to the people, according to the custom of Eastern monarchs, to receive petitions, and redress grievances, when she always appeared in the habit of a sultan, and is highly extolled for the wisdom with which she decided such causes as were brought before her.

But it was not likely, in those times of anarchy, that a woman would be long suffered to occupy a position that was coveted by so many ambitious chiefs, and Rezia was deposed in less than three years, by the partizans of one of her brothers. The leader of this conspiracy was a nobleman, named Altunia, to whose care the sultana was confided; but instead of keeping her as a prisoner, he persuaded her to become his wife; and then asserted her right to the throne of which he had helped to deprive her, and went to war with his former confederates. Two battles were fought in this cause, the second of which proved fatal to the sultana and her consort, who were both made prisoners, and put to death.

Not long after this event, Nazir-u-din Mahmud, sometimes called Mahmud the Second, was chosen by the Omrahs, or nobles, to be their sovereign. Nazir was a very singular character. He took a pride in maintaining himself by the labour of his own hands, and, to that end, employed all his leisure time in transcribing valuable works, by which he earned sufficient money to pay all his personal expenses, taking care that they should not exceed the means supplied by his industry. His fare was as simple as that of a peasant, and usually prepared by his queen, who appears to have accommodated herself to her royal husband's eccentricities. Yet Nazir was much respected as a king, and was successful in repelling the invasions of the Moguls, who continued to harass the frontiers of the Panjab; but during the latter part of his life he left the management of



affairs almost entirely to his vizier, Balin, who, at his death in 1266, succeeded, without opposition, to the throne.

The court of Balin, at Delhi, was famous for the many literary characters who resided there, as also for the number of Turkish princes who had sought refuge with the powerful sovereign of Hindostan, from the violence of the Moguls, whose inroads had driven them from their respective territories. Balin reigned twenty-three years, and was succeeded by his grandson, the last of his race, who was assassinated after a brief reign, when the Khiljis, a mountain tribe that had become identified with the Afghans, took advantage of the confusion that ensued, to raise one of their own chiefs to the sovereignty of Delhi.

Jelal, the new king, was a kind-hearted old man, whose convivial temper led him to treat his old companions with the same familiarity after he had been made king of a large empire, as when he was only the chief of a horde of mountaineers; and whose mild disposition rendered it so painful to him to inflict punishment, that the laws were seldom enforced; and the highways, in consequence, became infested with robbers, while the chiefs of petty states refused to pay their tribute. The king had a favourite nephew, Ala-u-din, a man of great ambition and energy, on whom he bestowed the government of Oude, allowing him to keep a large army at his command.

The power thus entrusted to this enterprising prince, proved the occasion of a new era in the history of India, since the first use he made of it was to invade the Deccan, a country till then but little known, having, from its remote situation, escaped the ravages of the conquerors of Hindostan.

The Deccan contained several large states, governed by Hindu Rajas. The capital of one of these was Deogiri, now Dowlatabad, a wealthy city on the borders of the Mahratta country, where Ram Deo Raja kept his court, a prince of such high consideration, that he was called 'King of the Deccan.' The conquest of Deogiri was the object which Ala-u-din had in view when he led his army into the Deccan, across the great chain of mountains that forms its natural boundary, and through vast forests scarcely penetrable. The Raja was not prepared to see a powerful enemy at his gates, for not even a rumour had reached him of the Musselman chief's approach. To defend the city was impossible, therefore he retired to the Hill fort, a place of great strength outside the walls, while the town was entered and plundered by the invaders, who would probably have destroyed it, if Ram Deo had not consented to cede some portion of his dominions to

Ala-u-din, and to pay him a large sum of money as a ransom for the safety of his capital. The victor then set out on his return, all his thoughts being bent upon raising himself to the throne; a project he speedily accomplished, by procuring the assassination of his good old uncle, who had been frequently warned of the danger of giving so much power to this ambitious and unprincipled chief.

Not long after the usurpation of Ala-u-din, an important victory was gained near Delhi over the Moguls, who appeared in terrific numbers, within sight of the capital, from which the inhabitants fled in the utmost consternation. This formidable army was, however, defeated with great loss, and the country again freed from the dreaded Moguls, who made no conquests in India until the time of Tamerlane.

Just before this invasion, the king had undertaken an expedition for the recovery of Guzerat, formerly conquered by Mahmud of Ghazni, but which had been lost by his successors. This extensive province, which now comprehends the northern districts of the British presidency of Bombay, was inhabited by Hindus, Mohammedans, and Parsees; the last, a people who, in the seventh century, emigrated from Persia, in consequence of a revolution in that country, and settled in the northern part of Guzerat, which is strongly fortified by nature with steep and craggy mountains, which render it on that side almost inaccessible. The Parsees were fire worshippers, and it is stated that many of them still adhere to their ancient religion. They are now a numerous, wealthy, and important class of the population of Bombay, extensively engaged in commerce, and connected with almost all the European mercantile houses in that part of India. Ala-u-din reconquered Guzerat, and took possession of the capital, from which the Raja escaped, with his only daughter, while his wife, Caula Devi, was made prisoner, and conveyed to the harem of the conqueror. The daughter, a princess of extraordinary beauty, had long been beloved by the son of Ram Deo, the Raja of Deogiri; but as her father, who was himself a Rajput, refused to bestow her on a prince of the Mahratta race, whom he deemed very inferior in point of rank, the lover had abandoned his hopeless suit.

It happened, some time afterwards, that Ala-u-din sent a large army into the Deccan, under the command of an able general, named Cafur, hoping to reduce some part of that country to subjection. Caula Devi, who had by this time, gained great influence over the king, entreated that he would desire his general to take some means, during the expedition, to recover her daughter, who was residing with her father, in one of the petty

states of the Deccan, where he had taken refuge. An application was made to the fugitive Raja to give up the young lady to her mother, but as this request was not complied with, a party was despatched to take her by force, a consequence that had been foreseen by the Raja, who had provided against it, by giving a reluctant consent to her marriage with the son of Ram Deo, and sending her with an escort to the court of Deogiri. Cafur's people finding she was gone, divided into several parties, and set off by different ways, in pursuit of the fair fugitive, who was, at length, discovered in the Caves of Ellora, in the neighbourhood of Deogiri, which curiosity had induced her to visit, and whither her pursuers had been led by a similar motive. The attendants of the princess used their best endeavours to protect their charge, but the Mohammedans were the stronger party, and carried off their prize to Delhi, where she soon afterwards became the bride of the king's eldest son, whom she preferred to the prince of Deogiri, although he was a Mohammedan, and the son of her father's greatest enemy. In the meantime, Cafur was pursuing the wars in the Deccan, where he made many conquests, and acquired vast treasures by the usual violent means.

Hindostan remained at peace after the defeat of the Moguls, and, during the earlier years of the reign of Ala-u-din, enjoyed a high degree of prosperity; but the despotism of that monarch in the latter part of his life increased to excessive tyranny, and gave rise to many insurrections and secret conspiracies, which being discovered, subjected the people to still greater oppressions. The king forbade all private meetings, and carried this restriction so far, that no one was allowed to entertain his friends at his own house, without a written permission from the chief minister; and there were spies employed in all directions, to give information of any infringement of this order, which subjected the offender to imprisonment, and the confiscation of his property. The Mohammedan and Hindu nobles were alike objects of jealousy, while every class of people felt, more or less, the tyranny of the government, either by new exactions, or fresh restrictions. The rent of land was increased, and the farmers were prohibited from keeping more than a specified number of cattle, sheep, or servants; the prices were fixed for every article of food sold in the markets; the hours for opening and shutting the shops were regulated by law, and the slightest neglect of these, and many other rules, was punished with the utmost severity. It must, therefore, have been a cause of general rejoicing when Ala-u-din died in 1316, although his death was followed by five years of anarchy. The conquered part of the Deccan was in a state of insurrec-

tion, and the Musselman garrisons were expelled from all the cities; while Cafur seized on the government, having, according to some writers, imprisoned the late king's sons, and put out their eyes. The usurper was soon assassinated, and a younger son of Ala-u-din placed on the throne, but being a weak and vicious prince, he was deposed in a short time, and a new dynasty founded by Gheias Toghlak, the Mohammedan governor of the Panjab, who was proclaimed king at Delhi, in 1321.

The intermixture of Mohammedans with the Hindus had naturally produced some changes in the manners of the latter, in all those parts of India which had fallen under the authority of the conquerors. Many Indians had been converted to the faith of their rulers; and mixed marriages had created ties between the natives and the strangers that led to the adoption of new customs, especially with regard to the women of India, who, in the early ages, enjoyed much more freedom, and far greater privileges, than have been accorded to them in later times.

At this period, there were many sects of religious devotees among the Hindus, who lived upon charity, and obtained a reputation for sanctity, by making long pilgrimages, and imposing severe penances upon themselves. Among these were the Faquirs, who, at that time, were held in great veneration by the people, over whom they possessed an almost unlimited influence. They were every where received and fed, while their instructions were listened to with respect, and their austerities were regarded with reverence and admiration. These men were always met with in great numbers at Juggernaut, and other holy places, and contrived to turn their long journeys to some profit, by concealing in their long matted hair, and the cloths wrapped round them, such valuables as pearls, gold dust, and corals, with small quantities of the most costly spices and perfumes, in which they trafficked to considerable advantage between the sea-coast and the interior.

Among the changes effected by the Mohammedan conquests in India was, the introduction of the Turkish costume, which had become very general at Delhi, and was worn in most parts of Hindostan among the upper classes. The Brahmins, however, did not adopt the new style of dress; and even to this day, all strict members of their class clothe themselves in the ancient Hindu fashion.

INVASION OF THE MOGULS.



THE authority of the kings of Delhi over the Rajas of the country was held by a very uncertain tenure, since every change that took place in the government was a signal for the native princes to attempt the recovery of their independence. When Gheias Toghlak ascended the throne, the greater part of Bengal was in a state of revolt, and the new monarch, after having secured his frontiers against the invasions of the Moguls, proceeded to that province with a sufficient force to reduce the rebels to obedience. The expedition was successful, and Gheias was returning triumphant to his capital, when the accidental falling of a temporary pavilion, which had been erected by his son at a short distance from the city, for the purpose of receiving him with honour on his return, put a period to his existence, after a brief reign of two years. He was succeeded by the prince whose unfortunate attention had been the means of shortening the life of a very excellent sovereign, and also of exposing himself to the suspicion of a most detestable crime. This prince was Mohammed the Third, whose turbulent reign presents one continued succession of misfortunes, occasioned by his violence and folly; his conduct, on most occasions, evincing a degree of intemperance that bordered on insanity. Yet in the early part of his reign he gained popularity by his munificence, giving, liberally, pensions to the learned, and providing for the infirm and indigent by building hospitals and alms-houses on an extensive scale, and endowing them with funds for their support. But the benefits arising from these good deeds were counteracted by misgovernment, and the evils attendant upon the prosecution of the wildest dreams of ambition, by which his treasures were exhausted, and his armies destroyed.

Among these visionary schemes, the conquest of China was one of the most calamitous, as well as the most absurd, for although Kublai Khan

had been dead some years, the Empire was scarcely less powerful and extensive than when it was under the dominion of that great prince. The consequence of Mohammed's folly was, that his army was met on the frontiers of China, and nearly annihilated by the superior forces of the Mogul Emperor; and those who survived the battle were cut off in their way back by hostile tribes of mountaineers; so that very few individuals of the many thousands that had been sent on that ill-advised expedition, returned to tell the fatal tale of its result.

The king had wasted so much money in various fruitless enterprises, that his resources began to fail, which led to the most ruinous consequences; for he attempted to recruit his treasury by issuing copper tokens, in imitation of the paper money instituted for the convenience of trade by Kublai Khan, in China. But the case was altogether different, for the Chinese Emperor was rich, and his credit good, so that his notes were taken without hesitation; whereas Mohammed being poor, his copper tokens, to which a nominal value was attached, were in reality worth no more than the intrinsic value of the metal; besides which, they could be very easily imitated; and forgery was committed to such an extent, that many persons, chiefly bankers and great merchants, made large fortunes by coining; while the manufacturers and traders, who were obliged to take the tokens at their nominal worth, in exchange for their goods, were entirely ruined. Insurrections broke out in every part of the country, but more particularly in Bengal, the greatest manufacturing province of Hindostan, where all the finest muslins and cottons had been made, from the earliest times, and where the silk manufacture was also carried on to a considerable extent.

The agriculturists suffered equally with the manufacturers, by the increase of their taxes, which became so intolerable, that in many districts they set fire to their villages, abandoned their fields, and took up their abode in the woods and jungles, where they built huts for their families, and lived by robbery. At length, the governor of Bengal headed a general revolt, and the whole of that extensive province was separated from the kingdom of Delhi, and remained a separate state for nearly two hundred years. Some of the Rajas of Southern India also recovered their independence, and re-established the ancient Hindu kingdoms of Carnata and Telingana, on the coast of Coromandel.

The Raja of the Carnatic founded a new dynasty, and fixed his capital at Bijayanagur, which stands near the fortress and town of Bellary, the head quarters of a British civil and military establishment in the ceded districts of Balaghaut. Bijayanagur was in the days of its grandeur a very

extensive city, said to have been about twenty-four miles in circumference, but it is now not a third of that size; and in consequence of its ruined condition, a great part of it is uninhabited. It is very remarkably situated in a plain, enclosed by huge irregular masses of granite, of which immense blocks, in some places piled above each other to a considerable height, are scattered over the whole surface of the area that formed the site of the old city. Some of the streets communicate with each other by passages between these rocky fragments, and one of the principal thoroughfares is under a covered way formed by them.

The ancient battlements and gateways are still entire, and many temples, with choultries, or houses of entertainment for travellers, are seen on the most conspicuous eminences; the walls, pillars, and even the flat roofs of some of the ancient buildings being composed of granite. There is a temple dedicated to Rama, another to Crishna, and one in the centre of the city to Vishnu, in which there is a chariot cut out of a solid block of granite, on which the image of the god is placed on holidays. Most of the Idols in the numerous temples around Bijayanagar are of the same rough stone; some of them are colossal figures, from twelve to sixteen feet in height, but of very rude workmanship, being like most specimens of Hindu art, as regards sculpture, more remarkable for their gigantic proportions than for elegance of shape or skilful execution.

The tyranny of the sultan was augmented by the failure of his schemes and his losses of territory; and among other acts of oppression he transferred his court from Delhi to Deogiri, obliging all the principal inhabitants to remove to the new capital, the name of which he changed to Dowlatabad, or the Fortunate City. Here he completed the famous fortress that stands on an isolated mountain of granite, the outside of which is cut smooth and perpendicular, to the height of one hundred and eighty feet, so that there is no possibility of reaching the fort but by a winding passage cut within the rock. Delhi suffered materially in consequence of the compulsory removal of all the most wealthy and useful of its inhabitants, many of whom were ruined by this unwise act; but the city was afterwards restored to its former prosperity under the Mogul princes, and was the capital of their empire until its fall.

Mohammed died in 1351, when he was succeeded by his nephew Feroze, whose long reign was distinguished by a great number of useful public works, executed under his superintendence, and maintained by his munificence. They consisted of mosques, colleges, caravanseries, hospitals, and public baths, besides aqueducts, wells, and reservoirs for irrigating the lands.

It was this prince who constructed a fine canal running through the province of Delhi, from the river Jumna to that of Caggur, intended for the purposes of irrigation, but neglected after his death, and entirely disused until of late, when about two hundred miles of it have been re-opened by the British government, and thus contributed to fertilize a vast tract of country which before was lying waste. It also serves to float down rafts of timber from the mountains, and to turn mills for grinding corn, which were not used in India in the time of Feroze.

It was not long after the death of that prince, who had reigned thirty seven years, that the great Mogul chief, Tamerlane, already master of Persia and Transoxiana, entered Hindostan, and marched direct towards Delhi, which had again become the capital, leaving behind him the usual melancholy traces of his progress: smoking ruins, desolated fields, and deserted villages. Mahmud, the young king of Delhi, fought a battle with the Moguls near that city, but being defeated, fled to Guzerat, when the citizens immediately surrendered, and Tamerlane was proclaimed Emperor of India; but the submission of the people of Delhi did not save them from slavery, ruin, or death, for the fierce barbarian soldiers broke into the houses in search of plunder, and seized many of the women and children, whom they could always sell for slaves. These outrages being resisted, led to a general massacre, and the streets of Delhi presented a frightful picture of Mogul warfare. Tamerlane departed with the name of Emperor, but Delhi was for some time without any real head, and many chiefs who had been subject to its kings, took the opportunity of establishing their independence; so that when the government was restored in the capital, nothing was left to the monarch but the territories immediately surrounding it.

After the death of Timur, some of the former possessions of the kings of Delhi were recovered by the princes of the house of Lodi, an Afghan race, who occupied the throne during the latter half of the fifteenth and beginning of the sixteenth centuries, when Sultan Baber, a descendant of Timur became sovereign of the country that had been conquered but not ruled by his great ancestor, and established that powerful monarchy usually termed the Mogul Empire, in India. Baber was the grandson of a prince whose dominions comprised the whole of Cabul, Balk, Bokhara, and Samarcand, with several smaller states, which, at his death, were shared amongst many sons, one of whom, the father of the young hero in question, inherited a small but beautiful territory called Ferghana, in Independent Tartary, to which Baber succeeded, when he was only twelve years of age. It was not long before he was dispossessed of his inheritance by one of his more powerful relatives, when he sought refuge among the mountain

tribes, and became the youthful leader of a small band of adventurers, who followed him in many a romantic enterprize, and by whose help he made several conquests, which he had not sufficient power to preserve. For some years he led a perilous life, and experienced numerous vicissitudes, sometimes being at the head of a gallant band, sometimes a solitary wanderer destitute of the means of subsistence, and often compelled to hide himself in caves or jungles from the pursuit of his enemies.

At length it happened that the throne of Cabul was seized by a chief who had no claim to it, which afforded Baber an opportunity for attempting to possess it himself, an adventure well suited to his enterprising disposition. Having succeeded in deposing the usurper, he ascended the throne of Cabul in the year 1504, and had reigned over that kingdom twenty-two years, when his attention was drawn towards Hindostan, in consequence of the disturbed state of that country, and the weakness of its government, which was harassed by constant insurrections. The Sultan Ibrahim was unpopular; the governors of some of the provinces had thrown off their allegiance, and several of the native chiefs were in rebellion, when Baber marched against Delhi, in 1526, where a battle was fought, in which Ibrahim was slain; and thus ended the last of the Afghan or Patan dynasties which had occupied the throne of Delhi for three hundred years. The city was immediately surrendered to the conqueror, as was also Agra, which had lately been the royal residence, and the King of Cabul mounted the throne of Delhi, and became the founder of the greatest empire ever established in India.

PORTUGUESE SETTLEMENTS IN INDIA.

IT was during the early career of Baber, that the Portuguese, whose great maritime discoveries were beginning to produce an important revolution in the commercial world, accomplished the long-desired object of finding a passage, by sea, to India; and they landed at Calicut, on the coast Malabar, in the year 1498.

The western coast of Southern India at this time consisted of Cambay and Calicut, the latter an extensive territory reaching from Bombay to Cape Comorin, and governed by a prince, called the Zamorin, or King of Kings, who was considered a very powerful monarch, in that part of the country, and who reckoned among his dependents, the princes of several tributary states. The Zamorin was a Hindu, but he had many Mohammedan

subjects, for the merchants of Egypt and Arabia had long been in the habit of trading to Calicut, and many natives of those countries resided in the city. To them, the arrival of strangers who came for the avowed purpose of sharing in their lucrative commerce, could not be very agreeable, therefore they determined, from the first, to oppose them.

The leader of the European expedition was Vasco de Gama, who was



admitted to an interview with the sovereign, whose residence was a fortified palace or citadel, covering a large space of ground, surrounded by a wall, which enclosed extensive gardens and pleasure grounds. De Gama and his attendant officers, were carried in palanquins to the gates of the palace, where they were received by a venerable Bramin, who led them through several large halls to the state apartment, where the Zamorin was reclining on a low couch, placed on the dais, or raised part of the floor, which was covered with a rich carpet. On one side of the couch stood an attendant with a gold plate, containing the betel leaf, which is constantly chewed by Hindus of rank, who esteem it a great luxury; and on the other side was a large golden vase, placed there for the purpose of receiving the leaf when all its juice had been extracted, as it is never swallowed. The prince was dressed in a robe of fine white muslin, and a silk turban, both splendidly embroidered with gold. His arms and legs were without clothing, but were ornamented with a great number of costly bracelets, and his ears were adorned with long pendants of the finest diamonds. When the

visitors drew near, he merely raised his head a little from the embroidered cushion on which it rested, and made a sign to the Bramin, that the chief was to sit down on the step of the dais, the rest remaining standing; for it is not customary among the Hindus to kneel to their princes, therefore strangers were not expected to do so. De Gama's credentials from the king of Portugal were very graciously received; but it was intimated to him that he ought to have brought a present, an omission he excused by saying, he had not expected to visit the dominions of so great a prince when he embarked on his voyage. The Zamorin appeared very much inclined to favour the views of the Europeans, by permitting them to form a settlement at Calicut; but the Mohammedans contrived to excite his suspicions that their ultimate object was to conquer the country, and he was led to sanction some acts of violence, which induced the commander, after loading his ships with spices, silks, and other produce of the country, to hasten his departure.

It was not long, however, before another expedition arrived from Portugal, under the command of Cabral, who reached Calicut in the month of September, 1500, and was met by a friendly message from the Zamorin, inviting him to land; but as he did not feel entire confidence in the good faith of a Hindu prince, he adopted the precaution of stipulating that four Bramins, of high rank, should be sent on board his ship as hostages; and, after some negociation, this demand was complied with. A building for the audience, which Cabral calls a gallery, was erected on the shore. It was hung with curtains of crimson velvet, and its floor was covered with carpets; and there the admiral, being duly prepared with presents, met with a most gracious reception, and, what was of still more consequence, obtained permission to build a factory at Calicut.

In the mean time, the hostages, who had evinced the utmost horror at being detained on board strange vessels, where they had no means of performing their customary rites, and who would not eat of the food offered to them, were soon reduced to such a deplorable condition, that they were removed from the ships, and were landed on an unfrequented part of the coast, that it might not be known they were released.

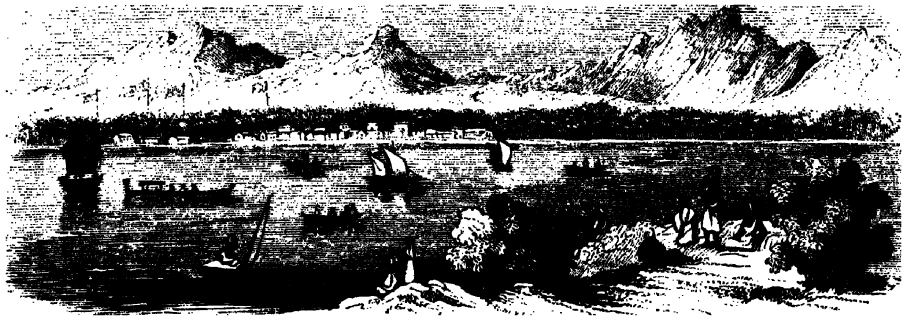
The factory was speedily erected, and the Portuguese began to trade with the natives; but the Mohammedans soon renewed their hostilities, and making a sudden attack on the new building, overpowered the inmates, many of whom were killed, whilst the rest sought shelter on board their vessels. The factory was completely plundered, and the Portuguese, after destroying several merchant ships belonging to the assailants, and firing

on the town, which, being chiefly built of wood, was set on fire in many places, took their departure. Cabral at first thought of applying to the Zamorin for redress, but hearing that he had taken a large share of the spoil, concluded that he had countenanced the outrage. He therefore sailed away for Cochin, the capital of a small state on the coast of Malabar, governed by a native prince, who was then subject to the Zamorin of Calicut, but is now tributary to the British government in India.

Cochin is a beautiful and fruitful country, abounding in those rich productions of nature peculiar to an eastern clime. The villages are often embowered in groves of luxuriant mango trees and lofty palms; while the Ghaut mountains, which form the eastern boundary of the state, are covered with forests of teak, and other fine timber trees, from which the Raja derives a considerable part of his revenue. The teak, which is in great demand at Bengal, for ship-building, is one of the largest of the Indian trees, towering even above the tallest palm. Its leaves often measure twenty inches in length, and twelve in breadth, and it bears a small white fragrant flower. Mangoes and tamarinds are usually planted at the building of a village, as they help to supply the people with food, as well as to afford an agreeable shade from the intense heat of the sun. The people of Cochin cultivate rice in their well-watered valleys, and, like the Chinese, obtain two crops in the year. There were many Jews in the capital, which, next to Calicut, was the greatest trading city on the Malabar coast.

The king of Cochin, whose name was Triumpara, was a vassal of the Zamorin, but had long been desirous of shaking off his dependence on that prince, consequently, was very willing to form an alliance with any people likely to aid him in that design. But Cabral, on mature deliberation, determined to defer all hostilities with the Zamorin, and set sail for Lisbon, with an understanding that, if the king of Portugal should send out an expedition against Calicut, the Raja of Cochin might be regarded as an ally. A powerful fleet was immediately equipped for a new voyage to India, to demand redress for the injuries that had been sustained, and to establish, if possible, a permanent settlement. De Gama was appointed to the command, and on arriving at Calicut, declared he was come either to obtain satisfaction for the treatment his countrymen had experienced, or to avenge their wrongs; and sent a message to that effect to the Zamorin; but not receiving an answer so soon as he expected, he executed the latter threat in a barbarous manner, by putting to death fifty unoffending natives who had been seized on the coast.

It was by such disgraceful acts of cruelty as these, that the Portuguese frequently sullied their conquests in the east; for in those days, when the chief object of distant voyages was to obtain possession, by force, of newly-discovered countries, the greater number of those who engaged in such adventures were men of desperate fortunes and daring character, of whom there were vast numbers, both in Spain and Portugal. De Gama, however, did not succeed in effecting a settlement at Calicut, but was allowed to



build a factory at Cochin, where he left some troops to protect the King Triumpara, his faithful ally; and having captured several vessels, richly laden, he returned to Europe with the spoils.

As soon as the Portuguese were gone, the Zamorin resolved to punish his disobedient vassal, the King of Cochin, for having permitted the foreigners to establish a trading station in his capital, and with that intent he soon appeared with a large army at the gates of the city, on which the king hastily summoned his councillors, who advised him to make submission to the offended monarch, his liege lord; but Triumpara declared he would rather die than accede to the Zamorin's demands, which were to break off his alliance with the Portuguese, and deliver up all of that nation who had remained in Cochin.

Deserted by most of his nobles and chief Bramins, who had all fled in terror, the brave prince, with a small band of faithful adherents, defended the principal approach to his capital; but being overpowered by numbers, he at length gave up the contest, and withdrew to the little island of Vipeen, a place held sacred by the Hindus, to mourn over the loss of three sons who had fallen in the action. This unfortunate sovereign was restored to his throne by the great Albuquerque, who arrived with reinforcements from Europe, and soon forced the Zamorin to abandon Cochin; but Trium-

para seems to have been disgusted with the cares of royalty, for, not long afterwards, he resigned his dignity to his nephew, and assuming the habit of a faquir, passed the rest of his life in solitude.

It is needless to enter into the particulars of the long struggle that ensued, or the horrors that attended the conquests of the Portuguese, who, in a very few years, were firmly established in the south of India, and in possession of the large maritime city of Goa, which they took in 1510, and where they formed a regular government, headed by a viceroy appointed by the King of Portugal; and this city has ever since been the capital of the Portuguese possessions in India. Goa was the chief city of a territory on the coast of the province of Bijapur, and was one of the states formerly attached to the crown of Delhi, but had become independent during the troubles that caused so many revolutions in the time of Mohammed the third.

The Zabaim was absent, engaged in war with a neighbouring prince, when the Portuguese led by the celebrated Albuquerque, attacked the city, which was surrendered without opposition, as the citizens had no efficient means of defence. The commander, who bore the title of Viceroy, acted with great moderation on this occasion towards the inhabitants, whose property was left untouched, and many of whom were permitted to retain their civil offices; while the Viceroy took possession of the palace, and assumed the character of a great potentate. The Zabaim made great efforts to recover the city, from which the intruders were at one time expelled, but they regained possession, after a desperate conflict in the streets; and in the end, the Portuguese supremacy was fully established.

Albuquerque kept his court with all the splendour of an eastern prince, and secured his conquest by erecting extensive fortifications around it. He exercised his authority with mildness, formed alliances with several of the native princes, and endeavoured to create a friendly feeling between his own people and those of the country, by promoting marriages between the Portuguese soldiers and the Hindu maidens, by which means, some of the principal Hindu families of Goa became attached to the Europeans. The brides were all obliged to embrace the Christian faith, and the descendants of these mixed marriages now form the greater part of the population of Goa.

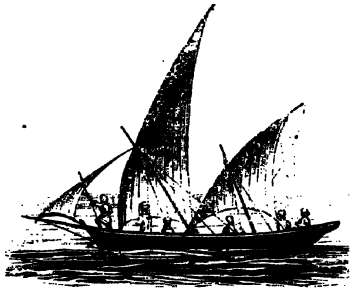
Previously to the occupation of Goa, the Portuguese had made some conquests in the territories of the kings of Cambay and Guzerat, and built factories and forts on several parts of the coast; but they never obtained any possessions in the interior of the country, their real sovereignty being



NAWAB SALAR JUNG BAHADUR.

on the seas, where they were sufficiently powerful, for more than a century, to keep all the trade of the east in their own hands; while they were enabled to repel the attacks of hostile princes, by the aid of those with whom they maintained friendly alliances. Among the conquests of the Portuguese, during the administration of Albuquerque, was that of Malacca, situated on the coast of the peninsula of that name, an important station, as being the centre of the commerce between India, China, and the principal oriental islands; a trade that is now possessed by Singapore, a British settlement at the southern extremity of the same peninsula.

Albuquerque died in 1515, to the great regret of all over whom his authority had extended; for although a great conqueror, he was a beneficent ruler, and had refrained from oppressing the vanquished by those exactions to which they were forced to submit under his successors. It was in the year following the death of Albuquerque, that the Portuguese made their first voyage to Canton; an important event in the history of the world, as being the commencement of a direct intercourse between Europe and China. Such was the state of affairs when Sultan Baber ascended the throne of Delhi, and became the founder of a line of sovereigns under whom the country reached its highest state of prosperity, and who ruled over a larger portion of it than had ever before been united under one head.



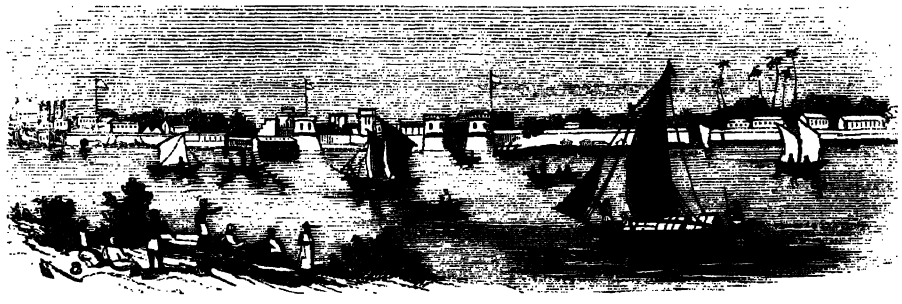
THE MOGUL EMPIRE.

THE very name of Mogul was so distasteful to the Hindu princes, as well as to the Patan omrahs or nobles, that Baber soon found it would be a difficult task to maintain the throne he had won; and, during his brief reign of five years, was constantly engaged in repressing the revolts of the numerous chiefs who united their forces against him. He had, therefore, but little leisure to organize any regular plan of government; but he succeeded in establishing his authority, by several signal victories, and reduced many of the hostile Rajput rulers to subjection; so that, at the time of his death, he was the acknowledged sovereign of nearly all the north of India. He was one of the most accomplished of the Eastern princes, being a poet, historian, and musician, of no ordinary merit; elegant, yet free in his manners, easy of access to his subjects, and fond of social enjoyments. He was so enthusiastic an admirer of the beauties of nature, that in the days of his adversity, when closely pursued by his enemies, he would pause in the midst of his flight to gaze on a beautiful landscape, or gather a simple flower; and his heart was so little corrupted by ambition, that amidst all his prosperity, his thoughts would often turn to the home of his boyhood, the lovely valley of Ferghana, with all the warmth of youthful affection; and there were moments, perhaps, when he would have given up all his brilliant conquests and his high station, to recover that one beloved spot, which had long since fallen a prey to the Usbek Tartars.

Baber was succeeded by his eldest son Humayun, a prince of great literary attainments, whose court was celebrated for the number of learned men who there found liberal patronage. Scarcely was he seated on the throne, when his brother, Kamran, who had been invested by his father with the government of Cabul, laid claim to that kingdom as his lawful inheritance; and it was ceded to him, with a large tract of country on the borders of the Indus: by which arrangement Cabul was separated from the crown of Delhi.

The new Sultan now turned his attention towards recovering some of the states that had formerly belonged to the kings of Delhi, and with that view invaded Guzerat, which, for nearly a century and a half, had been governed by its own independent sovereigns, and was one of the best cul-

tivated and most fertile provinces of Hindostan, producing cotton, sugar-cane, indigo, flax, and grain of various sorts, in abundance; while, in many parts, the land that was not under culture, afforded rich pastures for cattle and horses. The cotton manufactures of Guzerat had long been in a very flourishing condition, and there was no part of India that carried on a more extensive foreign trade.



Among the great commercial towns of this kingdom was Surat, famous for its manufacture of shawls, and one of the most ancient cities of Hindostan. It is also remarkable as being the first place in the Mogul dominions where the British East India Company obtained a settlement, which was for a long time their principal station. Another great port of Guzerat was Diu, the possession of which had long been ardently desired by the Portuguese, who had made several attempts to take it by force, but without success. At length, their wishes were accomplished by other means, for when the Sultan of Delhi went to war with the king of Guzerat, the latter entered into a negotiation with the Portuguese, offering to let them build a factory at Diu, provided they would assist him to maintain his dominions against the Moguls; to which they readily consented, and sent a body of five hundred men to aid the monarch and establish the new settlement. The invaders were speedily driven from the kingdom, and a factory was erected, according to agreement; but when Bahadur found that his allies were fortifying their building, he naturally became alarmed, and sent a remonstrance to their chief commander, Nuno da Cunha, who proposed to settle the difference at a personal interview. There is no reason to suppose that the Portuguese premeditated any act of violence; but it seems that, in the heat of the dispute that took place, the king was stabbed by one of the officers; and several of his attendants, as well as some Europeans, also lost their lives in the confusion that ensued.

This unfortunate circumstance led to the siege of Diu, a memorable event in the history of the Portuguese in India, who defended their fort for a long time against a host of besiegers, consisting of all the forces of Guzerat, aided by seventy Turkish galleys, carrying a great number of cannons, and having on board seven thousand troops, commanded by the governor of Cairo. This armament was sent by Solyman the Magnificent, who was sovereign of Egypt as well as Turkey, and whose interest it was to protect the trade of his subjects in India from the encroachments of the Europeans.

The siege of Diu is remarkable for the extraordinary courage displayed by the Portuguese ladies within the fort, who appeared in the midst of the soldiers, undaunted by the roaring of the cannon, lent their aid in repairing the works, carried away the wounded as they fell, and revived the drooping spirits of the defenders by their own enthusiasm. At length, reinforcements arrived from Goa, the fort was relieved, and the town of Diu was added to the Portuguese possessions.

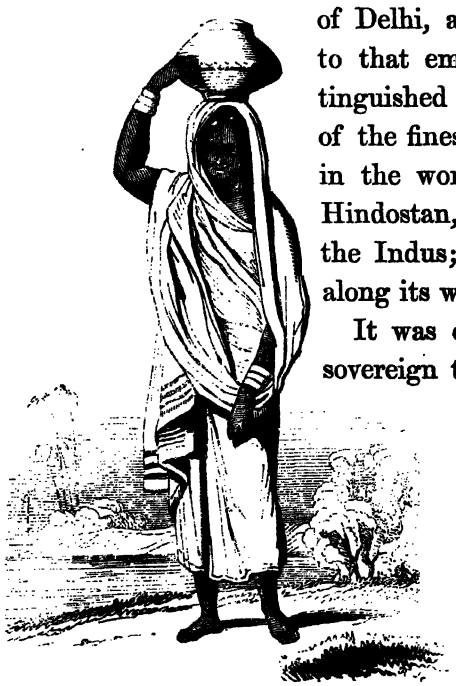
While these events were taking place at Guzerat, the Sultan Humayun was engaged in wars with several chiefs, who were opposed to the Mogul government. The most formidable of these enemies was Shir-khan, an Afghan chief, who had raised a large force in Bengal, and, with all the treachery of the Afghan character, offered to make peace with the Sultan; but while the negociations were pending, suddenly attacked his camp, and put the whole army to flight, while Humayun himself narrowly escaped being made prisoner by swimming across the Ganges on his elephant. A second defeat obliged him to seek safety by a precipitate retreat, accompanied by a few followers, and the females of his family. His course lay through the Western district, towards the Indus, where, for three days, they could not find a drop of water to cool their parched lips, or a single tree to afford a temporary relief from the blazing sun, which no friendly cloud obscured, even for a moment. The appearance of a well, on the fourth day, was hailed with frantic joy; but in the rush to obtain the first bucket of water that was drawn up, some of the soldiers fell in and were drowned. Among the ladies who accompanied Humayun on this calamitous journey, was Hamida, his favourite Sultana, and the mother of the great Sultan Akber, who was born just as the fugitives had reached the other side of the desert.

It was usual for a father, on the birth of an heir, to distribute presents to those around him; but Humayun, who had nothing to give, broke a pod of musk and scattered its contents among his followers, wishing that

the fame of his son might spread around like the odour of that perfume, a prayer in which all present heartily joined; and most amply was the wish accomplished in the brilliant career of one of the greatest princes that ever adorned an eastern throne.

In the mean time, the brothers of the Sultan had openly revolted, and Shir-khan had seized on the throne; while, to add to the distresses of this unfortunate sultan, his infant son was carried off from his camp, to serve as a hostage, in case of need. Surrounded thus by enemies, and overwhelmed with misfortunes, the unhappy monarch at length sought refuge in Persia, where he was received and magnificently entertained at the court of Shah-Tahmas, the reigning sovereign.

The reign of Shir-khan was a very short one, as he was killed by the accidental explosion of a powder magazine, about five years after his usurpation. Notwithstanding the treacherous manner in which he had obtained the throne, he proved an excellent sovereign, and ruled over a much larger extent of territory than was possessed by Humayun, as many of the princes who would not recognise the Mogul dynasty readily acknowledged the authority of an Afghan monarch; besides which, nearly the whole of Bengal was devoted to his interests before he ascended the throne of Delhi, and was, consequently, re-united to that empire. Shir-khan particularly distinguished himself by the formation of one of the finest high roads that was ever made in the world. It extended entirely across Hindostan, from the Ganges, in Bengal, to the Indus; and was bordered, on each side, along its whole extent, with fruit-trees.



Water girl.

It was one of the duties of an oriental sovereign to provide for the accommodation of travellers in his dominions; and many caravanseries had been built, trees planted, and wells dug, for that purpose; but this magnificent road far surpassed all other works of the kind, both for pleasure and convenience. The trees afforded shade as well as refreshment; and at every stage was a caravansera, where persons

of all sects were lodged and entertained according to their peculiar habits, as, an instance, of which, attendants of different castes were paid by the government, to wait upon Hindu travellers, whose religion did not allow of their being served by Mohammedans. There were, also, mosques at regular distances, where provisions were given to poor way-farers; and at every two miles was a well or a fountain, which may be reckoned among the chief necessaries of a hot climate.

Shir-khan was succeeded by his son Selim, who reigned in peace nine years; but after his death, his son, a minor, was deposed by one of his uncles, whose bad government occasioned the defection of several chiefs; and again the Empire was dismembered, and distracted by civil warfare. In the mean while, Humayun, assisted by the Persian monarch, had been at war with his brother Kamran, from whom he recovered the crown of Cabul, and his little son Akber, then about three years of age. Kamran, after several attempts to regain possession of Cabul, took refuge among the Afghans in the mountains of Khyber, whither he was pursued; and after many adventures, was betrayed into the hands of his brother, who cruelly deprived him of his sight, and sent him to Mecca, where he soon died.

Humayun contented himself with the kingdom of Cabul, until the troubles that arose in Delhi, after the death of Selim, encouraged him to attempt the recovery of his former power. He marched into India, attacked the princes who were at war with each other for the throne, and eventually regained his capitals of Delhi and Agra; but he did not live to follow up these successes, a task that was left to his son Akber, who was but thirteen years old when his father died in 1556, a few months after his restoration to the throne of Delhi.





CUSTOMS AND MANNERS OF THE HINDUS.

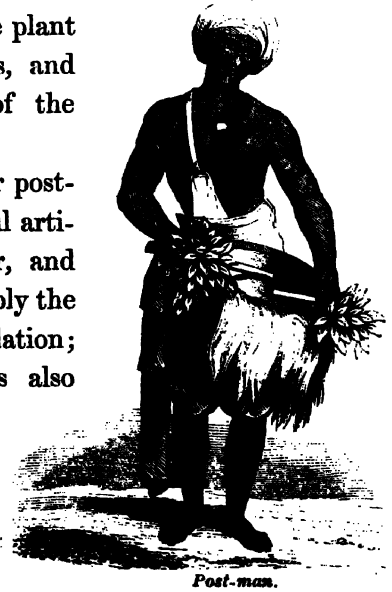
THE Hindus, notwithstanding the many revolutions that had taken place in the country, and their intermixture with the Mohammedans, had preserved most of their ancient customs unchanged, but more particularly those that appertained to their religion, and some of their early political institutions, which, although not maintained perhaps in all their original purity, presented the same leading characteristics that distinguished them from all others in former times. Among these institutions were the townships or village republics, where the truest and most pleasing picture of Hindu life was to be found.

Amid all the changes that had taken place from time immemorial in the vast regions of India, the privileges of the townships had been respected, so that each village was a little independent commonwealth, governed by its own laws, and its own ruler, the elder, or headman, who was answerable to the lord of the soil for the rents paid by the ryots or cultivators for their holdings. The headman might be called the village mayor. He was the chief magistrate and judge; the commander in case of an attack; and to him belonged the right of levying such taxes as were necessary for keeping the temples in repair, for celebrating festivals, and for other public expenses. He was assisted by several subordinate officers, the chief of whom were the Accountant and the Watchman; the duty of the former being to keep the records of every thing relating to the lands, as the names of the

ryots, the extent of their holdings, and amount of rents; with an exact account of all the payments and disbursements. This office was hereditary, as was also that of the Watchman, a very busy and important person, who might be called the head of the police, and had so many duties to perform, that he was usually assisted by his sons and other male relatives.

If any property were stolen, the watchman was bound to use every exertion to discover the thief, who was sometimes tracked through the country for many miles, the pursuit never being abandoned until he was traced to some other village, when it became the duty of the watchman of that community to take up the chase, which was thus continued until the robber was captured, for it was very seldom that these active officers missed their object. The watchman was expected to know the character of every inhabitant of the village, and to report to his superiors whatever might be wrong in their conduct.

It was also his business to overlook the fields, and watch the progress of the crops, as well as to see that the boundary marks were kept in proper order, for the fields were not separated by hedges or ditches, but their extent was usually marked by a tree, a pond, or a temple. The lands were allotted, as formerly described, each man taking a share of the inferior with the good; and the principal objects of cultivation were the same as in ancient times, with the addition of tobacco; which was, perhaps, introduced by the Portuguese, both in India and China, since there is no mention made of it in either country until after the discovery of America, where the plant was first found by the Europeans, and carried by them to other parts of the world.



Post-man.

Every village had its messenger or post-man, and a certain number of useful artizans, as a smith, carpenter, potter, and such others as were required to supply the moderate wants of a rustic population; and to each little community was also attached a priest, an astrologer, a school-master, a bard, and a musician, who did not the less contribute towards the general happiness, by fostering the favour-

festival are held together, at the vernal equinox, on which occasion, not less than from two to three thousand persons are assembled; and every twelfth year, which is a sort of jubilee, the numbers are much greater; but the festivals generally ended in bloodshed, until Bengal was occupied by the British, in 1765; since which time, measures for preserving peace and good order have been successfully adopted.

There are no people in the world who pay so much attention to the ceremonies of their religion, as the Hindus, nor is there any country where places of worship are so numerous. No sabbath is observed, but holidays are frequent, and the temples are visited daily and hourly, by persons of both sexes, who carry offerings to the idols, and decorate them with garlands of flowers. The most devout perform their morning devotions on the banks of a lake or river, which is usually furnished with flights of steps, that the worshippers may descend to the water, to go through the customary ablutions which form a part of their religious rites. Parties of Bramins are constantly seen repairing to the temples; while, on every holiday, the roads and streets are thronged with religious mendicants, usually distinguished by a dingy orange coloured scarf, or turban; pilgrims bearing some symbol of the god they are going to worship, whose name they repeat aloud to every passer by; processions, with images borne on stages, elevated above the heads of the people, and representations of temples, chariots, and horses, accompanied by drums, cymbals, and other noisy instruments, and followed by immense crowds of the common people.

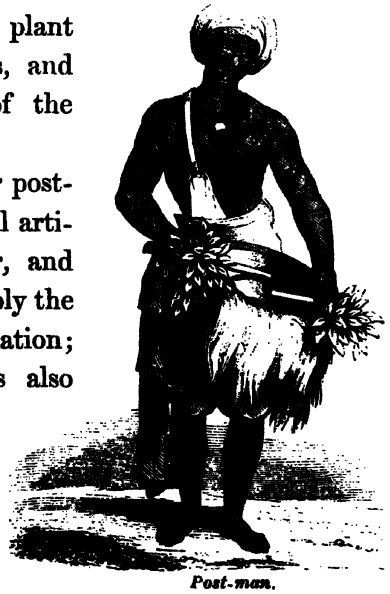
The native princes celebrated all the great festivals with extraordinary splendour, lavishing vast sums on gorgeous processions, and other costly pageants. The most magnificent of these spectacles was a dramatic performance, exhibited in the open air, at the festival of Rama, to commemorate the supposed victory of that deified hero over the giant king of Ceylon. On this occasion, a temporary building, erected on some large plain, represented the giant's castle, which was stormed and taken, by a band of warriors, led by one who personated Rama himself. It was customary for the prince, and all the great men of the province, to be present at this exhibition, which, after the mock combat, ended with fireworks, and a triumphal procession, described as the most magnificent spectacle ever witnessed even in the east.

The Hindus took great delight in shows and merry makings, especially in fairs, which were held generally once a year, in most of the towns and villages. Some of them were great commercial fairs, attended by merchants from different countries, but also resorted to for pleasure by the

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lower orders, for whose entertainment there were such amusements as are usually presented at an English fair. The Indians have a spring festival, called the Holi, which is celebrated in the villages with bonfires and sports, one of the favourite diversions of the revellers on this particular occasion being, that of throwing over each other a crimson powder, made up for the purpose into little balls, until every individual is so completely disguised that it is difficult to distinguish one from another, which causes abundance of mirth; and this game is played in the houses of the great with as much enjoyment as among the simple villagers.

It has always been customary among the Hindus to marry their children at a very early age, particularly the daughters; so that it was not unusual for a girl to become a bride when nine or ten years old, and sometimes the bridegroom was almost as juvenile. The young people, however, had more liberty of choice than in China; therefore it may be supposed that matrimony was often the result of mutual attachment. The nuptials were always performed at the residence of the bride's father, and consisted merely of a few simple ceremonies, such as tying the hands of the parties together with a blade of grass, and repeating certain sentences while the bride took seven steps across the floor, the seventh being considered the tie which rendered the union indissoluble. A dinner was usually given, and presents made to the guests, after which the newly-married pair were conducted in procession to their abode. If the bride were of high rank, she was literally covered with jewels from head to foot; and even females of the lower classes displayed gold and silver ornaments on such occasions, for the wealth of the Hindus, whatever may be their station in life, is invariably lavished on personal ornaments.

The suttee, or immolation of widows was a very prevalent practice at this period, but not universal, as was formerly supposed, and the victim generally acted by her own free will, often in opposition to the wishes of her relatives. But this was not always the case, especially among the families of princes and great Bramins, who were sometimes desirous of augmenting the solemnity of the funeral rites by a suttee, and would even employ force to gain their object. The emperor Akber made a law to protect women from so horrible a fate, and was fortunate enough to save the life of one lady, by riding some hundreds of miles, at his utmost speed, to the spot where he had been informed the sacrifice was to take place. The lady was the daughter-in-law of the Raja of Joudpoor, who, sanctioned by the Bramins of his court, had demanded of the reluctant widow this fearful proof of her affection for his deceased son, in order to increase the

pomp of the obsequies; but the Emperor happily arrived in time to prevent the ceremony, to the infinite joy and gratitude of the widow, but to the great disappointment of the Raja and priests, who considered that he had interrupted a most holy and meritorious act.

When the sacrifice was voluntary on the part of the woman, she was led to the pile by her female friends, amongst whom it was usual for her to distribute the ornaments which she wore, and to take leave of them as if she was setting out on some pleasant journey. A great number of Bramins were in attendance, whose exhortations and superstitious observances were calculated to produce that temporary excitement which enabled the victim to maintain a cheerful demeanour throughout the dreadful ceremonies. The scene was often rendered the more revolting by the circumstance, that the hand of a son was sometimes required to set fire to the pile on which his mother was about to perish in so cruel a manner. The British government has done much towards the abolition of this barbarous custom; and the humane endeavour to suppress it entirely has long been warmly supported by the most enlightened portion of the Indian population; but in some parts of the country, where the ancient superstitions still prevail in all their original force, a suttee is even now heard of occasionally.

The Hindus generally consume the bodies of the dead by fire, except those of the religious orders, which are buried in a sitting posture, with their legs crossed, as we see those of the idols. It is considered very unfortunate to die in a house, therefore when a man draws near his end, he is always carried out of doors, and laid on a bed of grass, usually on the banks of a stream, the Ganges being always preferred, if within reach. The funeral rites are performed immediately after death, when a pyre is raised, and decorated with flowers, and the deceased, after having been bathed, perfumed, and adorned also with fresh flowers, is laid upon it, having been conveyed to the spot, preceded by music. The pile is then lighted by the nearest relation, and scented oils, with clarified butter, are poured on the flames, the friends and relatives sitting on the banks of the stream to watch the burning. On these occasions, as well as at all other religious ceremonials, liberal presents are made to the Bramins, and alms given to the poor.

Tombs are seldom erected by the Hindus, except for those who are slain in any remarkable battle, or for widows who have devoted themselves to death; but rites to the dead are performed every month, in any lonely glade, or on the banks of a stream, whither the relatives of the departed bring offerings of rice cakes and clarified butter, which they set down

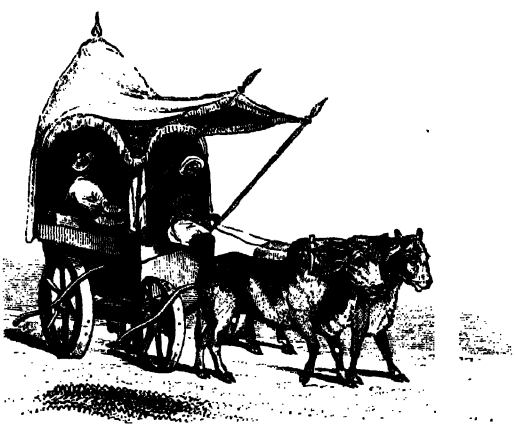
on the edge of the water, invoking the manes to come and partake of them.

At this period, the domestic manners of the great were probably influenced, in a higher degree, by those of their Mohammedan conquerors, than at any former period. Women of rank never went abroad without being closely veiled, or shut up in a covered palanquin; but since the fall of the Musselman empire, they have not adhered very strictly to this custom, although they have still their separate apartments, and do not mix in society with the opposite sex. They were attended by great numbers of female slaves, whose condition was, in general, superior to that of free servants, as they were considered a part of the family, and often treated by their mistresses in the light of humble friends, as we similarly find them represented in most eastern tales.

The towns of India were, in general, populous, and full of shops, which were always open to the street, and sometimes consisted only of a small booth or verandah, in front of the dwelling. The customers stood outside in the street while they made their purchases. The upper part of the house was usually let to a private family, as the shopkeeper only came to their place of business in the morning, and returned home at sunset. The greater number of them were confectioners, fruiterers, grain-sellers, druggists, and braziers; but there were also many dealers in cloth, silks, shawls, and stuffs, of various descriptions, who kept their goods in bales, to preserve them from the dust. The streets were, in general, unpaved, narrow, and crowded; the houses high, and built of brick, stone, or other material, according to the part of the country in which they were situated. In the houses of the Hindu nobles, the interior wood-work was richly carved; but there was no furniture, except a thin cotton mattress spread over the floor, covered with a white cloth, on which, at their entertainments, the guests satin rows, opposite to each other, around the room, while the master of the house was seated at the upper end, raised above the rest by a second mattress, covered, perhaps, with a carpet of embroidered silk, and, if he were a prince or great chief, a high embroidered cushion formed his musnud, or throne. A quilted silk curtain supplied the place of a door, and the apartment was lighted at night by torches, held by men, on occasions of ceremony; though for ordinary purposes, brass lamps were used. Entertainments were very rarely given, except at weddings, and a few of the great festivals, when it was customary to hire female singers and dancers, parties of whom were continually roaming about the country.

It was the custom among the Indians to offer presents to their guests, such as shawls, bracelets, ornaments for the turban; or, on a first introduction among people of rank, the gift was frequently a handsome sword, a horse, or even an elephant, which last was considered as the most complimentary.

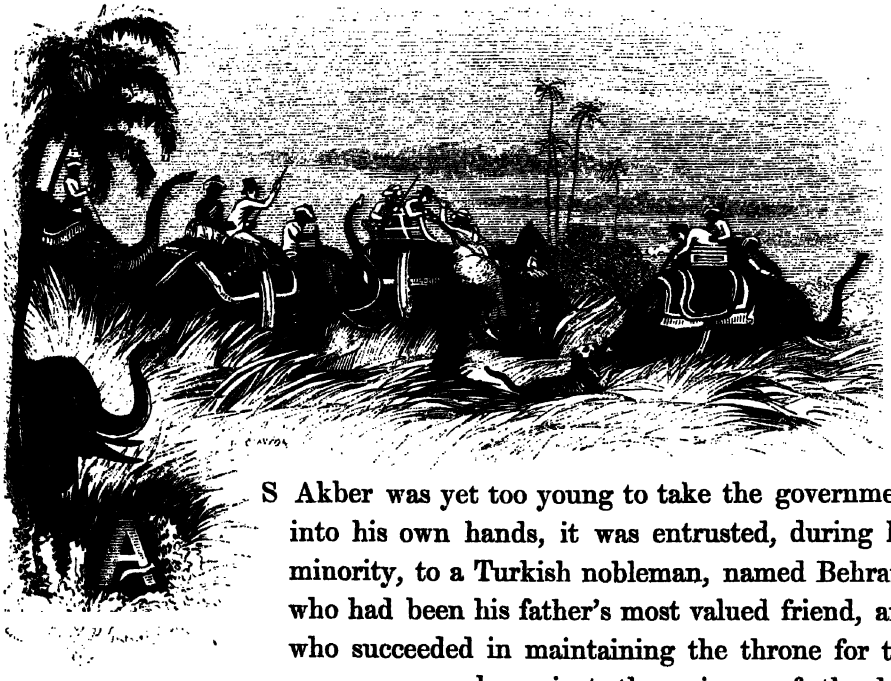
The carriages used in India were of various kinds. Palanquins, carried by bearers, were the most general, but the principal inhabitants in some of the cities rode in a vehicle resembling what we call a chaise-cart, covered with fine cloth or silk, and drawn by two small buffaloes. The howdahs were of various forms, some being like pavilions with silk curtains; others, like chairs; while some were merely flat cushions; so that any seat fixed on the back of an elephant was called a howdah. There was also a state conveyance called a naulkeen, which bore some resemblance to a throne, and was carried with poles; but this was never used by any other than sovereign princes, or their representatives.





Mango tree.

THE EMPEROR AKBER.



AS Akber was yet too young to take the government into his own hands, it was entrusted, during his minority, to a Turkish nobleman, named Behram, who had been his father's most valued friend, and who succeeded in maintaining the throne for the young monarch against the princes of the late reigning family. Behram was an able minister, but fond of absolute authority; therefore not very ready to bring forward his royal charge, who was kept for some years under more restraint than suited a high spirit, impatient of control.

Akber was handsome in person, courteous in manners, and gifted with all those princely qualities that are sure to render a monarch popular. Skilled in all manly exercises, and courageous even to madness, he delighted to exhibit his prowess, in taming wild horses and elephants, or in braving the dangers to which huntsmen are exposed in the east, from the ferocious nature of the animals they chase. Tiger-hunting was the favourite sport of the young sultan, who, when engaged in this perilous pastime, was ever the most daring of the party, and in the eagerness of pursuit, was frequently separated from his train; the only times, perhaps, when he found himself perfectly at liberty. It was on one of these occasions that

he executed the bold project of freeing himself from a state of tutelage that was becoming every day more irksome to him. Galloping off alone to Delhi, he took possession of the palace as sole master, and issued a proclamation, declaring that he intended, from that moment, to take the government into his own hands. Finding plenty of friends to support him, he sent a formal dismissal to the regent, who was so incensed at being thus unexpectedly deprived of office, that he revolted, and collecting a body of troops, attempted to make himself master of the Punjab; but being defeated by the royal army, he repaired to court, and kneeling at the foot of the throne, solicited pardon for his rebellion; which was graciously accorded. The sultan then offered a government of some importance to the humbled minister, who, however, declined the proffered favour, on the plea that he desired to expiate his fault by making a pilgrimage to Mecca. Having received the royal permission, he set out on his journey, but never reached the holy city, as he was assassinated on the way, by an Afghan chief, in revenge for the death of his father, who had fallen in battle against the Moguls.

The empire of Delhi, at this period, comprised only the country around that city, and Agra, with the territory called the Punjab, which includes all the land watered by the five great branches of the Indus, and constitutes the kingdom of Lahore. These dominions were too limited to satisfy the aspiring mind of the young Sultan, who, from the earliest period of his reign, seems to have formed the grand design of uniting the whole of India into one vast monarchy. With this view, he judiciously endeavoured to conciliate the Hindus, by bestowing offices of state, without distinction, on the native, as well as Mohammedan nobles; and he formed an alliance with one of the greatest of the Rajput families, by marrying the daughter of Bahara-mal, the Raja of Jeipur, a powerful state in Rajputana. The capital of this state was one of the handsomest cities of Hindostan, being embellished with many fine buildings, amongst which was a magnificent palace, built entirely of white marble, and surrounded by beautiful gardens. This building is said to have been the work of an Italian architect, employed by a predecessor of Bahara-mal, in the fifteenth century.

But it was not by conciliatory measures alone, that a country containing so many independent states, was to be brought under subjection to one ruler; therefore Akber very soon appeared in the field, and, in a few years, had largely extended his dominions on every side. The Rajputs, who held a great many principalities, made a desperate struggle to maintain their independence; but the arms of the Sultan were uniformly victorious, and

that once-powerful class of men, as their governments were overthrown, and their princes made subjects to the Mogul empire, mingled, by degrees, with the mass of the people, and were known, in after times, rather as agriculturists than warriors. The chiefs of the conquered states were always treated honourably, and enrolled amongst the nobles of Delhi, while their territories were united to the empire, and placed under its regulations; so that, in course of time, one uniform system of government was established throughout the greater part of Hindostan.

Akber distinguished himself no less as a legislator than a conqueror. He made many beneficial laws, and relieved the people from a great number of burthensome taxes, which had been imposed by different princes to support either their wars or their extravagance. Among the most oppressive of these were a capitation tax, and a toll levied on pilgrims going to any of the holy cities; both of which were abolished by the sultan, who was blamed by some of his councillors for encouraging the idolatry of the Hindus, by allowing them to make their pilgrimages toll free. Akber, however, silenced these objections, by saying that he held it a sin to place obstacles in the way of any man's devotions, whatever might be his mode of performing them; and as long as he occupied the throne, this indulgence was continued to the Hindus; but the tax was afterwards revived, and has only lately been abolished by the British government in India.

As so many imposts were removed by Akber, it became necessary to increase the rents of land, which were raised to about one-third of the produce, and usually paid in money; but if any husbandman thought he was rated too high, he was allowed to claim the right of paying in kind, and was thus protected from extortion on the part of the collectors. Wherever Akber established his sway, he made great reforms in the courts of justice, which had long been very badly regulated, and, in many places, had become altogether inactive. They were now revived in every city; judges and cazis appointed; the laws restored; the severity of the penal code was greatly mitigated; and the use of torture entirely prohibited.

In the meantime, the Sultan was steadily and successfully pursuing the object he had in view. The great kingdom of Guzerat, which had been in a state of anarchy ever since the assassination of Bahadur, was finally subdued, and annexed to the Mogul dominions, in 1573; so that, in twenty years from the date of his accession, Akber had made himself absolute sovereign of all the country then known by the name of Hindostan. Among the many conquests achieved by this great prince was, that of Cashmere, a small but beautiful province, situated in an extensive

plain among the Hindu-cush, a chain of the Himalaya mountains. A long succession of Hindu princes had ruled over Cashmere previously to the fourteenth century, when the last of them was superseded by one of those Turkish adventurers who, about that period, founded so many petty states; and the country was ruled by his successors until the invasion of Akber, when it was annexed to the empire of Delhi; and a jaghir, or feudatory estate, in Behar, was granted to the vanquished king, on condition that he should furnish a certain number of troops to the Emperor, in the manner of a feudal vassal. There were many such feudatories during the sway of the Moguls; and to them was first applied the title of Zemindar, a Persian word, meaning a holder of land, and since used to designate those high officers or agents, who are answerable to the government for the revenues derived from the lands.

Cashmere is described as the most enchanting spot in all Asia. It consists of a broad luxuriant valley, clothed with perpetual verdure, and watered by gentle cascades falling from the mountains. Fruits and flowers abound in this delightful country; and the rose of Cashmere, the theme of many a poet's song, is held in high estimation by the natives, who, at the time of its appearing in all its beauty, are accustomed to celebrate an annual festival, called "the Feast of Roses." Cashmere contained several large towns, besides a great number of pleasant villages; and being considered by the Hindus as a holy land, was full of temples, dedicated to various idols, and was resorted to by pilgrims from all parts of India. The celebrated shawls of Cashmere are made from the wool of the goats of Thibet, and this manufacture was so flourishing under the Mogul dynasty, that the number of shawl looms constantly at work in the province, is said to have amounted to forty thousand; though at the end of the last century there were not half that number, and now they are reduced to less than three thousand; yet the manufacture is as good as it was in former days. The making of a pair of shawls of the best kind, which are worth from two to three hundred pounds, will occupy fifteen men for eight months.

As long as the Mohammedan sovereigns ruled in India, and the princes and governors of provinces held courts scarcely inferior in splendour to that of the capital, there was also full employment for manufacturers of gold and silver stuffs, rich silks, fine muslins, jewellery, and goldsmith's work; but since the fall of the empire there have been no wealthy potentates to encourage those branches of industry, which declined gradually, until some of the most beautiful were entirely lost. Cashmere became the favourite summer residence of the emperors of Delhi, one of whom constructed the

famous gardens of Shalimar, where, erected on arches over a lake, were several elegant saloons, to which the great men of the court resorted, to take sherbet, coffee, and other refreshments.

Soon after the conquest of Cashmere, Akber turned his arms against the Afghan tribes of those mountainous regions beyond the Indus, where the British armies have been lately engaged. The nature of the country gave great advantages to its inhabitants, who were accustomed, from their earliest boyhood, to wander among the intricate passes of the mountains, until they were acquainted with every path and winding, and knew exactly at what points an enemy might be intercepted. The way across the Khyber hills, which stretch from the banks of the Indus, and from the western side of the fertile plains of Peshawer, lies through many a narrow defile, while the Hindu-cush on the north of the plain are intersected by fine broad valleys, thirty or forty miles in length, with others branching out on each side, and all terminating in deep glens, hemmed in by the rugged mountains, or lost in the wilds of some pathless forest.

The first expedition sent by Akber into the Afghan country entirely failed, for his troops were beset in the most difficult passes, and cut off by thousands, so that the army was nearly destroyed. Still he did not abandon the hope of subduing that nation, and pursued the war for fifteen years, at the end of which time, he was obliged to content himself with a very imperfect conquest, for although most of the Afghan chiefs were brought to make submission, and a tribute was imposed on them, their subjection was rather nominal than real, and the authority of the Emperor extended but little beyond the city of Peshawer, which he greatly enlarged, and beautified with mosques, and other fine buildings. In the meantime, he had become master of Scinde, an extensive country, through which the Indus takes its course, and which contains, among other populous cities, those of Hyderabad and Tatta, the latter of which became, under the dominion of his successors, one of the most opulent commercial and manufacturing towns of Hindostan. The prince of Scinde had, in his armies, a



Afghan soldie

number of Portuguese soldiers, and a band of natives, dressed in the European fashion, who were the first Sepoys in India. After the loss of his territories, he was made a noble of Delhi, and the large province of Scinde was thus added to the Mogul empire.

The victories of Akber were never stained with the cruelties that had disgraced those of former conquerors, for the army had been newly modelled, and the soldiers being all paid, were not permitted to plunder the towns, or sell the prisoners as slaves. They had, therefore, no motive for seizing and carrying off the peaceable citizens, which used to be done to a frightful extent. In most cases, too, the condition of the people was improved by the introduction of the new laws; and the whole country, when thus united under one government, was in a far more flourishing state than at any former period.

About the end of the sixteenth century, the attention of Akber was called towards the Deccan, under the following circumstances. The king of Ahmednagar had just died, and as he had left no direct heir to the throne, the succession to it was disputed by four claimants, one of whom having obtained possession, requested the aid of the Moguls to asssist him in maintaining it. The Emperor sent two armies, by different roads, into the Deccan; but ere they had reached their destination, the chief to whose succour they had been dispatched, had been deposed by one of the rival parties, headed by Chand Sultana, a celebrated heroine of Indian history, who assumed the sovereign authority, as Regent for her nephew, Bahadar Nizam Shah. The Moguls laid siege to the city, which was defended by the spirited princess with all the ability of a brave and experienced commander. She wore armour, directed all the operations, and, on one particular occasion, saved the city from being entered through a breach, made by the explosion of a mine, by standing at the opening alone, armed with a sword, until the alarm had been given, and assistance had arrived.

The Moguls, at length, being weary of the contest, abandoned the siege; but hearing soon afterwards, that the Sultana had been killed in a revolt, they took advantage of the confusion caused by that event, to storm the town, when the young king was made prisoner, and sent to the Hill fort at Gwalior; but it was not till after the death of Akber, that the conquest of Ahmednagar was completed.

The court of Akber was the most splendid that had ever been held in India; and his own style of living was of that sumptuous character, that the mere description of it may seem to partake of exaggeration. His hunting establishment is said to have consisted of five thousand elephants,

and double that number of horses, which were also used in war; and when he marched in person at the head of his armies, he was provided with an equipage that enabled him to surround himself, even in a desert, with all the pomp and luxuries of his imperial palaces. Whenever the army encamped, a vast space was enclosed by screens of red canvass, ornamented with gilt globes and spires, forming a wall, within which were erected a great number of splendid pavilions, richly furnished, some of which were used as rooms of state, some as banquetting halls, others for retirement or repose; while an inner enclosure contained the apartments of the ladies, all fitted up in the most costly and elegant manner. This inclosure, as we are told, occupied an area of full five miles in circumference.

The birthday of the Emperor was an occasion on which there was always a grand exhibition of wealth. It was celebrated by the court in an extensive plain, near the capital, which was covered with superb tents, that of the Emperor, of course, surpassing all the rest in the splendour of its decorations, the carpets being of silk and gold tissue, and the hangings of velvet, embroidered with pearls. At the upper end was placed the throne, on which Akber sat to receive the homage of the nobles, who were presented with dresses, jewels, horses, elephants, or other gifts, according to their rank. But the most extraordinary display of the munificence, as well as the riches of the Emperor, was made on his causing himself to be weighed in golden scales three times, the first balance being of gold pieces, the second of silver, the third of perfumes, all which were distributed among the spectators that crowded the plain. He also threw, in sport, among the courtiers, showers of gold and silver nuts, and other fruits, for which even the gravest of the ministers were not too dignified to scramble; and these were worn as favours for the rest of the day.

The favourite residence of the Emperor was at Futtehpur Sikri, a town which he built himself, in the province of Agra, where his spacious palace of white marble, and a magnificent mosque near it, are still standing in good preservation, although the town itself is nearly deserted. The walls and citadels of Agra and Allahabad were erected by this prince, who ornamented them in the Indian style, with turrets, domes, and battlements, and each gateway was a stately edifice that would have formed a noble entrance to a royal palace. Allahabad, now so well known as an important British military station, is a very ancient city, and derives a peculiar sanctity from its situation at the confluence of the Ganges and the Jumna, which causes it to be frequented by pilgrims, who repair thither for the purpose of bathing at the sacred spot where the waters meet. Agra was

the chief seat of government during this and the succeeding reign, and was greatly embellished by Akber with many fine buildings; but, as in most Hindu towns, the streets were narrow and unpaved, while the houses had a very gloomy appearance, being five or six stories high, and built chiefly of brick, with very small windows, placed at a great height.

Among the architectural works of the Emperor Akber was a splendid mausoleum, erected, at Delhi, in honour of his father, Humayun. It is a vast edifice, of white marble, surmounted by a dome of the same material, and standing on a high terrace; so that it is visible at a great distance, and forms a magnificent feature in the landscape; but its once beautiful gardens are gone to decay, like most other monuments of the former wealth and grandeur of Hindostan.

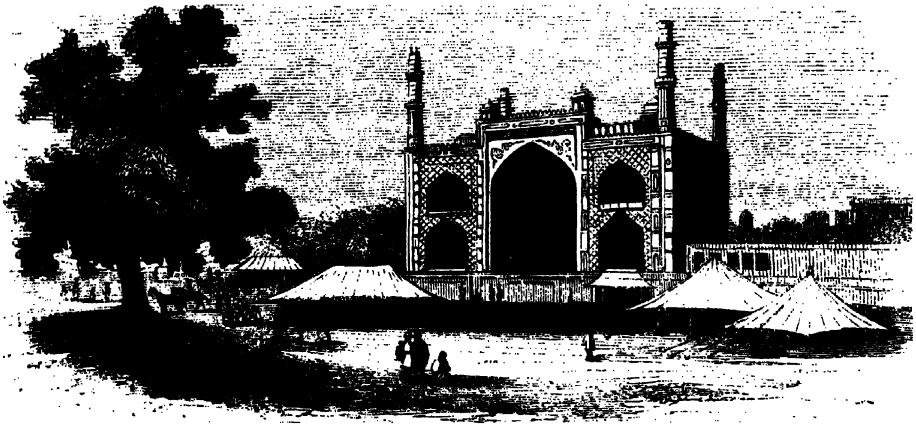
It was during the reign of Akber, that the first Christian missionaries were received at the court, to which they were invited by the Emperor himself. They were sent by the Portuguese government from Goa, and resided at Agra fifteen years, where they were treated with great respect, and allowed to hold discussions on the subjects of religion with the priests of other persuasions, in the presence of the Emperor, who was accustomed, on a Friday evening, to assemble all the most learned men of his court, for the purpose of holding discussions, when Mohammedans, Christians, Jews, Bramins, and Fire Worshippers, were all allowed to give their opinions without restraint, and to support them by argument. This enlightened sovereign instituted many public schools, both for Hindus and Mohammedans, where every boy was educated according to his prospects in life, and the circumstances of his parents; but most Hindus of rank had their children instructed at home by Bramins, who taught them usually to read and write in several languages, of which there were not less than ten spoken in various parts of India.

During the latter years of the reign of Akber, the Portuguese power in the Indian seas had been almost superseded by that of the Dutch, in consequence of the tyranny of Philip of Spain, who had prohibited the commerce between Holland and Lisbon; thus unintentionaly forcing the Dutch to go to India for their spices and silks, instead of procuring them, as heretofore, in the capital of Portugal, which was the great European mart for Indian commodities. The Dutch obtained several naval victories over the Portuguese, and, about the time of Akber's death, were in possession of the Spice Islands, and had fully established their supremacy on the seas of India.

But a far more important circumstance as regards the history of that country, was the incorporation of a British East India Company, by Queen

Elizabeth, in the year 1600, when the English began to make voyages to the Indies, where, for a long time, they met with very little success, owing to the opposition of the Dutch and Portuguese, who, though enemies to each other, were equally interested in keeping such formidable rivals as the English out of the field. It was not, therefore, till after the death of Akber that any settlement was gained by the English, or permission to trade to India granted to them by the Emperor, who, at that time, was usually styled in this country the Great Mogul.

Akber died in the year 1605, having reigned forty-nine years. He was buried at Agra, where, over his remains, a splendid tomb of white marble



The Gate of Akber's mausoleum.

was erected, which was of such vast dimensions, that, in 1803, it was occupied by a whole regiment of British dragoons, who made it their quarters for some time after the conquest of that territory.

JEHANGHIR.



THE Emperor Akber was succeeded by his son, Selim, who assumed the presumptuous title of Jehanghir, or Conqueror of the World; and, although not equal to his illustrious father in ability, was a great sovereign, under whose dominion the empire lost none of its power and splendour. The early part of his reign was distinguished by his marriage with one of the most beautiful and talented women that ever appeared in the east, the celebrated Nur Jehan, who is better known, in tales of fiction, by the name of Nur Mahal, or the Light of the Harem.

The life of Nur Jehan is full of romantic interest. Her father, the son of a Persian nobleman, had been reduced by a series of misfortunes to a state of poverty, that induced him, at length, to leave his native country, in the hope of obtaining some employment in India. Accompanied by his wife and family, he joined a caravan that was going to Delhi, and on the way, in the city of Candahar, was born the future empress of the country to which her parents were journeying to seek a livelihood. The distressed condition of the mother and child excited the compassion of a rich merchant, belonging to the caravan, who showed great kindness to the whole family during the rest of the journey, and, being a man of some consideration, had influence enough to obtain for the father a subordinate employment at the court of the Emperor Akber. The little girl, who had been the unconscious cause of her father's introduction to so good a friend, soon began to attract notice by her extraordinary beauty, and as she grew older, was almost constantly with the ladies of the harem, where Selim used frequently to see her, and was no less fascinated by her sprightly wit, than by the graces of her person.

The attachment is supposed to have been mutual: but the young lady, whose father had been raised to a high post at the court, was already affianced to a Persian officer, in the service of the Emperor, who conferred

on him a large estate in Bengal, and hastened the marriage, for the purpose of removing the dangerous beauty to a distance from her royal lover. The prince also married, but as it was allowable for him to have as many wives as he pleased, he had no sooner come to the throne, than he determined to obtain his first love, whose absence had produced no change in his affection; and, with that view, he induced the viceroy of Bengal to devise some pretext for placing the husband in confinement for a few days, during which the lady might be carried off from his house, and conveyed to the capital. The Viceroy accordingly sent for Shere Afkun, the husband, who, having a suspicion that some wrong was intended, concealed a dagger in his dress, which he drew forth on the first symptom of violence, and stabbed the viceroy to the heart. The guards instantly rushed forward, and struck down the assailant with their scymctars. His death, therefore, which ensued immediately, was the consequence of his own rashness, and not the contrivance of the Emperor; although it appears that his wife was not, at first, satisfied of that fact, since it was a long time before she would consent to marry Jehanghir, notwithstanding her early attachment. At length, however, being convinced of his innocence, she gave him her hand, and the nuptials were celebrated with great splendour.

Few women, perhaps, ever enjoyed so high a consideration at a Mohammedan court, or took so large a share in the government, as Nur Jehan, Her ascendancy over the Emperor was unbounded; he consulted her on all affairs of importance; her name was even associated with his on the coin; and his chief happiness seemed to consist in exalting, and surrounding her with honours such as appertain to a reigning sovereign. Nur Jehan made a good use of her influence; and her father, who was raised to the office of Grand Vizier, was one of the best ministers that ever ruled at the court of an eastern prince.

In the early part of the reign of Jehanghir, an English captain, named Hawkins, who had been sent out by the East India Company, landed, in the autumn of 1608, at Surat, where he had an interview with the Viceroy, who, after raising many objections, gave him permission to dispose of his cargo, but told him he must not bring any more goods to the ports of India, or attempt to establish a factory on the coast, without the permission of the Emperor. The captain soon discovered that this viceroy was leagued with the Portuguese to prevent the English from obtaining a settlement in the country. He therefore determined to make a journey to Agra, and see the Emperor himself. On his arrival in that capital, he was immediately

admitted to an audience, for Jehanghir was so easy of access, that, it is said, he had a cluster of golden bells hung in his private apartment, and attached to a chain outside the palace gate. These bells might be rung by any person, who wished to see him out of the regular hours of public business; a plan he adopted to prevent the attendant officers from refusing to admit a petitioner.

Captain Hawkins presented a letter from his sovereign, James the First, which was translated to Jehanghir by one of the Portuguese Jesuits, of whom there were several at the court. The Emperor was highly pleased with the British officer, invited him every day to the court, conversed with him freely in the Turkish language, and treated him for some time with distinguished favour. At length, however, he suffered himself to be persuaded that if he encouraged the English to trade to his dominions, the Portuguese, who, he was told, were a richer and more powerful nation, would cease to visit his ports, and he would thereby lose all the advantages derived from the commerce of that people, which produced a considerable revenue to the government. In consequence of these representations, the Emperor did not grant the request contained in the letter of King James, but dismissed the captain in rather a summary manner; at the same time issuing a mandate, by which the English were forbidden to return to his dominions.

Some of the states of the Deccan were, at this time, in rebellion, and most of them ill-governed; in consequence of which all that part of India was in a very disturbed and disorderly state during the whole of the reign of Jehanghir, whose son, Shah Jehan, was engaged for several years in suppressing various insurrections. In consequence of these wars between the Emperor and the native princes, many of the towns bore signs of devastation in almost every part.

In the meantime, the English continued to make voyages to different ports, but with very little success, until the year 1615, when a regular embassy was sent to the court of Jehanghir, conducted by Sir Thomas Roe, who landed at Surat, and proceeded at once to Ajmir, where the Emperor was then residing. This gentleman, who remained for some time at the court of Jehanghir, obtained, with difficulty, his majesty's permission for the establishment of an English factory at Surat, which was immediately erected, and a regular trade opened with this port, the first British station in India.

The Envoy was greatly surprised at the familiar manners of the sovereign, and the publicity with which he was surrounded. In the morning

he might constantly be seen at the windows of the palace, before which a crowd regularly assembled; and in the afternoon, he always took his seat in the Durbar, or hall of audience, where he held both a council of state, and a court of justice, which was open to every one.

The palace of Ajmir overlooked an open plain, on which combats of wild elephants and tigers were frequently exhibited for the amusement of the Emperor, who evinced great delight in witnessing them. The princes and nobles of Hindostan also derived much enjoyment from these barbarous spectacles, and on most grand occasions, entertained their guests with similar conflicts, for which purpose a temporary theatre was erected, of bamboo, bound tightly together, and high enough to prevent the escape of the tiger, whose opponent was usually a buffalo, which, in its wild state, is a very fierce and powerful animal.

As Jehanghir advanced in years, his life was embittered by the rebellion of his son, Shah Jehan, who had great reason to apprehend that the Emperor, acting under the influence of his Empress, Nur Mahal, intended to nominate the husband of that lady's daughter as his successor to the throne. It was with a view of counteracting this design, that he openly raised his standard in opposition to that of his father, and seized on the provinces of Bengal and Bahar, from which he led a body of troops, to secure the fortress of Allahabad; but the Emperor had sent out an army, under the command of Mohabat Khan, to intercept his march; and a battle took place, near Allahabad, where he was defeated, and obliged to seek shelter in the Deccan. All his former adherents now deserted him; and finding that there was no hope of establishing his claim by force, he wrote a humble and repentant letter to his father, who replied to it, by demanding that he should send his two sons, Dara Sheko and Aurengzebe, as hostages for his future good behaviour. The young princes were, accordingly, sent to their grandfather; but before the monarch had granted a pardon to his rebellious son, his own career was brought to a close, his death being preceded by some remarkable events.

Mohabat Khan, a nobleman of great talents, and the chief commander of the army, had incurred the displeasure of the Empress, whose unbounded influence over her husband empowered her to ruin any individual who might be imprudent enough to excite her enmity. Mohabat, who, after his victory over Shah Jehan, had remained in occupation of Bengal, was very much astonished at receiving an order from the Emperor to repair immediately to his camp, to answer certain charges brought against him, which he knew to be utterly false. Still it was necessary to obey the summons; and he set

out, attended by a guard of five thousand Rajputs, on whose fidelity he could safely rely. Immediately before his departure, he had betrothed his daughter to a youth of noble family, without applying to the Emperor for his consent, as was customary among the Mohammedan nobles; and Jehanghir, who was in no frame of mind to overlook such an offence, vented his wrath on the unoffending bridegroom, whom he caused to be beaten almost to death, having previously seized the dowry he had received from Mohabat. The indignant father-in-law determined to revenge the insult, proceeded, at once, with his army of Rajputs, to the tents of his royal master, who was encamped on the banks of the Hydaspes, but had sent his troops over the river, intending to follow in the course of the day. The monarch was reposing on a couch, when a rude noise disturbed his slumbers, and starting up, he saw himself surrounded by armed men, and recognizing Mohabat Khan, exclaimed, "Traitor, what means this?" Mohabat, kneeling before him with a look of deep humility, declared that no treason was intended, but begged that his majesty would rise and mount his elephant, that the people might see that he was safe; and as Jehanghir had no means of resistance, he was obliged to comply, and rode in the midst of the soldiers, by the side of Mohabat, to the tent of that chief, who had thus boldly made him a prisoner.

No sooner was Nur Mahal informed of the capture of her lord, than she set out, in disguise, to join the army on the opposite side of the river; and although the bridge was guarded by Mohabat's troops, she was allowed to cross, as the guards had been ordered to let any persons pass that way, but not to let them return. The beautiful Amazon now appeared, mounted on an elephant, and armed with a bow and arrows, at the head of the Imperial troops, leading the way to storm the bridge; but the Rajputs, expecting this movement, had destroyed it, and easily drove back those who attempted to swim the ford, amongst whom was the Empress herself. The deliverance of the Emperor was, however, shortly accomplished by the contrivance of Nur Mahal, but he died very soon afterwards, and Shah Jehan, with the powerful support of Mohabat Khan, took possession of the throne, in the year 1627.



SHAH JEHAN.



HE splendour of the Mogul Empire was never so great, even in the time of Akber, as during the reign of Shan Jehan, whose taste for profuse expenditure exhibited itself in every possible form. He built new palaces in all the principal cities, and lavished vast sums of money on shows and festivals. His retinue was more numerous, and his whole establishment on a grander scale than that of his predecessors; and, altogether, he was perhaps the most magnificent sovereign, with regard to wealth, that ever reigned in India. The most brilliant specimen of his extravagance was the celebrated Peacock Throne, resplendent with diamonds, which is supposed to have cost six millions sterling. It took its name from its principal ornament, a peacock, with a spreading tail, the colours of which were represented by different kinds of precious stones. This glittering appendage to the court of the Great Mogul, is subsequently mentioned among the rich spoils of the Persian conqueror, Nadir Shah.

Soon after the accession of Shah Jehan, Mohabat Khan, who had been appointed governor of the Deccan, was commanded to display his military talent in repelling an invasion of the Uzbeks, who had entered Cabul, and after having ravaged the country, had laid seige to the capital. He succeeded in putting these barbarians to flight, but he had scarcely performed this service, before a serious insurrection in the Deccan obliged the Emperor to take the field in person. There was a great chief, named Khan Lodi, who had held a high military command under Jehanghir, to whom he had been faithfully attached, but was now suspected of aiming to establish an independent principality for himself. The Emperor, however, thought it would be prudent to keep on friendly terms with him, as he was very popular in the Deccan, and, with that view, sent for him to the court, where he was honourably received, and lived for some time with his family

at Agra, surrounded by a great number of retainers. He probably entertained some doubts of his own security, which were, at length, confirmed by an anonymous communication, warning him to keep on his guard, as the Emperor only waited an opportunity to imprison him on a false charge. Khan Lodi speedily assembled his forces, and marched openly out of the city, at the head of two thousand Afghan warriors, accompanied by twelve of his own sons, and the ladies of his harem, in their howdahs, mounted on elephants.

This proceeding was, naturally, treated as an act of open defiance, and the royal troops were marched off in pursuit of the daring chieftain, who was compelled to give battle, but was defeated. He saved himself, however, though with difficulty, by swimming over a river, and concealed himself among the woods of Gondwana, from which, he opened a correspondence with Nizam Shah, the king of Ahmednagar, who promised to assist him. The three great kingdoms of the Deccan had recovered their ancient limits, and Ahmednagar, the most extensive of them, joined the Mogul dominions: therefore the Emperor put himself at the head of his army, and entered the Deccan in formidable array. Nizam Shah and Khan Lodi met him near Dowlatabad, where a battle was fought, in which the Emperor was victorious, and Lodi fled towards the Afghan country; but being overtaken by his enemies, he made a desperate stand with his few



Khan Lodi onerpowered.

followers, and bravely defended himself until he fell, covered with wounds, when his head was cut off, and sent as a trophy to the Emperor.

One of the most powerful adherents of Khan Lodi during this war, had been Shahjee, a famous Mahratta chief, and the father of Sevajee, the founder of the Mahratta empire. The country of the Mahrattas was a mountainous region south of the Nerbuddah river, defended on the west by the Ghauts, and a narrow strip of land between these mountains and sea, called the Concan. Some parts of this tract are very rugged, and almost inaccessible, on account of the thick forests, and mountain torrents rushing down the sides of the steep rocks; but, in other places, it is fertile, and produces rice, hemp, and cocoa nuts. The sides of the mountains are mostly covered with large trees, but the summits are barren and rocky, and only to be reached by the winding paths, and rude flights of steps, leading to different fortresses; the approaches being guarded by towers and massive gateways, erected by the princes who have ruled over the country at various times. The Mahratta chiefs were not sprung, like the Rajputs, from a noble race, but were originally Sudras, of the same caste with their own people, and derived their consequence from having long filled the ancient hereditary offices of heads of villages. After the Mohammedan conquest, lands were bestowed on many of these persons for military service; so that almost every Mohammedan prince had his feudal vassals among the Mahratta chieftains, who furnished him with a certain number of troops, according to the extent of his jaghir, or fief. Hindu titles were frequently bestowed with the lands, such as those of Rajah, Naick, Rao, and others of less importance; so that a race of Mahratta nobles was created, who, in the time of Shah Jehan, began to be distinguished in history.

Trained to military exercises from their early years, the young Mahrattas were taught to regard learning as a pursuit better adapted to Bramins than to soldiers; and as few of them could either read or write, every great chief kept in his employ a number of Bramins, as writers, and men of business, some of whom managed his estate and private affairs, while others were employed in public transactions, and often sent on embassies, in which capacity they were called Vakeels.

The women in the Mahratta country were treated with great respect, and are often found taking a considerable share in public affairs, when the death of a husband, or the minority of a son, made it desirable that they should do so; and, for this reason, widows were, in most cases, dissuaded from sacrificing themselves on the funeral pile. At the death of her husband, therefore, a lady of rank generally laid aside the veil which, during his life, she had always worn, as it was considered undignified to

appear unveiled in the presence of men, except where the lady was required to supply the place of the absent chief.

During the greater part of the sixteenth century, the Mahrattas were held under supremacy by the two chief sovereigns of the Deccan, the kings of Bijapur and Ahmednagar, particularly by those of Bijapur, a distinguished race of princes, known as the Adil Shah dynasty. The capital of that once great kingdom is now in ruins; but its splendid mosques, mausoleums, and palaces, although falling into decay, are among the grandest works of art that are met with in southern India. Among these, the tomb of Ibrahim Adil Shah, who was reigning when the Portuguese took the town of Goa, holds a distinguished place, both for its immensity, and the elegance of its structure. Ibrahim Adil Shah entrusted the affairs of his government chiefly to the Mahratta Bramins, whose general influence was thereby greatly increased; and he numbered among his vassals some of the most powerful chiefs of the country. The kings of Ahmednagar had also their vassal chiefs, amongst whom, the greatest was Jadu Rao, who held a jaghir for the maintenance of ten thousand horse soldiers, and had, like all other men of wealth and influence, a vast number of followers and dependents. One of these was Malojee Bhonslay, the head of a small village near Doulatabad, who, through the patronage of Jadu, had obtained a command in the armies of the sovereign of Ahmednagar, but still was classed among the retainers of Jadu Rao, until a singular incident placed them on very different terms with each other.

It was customary among the Hindus for all great men to invite their dependents to their houses to celebrate the festival of the Holi, on which occasion they were at liberty to take their children with them; and Malojee Bhonslay went, in the year 1599, accompanied by his son, Shahjee, a fine boy, about five years of age, to the residence of his patron, Jadu Rao, to enjoy the festivities of the season. The noble countenance of the young Shahjee attracted the notice of Jadu, who seated him on his knee, and calling his own little daughter to him, a child of three years of age, he asked her playfully if she would have that pretty boy for her husband, to which she readily assented, and threw some balls of red powder at him, which caused much laughter among the company. But great was the surprise of the little lady's father, when Malojee, rising, appealed to all present to bear witness that their chief had affianced his daughter Jeejee to Shahjee Bhonslay; and none could deny the fact, although every one was sensible that he had done so only in jest.

For some time, Jadu would scarcely believe that Bhonslay was serious

in his pretensions, and his wife was extremely incensed, both at the presumption of the dependent, and the folly of her lord, in having degraded himself so far as to match his daughter, even in sport, with the son of a person so much beneath him. The ambitious Malojee, however, resolved to carry his point; and, with that view, must have turned his attention, in the first instance, to the accumulation of wealth, as he became very rich in the course of a few years. This rapid acquisition of riches might have excited much astonishment among a people less given to superstition than the Hindus, but Malojee solved the mystery to their satisfaction, by affirming that the goddess Devi had appeared to him in a dream, and pointed out a spot where a great treasure was concealed; at the same time declaring, that one of his family was destined to be a king. Whatever might have been the means by which Malojee acquired his riches, he made a good use of them, by constructing wells, and tanks, and other useful public works. He also increased the number of his cavalry, and eventually obtained, at the court of Ahmednagar, the title of Raja, with a considerable jaghir, comprising two forts, with their districts, and the village of Poonah, afterwards the capital of the country. Jadu Rao was no longer averse to the marriage of Shahjee with his daughter Jeejee Bye. The nuptials, therefore, were celebrated, and with great pomp, the king himself honouring the feast with his presence. The word Bye added to a name in India, means lady: thus Jeejee Bye signifies the Lady Jeejee.

It has already been stated, that Shahjee Bhonslay was one of the partizans of Khan Lodi, but after the fall of that chief, he tendered his services to the new Emperor, Shah Jehan, from whom he received fresh grants of land in return. Sevajee, his son, the celebrated founder of the Mahratta empire, was born just before the rebellion of Khan Lodi, in the same year that Shah Jehan ascended the Imperial throne. His father and mother then lived very happily together; but when he was about three years of age, Shahjee, with a view of strengthening his family connections, took another wife, at which Jejee was so much offended, that she left him, and went to reside with her own relations, taking with her the little Sevajee, who was her favourite child, and leaving his elder brother with his father. Sevajee was married at the age of seven, on which occasion both his parents were present, and a partial reconciliation took place between them.

Shahjee, who was going upon some distant expedition, then placed his young son under the care of his head Bramin, who built a large house at Poonah for the Lady Jeejee, and took care that the youth should be instructed in all fitting accomplishments, such as horsemanship, hunting, and military exercises, all of which were eminently suited to his taste. He was

also fond of listening to the romantic tales and ballads of the country, from which he imbibed that daring spirit of adventure for which he was afterwards distinguished. His fondness for such fictions, even when he had passed the days of boyhood, frequently led him into great dangers, as he would venture, in disguise, among his deadliest foes, to be present at a Kutha, which is a popular amusement among the Mahrattas, consisting of recitations, songs, and tales, related by professional story-tellers. The favourite companions of the young chieftain were the leaders of some of the neighbouring hill tribes, in whose exploits he was often suspected of taking an active part; nor could the admonitions of his guardian Bramin restrain his adventurous spirit, or detach him from such lawless associates.

In the meantime, several revolutions had taken place in the kingdom of Ahmednagar, the king of which had been assassinated; and, in the confusion that ensued, Shahjee had taken possession of the throne, the true heir, an infant, having been made prisoner by the Imperial forces. The usurper was speedily dethroned by Shah Jehan, who once more took the field in person, and put an end to that monarchy, which was thus annexed to the Mogul dominions, in the year 1637, when Shahjee entered the service of the Emperor. The kingdoms of Bijapur and Golconda were reduced to subjection shortly afterwards, but were not extinguished like that of Ahmednagar, as Shah Jehan contented himself with making their kings tributary to the Mogul empire.

Shah Jehan built the new city of Delhi, which far surpassed the old one in point of magnificence. The palace was a noble structure, and was well protected by a deep moat and strong walls. It stood on a spacious esplanade, approached by a wide handsome street, through which flowed the famous canal of Ali Merdan Khan, a grand work, executed by a Persian of that name, in the reign of Shah Jehan. Ali Merdan had been the governor of Candahar, under the Shah of Persia, whose tyranny having driven him to revolt, he gave up the city to the Mogul Emperor, and took refuge at the court of Delhi, where he distinguished himself very highly by his great talents, in constructing useful public works, of which the canal still bears ample testimony. This fine aqueduct conveyed the waters of the Jumna in a pure state, from the point where the river leaves the mountains, to the city of Delhi, a distance of one hundred and twenty miles. The water which it furnished was not only the drink of the inhabitants, but the source of vegetation in the beautiful gardens around the capital. At a later period, during the troubles that attended the decline of the Mogul empire, the canal was so entirely neglected, that it became choked up with

rubbish, and the luxury of good water was unknown at Delhi for a very long period; until the British government undertook the beneficial task of clearing the canal, which was re-opened in 1820, when the whole population of the city went out rejoicing, to meet the stream, throwing into it sweetmeats and flowers.



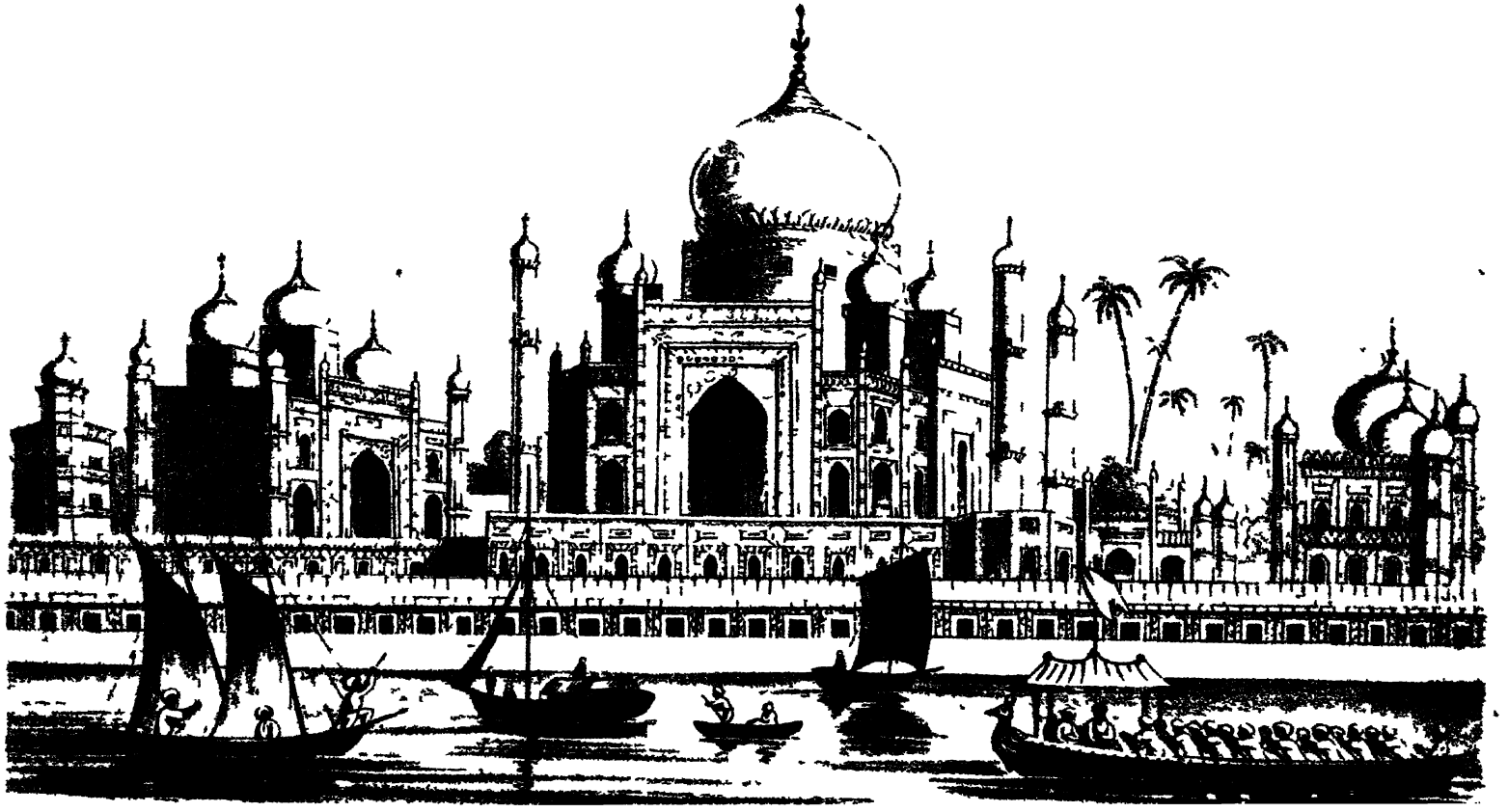
Source of the Jumna.

The gardens of Shalimar, celebrated in Moore's "Lalla Rookh," were constructed by the Emperor Shah Jehan, than whom no prince was ever more fond of luxurious pleasures. Every summer he passed some months in the lovely vale of Cashmir, where with music, dancing, feasting, and excursions by land and water, he beguiled the time in a constant succession of varied enjoyments.

One of the most splendid works of Shah Jehan was the Taj Mahal, the tomb of his favourite Sultana, at Agra. It stands on a stone terrace, on the banks of the Jumna, and is surrounded by extensive gardens. It is built entirely of white marble, and has a large cupola and four elegant minarets. The tomb itself is in the centre of a circular hall, under the dome, and is formed also of white marble, enclosed with an open screen of mosaic, which is wrought into wreaths of flowers of the most exquisite workmanship, and formed of agates, jaspers, lapis lazuli, and various coloured marbles. This elegant memorial of the dead is kept in repair by the British government.

When Shah Jehan had made himself master of so large a portion of the Deccan, he introduced there the same system of assessing the lands, and collecting the revenues that had been established by Akber, throughout northern Hindostan, where its good effects had been sensibly felt by the agricultural population.

The peace of the Deccan was not of long continuance. It was first disturbed by the king of Golconda, Abdullah Shah, who had for some years, paid his tribute regularly, till, in consequence of a quarrel with his vizier, a popular minister named Mir Jumla, he became involved in a new war



THE TOMB OF THE FAVOURITE SULTANA OF AKBER KHAN AT AGRA

with the Emperor. The misunderstanding between the king and Mir Jumla, arose from some offence given by Amin, the Vizier's son, to the monarch, who carried his resentment so far as to dismiss the father from his office. Mir Jumla considering himself wronged, applied to Prince Aurengzebe, one of the Emperor's sons, who was governor of the Deccan, and who warmly interested himself in behalf of the deposed minister. Influenced by him, Shah Jehan sent an order to the king to reinstate Mir Jumla in his former appointment; but instead of doing so, the angry Abdullah confiscated his property, and sent his son to prison.

Shah Jehan being indignant at this contempt of his imperial command, instructed Aurengzebe to enforce the obedience of his refractory vassal, on which the prince, without declaring his intention, made a sudden and most unexpected attack on Hyderabad, the capital of Golconda, at the very time when Abdullah, who was aware of his approach, was preparing an entertainment for him, little suspecting that he had any hostile intent. The city was plundered and set on fire, while the surprised monarch fled in the utmost consternation to a hill fort, some miles distant, from which he despatched orders for the release of Amin, and the restoration of Mir Jumla's property. But these concessions did not satisfy the prince, who imposed a large increase of tribute, and demanded the hand of Abdullah's daughter, with an enormous dowry, for his son, Sultan Mohammed. Mir Jumla did not return to the court of Golconda, but remained with Aurengzebe; and when that prince became Emperor, he was his chief minister.

About this time, Shah Jehan was seized with so serious an illness, that his recovery was deemed hopeless; and his four sons, who were all aspirants to the imperial throne, began to devise the best means for realizing their respective pretensions. Aurengzebe, the youngest of the four brothers, was a man of remarkably mild temper, but cautious, designing, and a perfect master of the art of dissimulation. Dara Sheko, the eldest, was, on the contrary, open-hearted, impetuous, and rash, even to folly. The other two princes, Sujah and Morad, of whom the former was viceroy of Bengal, the latter of Guzerat, were bold, ambitious leaders, but were not equal to Dara Sheko, in spirit, or to Aurengzebe in policy. Each of the four raised an army, and they went to war with each other, while their father was yet alive. The crafty Aurengzebe pretended, at first, to resign in favour of his brother Morad, who thus was induced to join his forces to those of the dissembler, and the two together defeated Dara and Sujah in succession; but while Morad was rejoicing over his fancied success, he was made prisoner by a contrivance of Aurengzebe, who invited him to a supper, and

made him drink wine till he was quite insensible, when he was carried off to the citadel, and put in chains. He was afterwards removed to Fort Gwalior, where he died.

Fort Gwalior, the great state prison of those times, stands on an isolated rock, in the province of Agra, near the town of Gwalior, subsequently famous in the history of British India; and in modern times, the residence of the powerful Mahratta chief, Scindia, whose palace occupies one extremity of the hill fort.

The imprisonment of Morad was not the worst of the many crimes by which Aurengzebe raised himself to the throne of the Mogul empire. Taking advantage of his father's advanced age and the weak state to which his late illness had reduced him, he compelled the unhappy monarch to sign his own abdication; and although a palace was assigned for his residence, and he was treated with the utmost respect during the few remaining years of his life, and solaced by the affectionate attentions of a favourite daughter, still he was, in reality, his son's prisoner, and obliged to submit where he alone had the right to command.

And now let us return to the Mahrattas, whose great hero, Sevajee, now nearly thirty years of age, had been slowly but surely laying the foundation of an empire, which was destined to rival that of the Mogul princes. The first acquisition of importance made by the young chief was, the fort of Torna, a stronghold about twenty miles south of Poonah, where he soon collected a large band of mountaineers, ready to follow him in any bold enterprise. His first care, however, was to strengthen his fortress, and in digging among some ruins, he discovered a large treasure in gold; a piece of good fortune which, with true Hindu superstition, he attributed to the liberality of his favourite goddess Devi, and thence augured well for the success of his plans, the ultimate object of which was to raise himself to the rank of an independent prince. He employed his treasure in building another fort, on a mountain about three miles distant, to which he gave the name of Raighur; and as it was very strongly fortified, it became the chief depositary of all the treasures he obtained by plunder, and, with the town attached, was long regarded as the Mahratta capital.

For some years, Sevajee pursued his designs so quietly, that the government of Bijapur, to which he was lawfully subject, did not take much notice of his aggressions, from which no danger was apprehended; but when he began to plunder rich towns, and carry away their treasures to his castle of Raighur, the king, Mohammed Adil Shah, thought it necessary to interfere; and finding that Sevajee paid no attention to his commands, he

sent for his father, Shahjee, to remonstrate with him on the subject. Shahjee protested he had no power to control the actions of his son, or prevent his encroachments; but the king mistrusted him; and on receiving news that Sevajee had openly revolted, and seized a convoy of royal treasure in the Concan, he imprisoned Shahjee in a stone dungeon, which was so built up as to leave only a small aperture for the admission of food; and the captive was told that, if his son did not submit within a given time, the opening would be closed for ever.

As soon as Sevajee was made aware of the horrible situation in which his father was placed, on his account, he applied to the Emperor, Shah Jehan, who gladly received the offer of his services, gave him a high command, and sent an order to Bijapur for the release of Shahjee, who was liberated from the dungeon, but detained, under restraint, at the court of Bijapur, for nearly four years, during which time Sevajee refrained from making any very serious aggressions. No sooner, however, had his father been restored to liberty, than Sevajee returned to his former course, and even invaded the territories of the Mogul empire, just at the time when the illness of Shah Jehan gave rise to the war among his sons, which ended in the usurpation of Aurengzebe. Sevajee had, by this time, made himself master of the whole of the Concan, with its numerous forts, some of which had been taken by force, others by stratagem; of which the following is an example.

It was customary for the villagers in the neighbourhood of hill forts, to supply a quantity of grass and palm-leaves to thatch the houses within the fortress, and to carry in the loads themselves. A party of soldiers, disguised as peasants, one day appeared at the gates of a certain fort, with the usual tribute, and were admitted, without suspicion; when throwing down their burthens, they snatched their swords and matchlocks from the bundles of grass they had carried, and falling on the astonished garrison, captured the place with very little trouble.

Soon after Aurengzebe had mounted the throne of Delhi, Sevajee renewed his depredations in the kingdom of Bijapur, where Mohammed Adil Shah had just been succeeded by his son, a youth of nineteen, who sent out a powerful army against the invader, under the command of an able general, named Afzul Khan, a haughty Musselman noble, who looked upon the Mahrattas as barbarians, and their chief as a foe scarcely worthy of his attention. Sevajee was under some alarm at the approaching danger; and, in order to gain time, sent an ambassador with offers of submission, to which Afzul was the more inclined to listen, as he thought it desirable to avoid a war in so wild a country. He therefore appointed

one of his Bramins to negotiate with the chief, and state the terms on which his submission would be accepted. This treacherous Bramin was won over, by bribes and promises, to enter into a plot against his master, whom he persuaded to give a meeting to the rebel chief, saying that the latter was so completely humbled, that he was willing to surrender, on any terms, provided he should be assured of the king's pardon, by Afzul himself. Afzul agreed to grant him an interview, and was imprudent enough to consent to go unattended to a certain spot appointed for the meeting, as the Bramin said that Sevajee was afraid otherwise to trust himself without a guard, which, under the circumstances, it would not be proper to bring with him. The result was such as might have been expected. Afzul, leaving his escort at some distance, proceeded in his palanquin, accompanied by only one attendant, to the place of meeting, habited



in a thin muslin robe, with no arms but his sword; while Sevajee had put on a shirt of mail under his cotton tunic, had concealed a dagger in its folds, and had also armed his left hand with a steel instrument used among the Mahrattas, called a tiger's claw, which has three sharp crooked blades, and being fastened on two fingers, may be entirely hidden in the hand. Having thus prepared himself for the deed he meditated, and performed his devotions, he knelt at the feet of his mother, to beg her blessing; and then slowly descended from the hill to meet his victim.

Afzul Khan advanced a few paces towards him, expecting some mark of homage, when the treacherous chief sprang suddenly, like a tiger, on his prey, fixed his steel claws in his breast, and in an instant had dispatched him with his dagger. Then, on a given signal, his men rushed down from several secret paths, and were led on, without delay, to attack the Musselman troops, who were waiting, not far off, for the return of their commander, and being unprepared for such an assault, were easily overcome. Those who resisted, were killed; but those who surrendered, were well treated, and received into the service of Sevajee.



AURENGZEBE.

THE reign of Shah Jehan terminated with the usurpation of Aurengzebe in 1658. The new Emperor, during the first years of his reign, had to maintain his seat on the throne by force of arms against his two brothers, one of whom, Shuja, having lost a decisive battle, disappeared from Hindostan, where he was never heard of afterwards; a circumstance that for several years caused the Emperor considerable anxiety, as he was in constant expectation of the return of the fugitive, strengthened, perhaps, by the aid of some foreign power.

Dara Sheko was still more unfortunate. Deserted by his troops, and pursued by his enemies, he was doomed to witness the death of a beloved wife, occasioned by fatigue and suffering; and was, soon afterwards, betrayed by a pretended friend, into the power of his brother; whose conduct towards him is a stain on his character that no time can efface. The captive prince, after having been paraded in chains through the streets of Delhi, was publicly beheaded, and his sons afterwards met with a similar fate.

Aurengzebe for some time affected to despise the power of the Mahrattas, whose chief he contemptuously styled the mountain rat; yet he well knew that Sevajee was a dangerous foe; and in 1662 he appointed his uncle, Shaista Khan, to the command of an army which he was about to send into the Mahratta country, for the purpose of taking all the forts, and reducing the daring chief to subjection. Shaista Khan, after some fighting, gained possession of Poonah, where he chose for his own quarters the house which had formerly been the residence of Jeejee Bye, and in which Sevajee had passed his childhood. The chief, who had spies in all directions, was soon informed of this circumstance, which led him to plan and execute a plot that is still related with great exultation by the Mahrattas, as one of his cleverest exploits.

Two Bramins, devoted to his interest, gained over one of the Khan's

soldiers, a Hindu, who obtained permission to celebrate a marriage in the usual manner, with a procession. Sevajee had brought with him a band of chosen men, whom he mixed amongst the crowd assembled on the occasion, and contrived to introduce three or four of them at a time into the cavalcade, according to the plan concerted. Having thus joined the procession, they by degrees detached themselves from the party, which had not assembled for any real wedding, and proceeded to the house occupied by the Mogul commander, every part of which was so well known to Sevajee, that he led the way silently through a back passage, and thus surprised the occupants, who were cut down before they had time to see who were their assailants. The khan, however, saved his life, by making his escape through a window. The retreat of the Mahrattas was so rapid, that they were beyond reach of pursuit ere the horrible scene that had just been enacted was known in the Mogul camp; and Sevajee, with his daring band, were seen ascending to their fort, at twelve miles distance, amid a blaze of torches, which they had lighted to display their triumph. The Mogul invasion was altogether unsuccessful, and the army was eventually withdrawn from the country.

Not long after the events above narrated, the Mahratta chieftain undertook an expedition against the rich city of Surat, which, for six days, was plundered by his barbarian troops, who carried off an immense booty to Raighur, chiefly the property of the citizens; for although they made great efforts to force the English and Dutch factories, they were not able to succeed, on account of the gallant manner in which they were defended. The English distinguished themselves very highly on this occasion, not only by saving the property of the East India Company, but in assisting the inhabitants of the town, who would have suffered to a greater extent, but for their generous protection. Aurengzebe, in return for their services, granted them a perpetual exemption from a part of the customs exacted from the merchants of other nations trading to Surat.

The frequent incursions of the Mahrattas, and the arbitrary exactions of the Emperor's officers, had long made it desirable for the English to have some place of their own, which they might fortify against such aggressions; and, about two years before the plunder of Surat, the wished-for opportunity was afforded by the marriage of Charles the Second, who received with his bride, Catherine of Portugal, the island of Bombay, with its dependencies, as a part of her dowry; and it was thus that the crown of Great Britain obtained its first territorial possession in India. The island, however, did not yield a sufficient revenue to pay the expenses of

the establishment formed upon it; and about six years afterwards, its entire sovereignty was made over to the East India Company, who, in 1687, transferred the presidency of their other settlements from Surat to Bombay, which has, from that time, been the capital of their dominions on the western side of the peninsula.

In the mean time, their possessions on the eastern side were rising into importance. They had an extensive factory at Masulipatam, the chief emporium for the cottons and muslins of Bengal; and another at Hoogley, a considerable city on the river of that name, connected with the Ganges, where the Portuguese, Danes, and Dutch also had settlements. While the English were thus gradually increasing their power and possessions in India, the French, after having made some unsuccessful attempts to establish factories at Surat and other ports, formed a permanent settlement at Pondicherry, on the coast of Coromandel, which they purchased in 1672, of the King of Bijapur; and this was their capital at a later period, during their struggle with the English for supremacy in India.

Shahjee Bhonslay died soon after the Mahratta attack on Surat, when Sevajee immediately assumed the title of Rajah, and began to coin money in his own name, which was equivalent to a declaration of independent sovereignty, and was therefore regarded as an open act of rebellion by the Emperor, who sent out so powerful an army against him, that he found it expedient to make peace by giving up half his territories, and consenting to hold the rest as a jaghir or fief of the empire. In return for these concessions, Aurengzebe made a grant to the chief of a portion of the revenue derived from certain districts under the government of the king of Bijapur, which he was to collect himself; and this grant gave rise to the claim made and enforced by the Mahrattas, in later times, to the well-known contribution of the chout, which afforded them constant pretexts for invading foreign possessions.

Aurengzebe was at this time engaged in a war with the king of Bijapur, and Sevajee, as the holder of a jaghir, was bound to assist him. On this occasion, Sevajee performed some signal services for the empire, and was, in consequence, invited to court, whither he repaired, naturally expecting to receive some signal mark of favour; instead of which, to his great surprise and indignation, he was treated with coldness and contempt by the haughty sovereign, who scarcely deigned even to notice his presence. Sevajee, burning with resentment, allowed some violent expressions to escape him; which being repeated to Aurengzebe, led to the imprisonment of the chief, whose escape is one of the many extraordinary adventures of

his eventful life. Under a pretence of being ill, he was visited by a Hindu physician, who was soon made a partner in the plot, and who secured some confederates among the Bramins, to whom Sevajee, still feigning sickness, sent daily large baskets of provisions to be distributed among the poor.

These charities excited no suspicion, as it was very usual for rich men, when ill, to give alms, and make presents to Bramins; therefore, the baskets, after having been once or twice examined, were suffered to pass without enquiry. At length he ventured to trust himself in one of these hampers, the bearers having been bribed not to complain of its unusual weight; and he was thus safely conveyed to the house of a Bramin, who was in the secret, and had prepared a disguise and a horse; by the aid of which, he reached his own capital, before his escape was known at Delhi. Shortly afterwards, he concluded a fresh treaty of peace with Aurengzebe, who granted him a new accession of territory in Berar, and acknowledged his title of Rajah.

Being now a more powerful prince than either the king of Bijapur or of Golconda, he demanded tribute of both these monarchs; who, to avoid a contest with so formidable a foe, were obliged to submit to this humiliation. Hitherto Sevajee had been considered more in the light of the chief of numerous banditti, than as the head of a powerful state; for his government had as yet assumed no regular form, and his whole attention had been engrossed by the conquest of forts, and the accumulation of treasure; but he now began to make those regulations which have given him a place in history as the founder of a great empire. His chief minister, called the Peishwa, was a Bramin of high rank, and all his civil officers were of that caste. A Superintendent, who was always a Bramin, was appointed over every two or three villages, to see that the cultivators were not oppressed by the headmen, and that their rents were proportioned to the state of the crops: the amount paid to the government being equal to about two-fifths of the produce.

The army was also well regulated, and many Bramins were attached to it as accountants. The soldiers, who found their own arms and habiliments, generally wore cotton drawers and a tunic, with a shawl round the waist, and a turban. They were armed with swords, shields, and matchlocks, added to which, the horsemen carried long spears. The chiefs wore necklaces of gold or silver, and large ear-rings; but the Mahrattas prided themselves principally on their moustachios, which they allowed to grow to an enormous length, and which gave them a very ferocious appearance. The



Mahratta chief.

soldiers were all well paid, and therefore were not entitled to any share of plunder, which, by Sevajee's laws, was the property of the state; and was brought at stated times to his Durbar, or treasury, when honours and rewards were bestowed on those who brought the most; so that the wealth of the chief was constantly increasing.

In the year 1674, he was solemnly enthroned at Raighur, as an independent sovereign, with all the pomp that attended the inauguration of the Mogul Emperors. On this occasion he was weighed against pieces of gold, which were afterwards distributed among the Bramins, and assumed several grand titles, one of which was Raja Siva, meaning the Lord of the Royal Umbrella, one of the chief ensigns of regal dignity. At this ceremony was present a British ambassador, who had been sent to the Mahratta court for the purpose of obtaining some commercial privileges from the new sovereign, who concluded a treaty, by which the English were allowed to build factories at four places within his dominions, and to trade, on certain conditions, to all parts of them.

The wars between the Mahrattas and Moguls were, nevertheless, very injurious to the British trade in India, as both powers had fleets of galliots, which engaged, repeatedly, in the harbour of Bombay; and either party would have taken the British factories, had they not been resolutely defended. In the meantime, Amin, the son of Mir Jumla, whose quarrels with the king of Golconda, it may be remembered, first introduced him to the notice of Aurengzebe, was appointed to the government of Cabul, where he engaged in wars with the Afghans, who about this time set up a king, and coined money in his name. Great efforts were made to keep these warlike tribes in subjection; and so anxious was the Emperor to prevent them from becoming an independent nation, that for some years

he took upon himself the chief conduct of the war; but he never gained any real authority over the Afghan country, and was obliged, in the end, to rest satisfied with the nominal submission of some of the chiefs, and to terminate the war on conditions that were but very imperfectly observed.

About this time, Aurengzebe began to adopt a very harsh line of conduct towards the Hindus, whom he excluded from all public offices, and prohibited from worshipping their idols with shows and festivals, according to their ancient customs. Edicts were issued against public dancers and singers, of whom there were great numbers attached to the temples; and even the poets and astrologers were forbidden to exercise their vocations. These orders, although but little attended to, revived all the ancient hatred of the Hindus towards their Mohammedan conquerors, which had been almost extinguished by the judicious government of former rulers; but as most of these new rules could be evaded, none of them caused such universal discontent as the revival of the capitation tax, which was the more obnoxious, as it made an invidious distinction between Mohammedans and Hindus; thus marking the latter as a conquered people.

The general abhorrence of this measure was evinced on the Friday following its announcement, at Delhi, by the assembling of vast crowds of the lower orders in the streets, as the Emperor, according to custom, was going in procession to the mosque. He was saluted with loud murmurs on every side; but instead of giving ear to the complaints of his subjects, as his great ancestor, Akber, would have done, he angrily commanded his guards to force a passage through them, when horses and elephants were pushed forward among the dense throng, and numbers of persons were trampled to death.

The arbitrary and unfeeling conduct of the Emperor, on this occasion, produced the intended effect of enforcing the payment of the tax, but it raised up a host of enemies to the Mogul dominion, among the whole body of the Rajputs, who had, till then, been the faithful supporters of the throne. Aurengzebe soon became aware of the disaffection of the Rajputs, but his temper was too haughty to admit of his adopting any conciliatory measures; and he was unwise enough to add fuel to the flame, by acting in an oppressive manner towards the widow and infant sons of the deceased Rana of Oudipur, the chief of the Rajput princes. The Rana died at Cabul, and the lady immediately after his funeral obsequies, set out for India, with her children, to secure the inheritance of her eldest son; but as she had no passport, she was stopped at the Indus by the Mogul authorities, who refused to let her cross the river. The soldiers who formed her escort, in defiance of the Emperor's officers, carried their royal charge over a ford,

but they were overtaken, and the whole party conveyed as prisoners to the camp of Aurengzebe, who ordered that the Ranee and the young princes should be kept in close confinement. His Rajput troops, indignant at the insult thus offered to the family of one of their own chiefs, contrived the escape of the captives, who reached their own territories in safety; but this open act of disobedience, with other manifestations of hostile feeling, drew upon the Rajputs the resentment of the Emperor, who sent bodies of soldiers into their country of Ajmir, to burn their villages, destroy their crops, cut down their fruit-trees, and carry off the women and children for slaves.

These inhuman orders were but too faithfully executed; and from that time, Aurengzebe was held in detestation, not only by the Rajput race, but by all Hindus, especially in the Deccan, where the people began to look with hope to the rising power of the Mahrattas, as a means of delivering them from the government of the Moguls.

Sevajee was now dead. His loss was deeply mourned by his people, who admired him as a warrior, and respected him as a sovereign. With the exception of the murder of Afzul Khan, few crimes or acts of inhumanity are laid to the charge of this great chief, even by his enemies, who allow that he possessed extraordinary talents and many virtues. At the time of his death, his possessions, both in treasure and territory, were immense; the former amassed by plunder, the latter extended partly by



grant, and partly by conquest. He left two widows, one of whom mani-

fested her affection and constancy by sacrificing herself on the funeral pile; while the fate of the other was still more dreadful, as, in consequence of the jealousy of Sambajee, the eldest son and successor of her deceased husband, she was put to a lingering death.

Raja Ram, the son of this unfortunate lady, was preferred to his elder brother, by the Bramin ministers, who wished to place him on the throne; but Sambajee, supported by the soldiers, arrived in the capital before they had effected their object; and having sent his brother to the fort, and put his father's widow to death, he imprisoned some of the Bramins, and gave orders for the execution of all other persons who had declared in favour of Raja Ram, but who were not protected, like the Bramins, by their sacred profession. But even this security was of no avail in the case of Amajee Dutto, a Bramin of high rank, who held the office of Public Recorder; for he, with some others, was condemned to be trampled to death by elephants, for engaging in a new conspiracy in favour of Raja Ram.

The Rajputs, owing to the hostile measures adopted by the Emperor, had induced his youngest son, Akber, to join in an insurrection, by promising to place him on the throne. The young prince at the head of an army of seventy thousand men, advanced towards his father's camp; but just as the royal troops were on the point of giving battle to the insurgents, several chiefs, not Rajputs, who had joined in the rebellion, suddenly deserted, with all their followers; which so materially lessened the forces of Prince Akber, that the project of dethroning the Emperor was abandoned, and the prince fled for safety to the Mahratta court, where he was well received by the new monarch, Sambajee, who afforded him protection for several years.

It was on the arrival of Akber at the court, that Amajee Dutto, who was already in confinement for the attempt to exclude Sambajee from the throne, contrived to send proposals to the fugitive prince, offering to aid him in mounting the throne of Delhi, provided he would espouse the cause of Raja Ram. Akber declined the proposition, and Amajee was executed in the barbarous manner before-mentioned, in consequence of the discovery of his intended treason. To cause the death of a Bramin is considered as the height of impiety among the Hindus, who speak of such an act with the utmost horror and detestation; therefore, the Raja rendered himself extremely unpopular by enforcing the law against Amajee Dutto; besides which, he proved himself, in all respects, a very unworthy successor of his illustrious father.

During his reign, which lasted only nine years, the Emperor Aurengzebe

was engaged in prosecuting his favourite object of extending the Mogul empire over the whole of the Deccan, by the conquest of the two kingdoms of Bijapur and Golconda. He conducted the war in person, besieged, and took the capitals, and made prisoners of the kings, both of whom died in captivity. The fine city of Bijapur, no longer the metropolis of a wealthy state, was speedily reduced to its present deserted condition, but its noble mosques, the ruins of its palaces, its lofty walls of hewn stone, and the grand mausoleum of Mohammed Adil Shah, the dome of which is said to be larger than that of St. Paul's Cathedral, afford existing proofs of its former grandeur, although they are now mingled with dwellings of the meanest description, as is the case with other noble relics still existing in different parts of India.

The camp of Aurengzebe, during these wars, is described as having surpassed even that of the Emperor Akber in magnificence; and the immense wealth of the sovereign may be inferred from an anecdote related of one of his royal prisoners, Abel Hussein, the last king of Golconda. This unfortunate monarch, while yet a prisoner in the camp, ere he had been sent to finish his life in the fortress of Doulatabad, heard one day a favourite Hindu air performed by one of the imperial band, which gave him so much pleasure, that he said to some one near him, he wished he had a lac of rupees to give the musician. The wish was told to the Emperor, who immediately sent the desired sum (ten thousand pounds) to Abel Hussein, requesting that he would gratify his inclination.

The two great governments that had hitherto preserved order in the south of India being thus overthrown, many of the Zemindars who had been subject to them, took advantage of their fall to declare themselves independent, and were always ready to assist the Mahrattas against the Moguls, who were now commencing that struggle for power which was continued until the downfall of the Mogul empire.

Not long after the conquest of the Deccan kingdoms, Sambajee was made prisoner by a stratagem of the Moguls, who carried him off from a summer-house, in which he was enjoying himself with a small party of friends, to the camp of the Emperor, who had him put to death in a most cruel manner. Raja Ram was then released from his long imprisonment, and declared regent during the minority of the late Raja's infant son, who was residing with his mother, Yessoo Bye, at Raighur.

Much of the open country of the Mahrattas was now in possession of the Moguls, who took some of the forts, and at length besieged the capital, where most of the great chiefs were assembled. It was defended for several

months, when the fort was surrendered, and Yessoo Bye, with the young Raja, were made prisoners, and conveyed to the imperial camp, where they were received with great kindness by the Begum, or Princess Sahib, a daughter of Aurengzebe, whose amiable attentions consoled them during many years of captivity. The Emperor himself grew very fond of the noble boy, whom he married to the daughters of the two highest chiefs in his service, one of them being Sindia, an ancestor of the late distinguished prince of that name. On the occasion of these marriages, which were celebrated with great splendour, the Emperor bestowed on the young bridegroom several large districts in jaghir, and restored to him a famous sword, called Bhowanee, which had belonged to his grandfather, Sevajee, and is still preserved in the country as a valued relic of that chief.

After the capture of Raighur, the Regent escaped to the Carnatic, where, in consequence of the captivity of his nephew, he was proclaimed Raja, and the war proceeded with still greater fury than before.

The Mahrattas never engaged an enemy in the open field, but were constantly on the watch for opportunities of making unexpected attacks, and cutting off parties of stragglers; while large bands, under different leaders, made predatory excursions through various parts of the country, levying contributions on the inhabitants under the name of chout, which, as already mentioned, was originally a grant from Aurengzebe to Sevajee, of a portion of the rents of certain villages in the kingdom of Bijapur, but was now levied by every Mahratta chief, wherever it was possible to enforce it. The habits of the soldiers, and their mode of warfare, remind us of those of the Scottish Highlanders in former times. They never encumbered themselves with baggage, nor did they use tents, but each man carried with him a coarse blanket, a bag of millet, and an empty bag for plunder. They slept on the bare earth, with their arms and horses beside them, so that they were ready, at any instant, either to make an attack or a retreat.

The regular armies of the Moguls, superior as they were in discipline and numbers, contended to great disadvantage against enemies, whose movements were so rapid, whilst their own were constantly impeded by supernumerary accompaniments. Their camp followers, consisting of women, merchants, cooks and servants, of all kinds, frequently amounted to ten times the number of soldiers; and the habit of carrying with them all the luxuries to which they were accustomed, created a necessity for a long train of elephants, oxen, camels, and wagons, all heavily laden, especially when the Emperor's moveable palaces formed a part of their burthen.

Raja Ram died in the year 1700, leaving two sons, Sevajee and Sam-

bajee, the mother of the elder being the celebrated Tara Bye, a very clever woman, who, for many years, exercised the authority of a sovereign princess, and carried on the war with great ability against Aurengzebe, during the rest of his life, not fixing her residence in any particular place, but moving about from fort to fort, according to circumstances.

The Emperor, although more than eighty years of age, persevered in his fruitless endeavours to crush the growing independence of the Mahratta nation. But the empire of the Moguls was fast declining, and several of the provinces were overrun by the enemy, particularly that of Guzerat, where many villages were plundered, and set on fire, and a great part of the country laid waste.

The province of Guzerat is separated from Marwar on the north-east, by a range of mountains, in which is Abboo, or Abboo-gush, a mountain lake,



surrounded by many ancient religious edifices, built of marble and stone; this place is held in high veneration by the Hindus, who found a safe asylum here from the persecutions of their Mohammedan conqueror, on account of the difficulty of the mountain-passes, and the ferocity of their inhabitants. Abboo is particularly rich and fertile, and abundantly produces the vegetables of the tropical, as well as of the northern, climates. The Mohammedans destroyed the richly sculptured temples in the plain, using the materials for erecting their mosques and cities.

In the mean time, the English, whose possessions and influence on the eastern coast of India had considerably increased, had been several times engaged in direct hostilities with the Moguls, and Aurengzebe had threatened to expel them from his dominions. They were occasionally supported by some of the Rajas, from whom they obtained grants of territory, in return for aid against the Imperial authority; yet the Emperor was too well aware of the importance of the British trade, to make any attempt to put into execution his threat of expulsion, and even confirmed the cessions of the Rajas, on making peace with the English, who, in 1648, obtained a grant of the three connected villages of Chutanattee, Govindpore, and Calcutta. These new possessions being fortified, received the name of Fort William, in honour of the King of England, William the Third.

The death of the Emperor took place in 1707. He died in his camp at Ahmednagar, at the advanced age of eighty-nine, in the fiftieth year of his reign. Aurengzebe was remarkable for the simplicity of his habits and manners, which he constantly maintained amid the splendour of the most magnificent court in the world. An English envoy, sent on a mission to Delhi, about ten years before the Emperor's death, on being introduced into the imperial presence, was surprised to see a little old man, with a long silvery beard, dressed in plain white muslin, standing in the midst of a group of Omrahs, whose rich robes, sparkling with jewels, formed a striking contrast to the unostentatious appearance of their sovereign.

BAHADUR SHAH.

AS soon as the death of Aurengzebe became known, his eldest son, who was governor of Cabul, was proclaimed Emperor in that city, while his brother Azim was elevated to the imperial dignity in the camp, where he took the command of the army. The first act of the latter was to release the Mahratta prince Saho, hoping, by this measure, to convert the Mahrattas into friends, and obtain aid from them against his brother, who was marching from Cabul at the head of a large army, to assert his right to the throne. But the contest was speedily decided; for the two brothers



met near Agra, where a battle was fought, in which Azim was slain, when his troops submitted to the conqueror, who was immediately acknowledged at Delhi, and assumed the name of Bahadur Shah.

Saho proceeded to his own country, sending letters to Tara Bye, to intimate his approach, but the lady not being willing to resign her authority, affected to believe that he was an impostor, and assembled all the ministers and chief officers from whom she exacted an oath of fidelity to her son. There were many, however, who took up the cause of the true heir, and a civil war ensued, which lasted several years, for Tara Bye would not give up the contest, until she was compelled to do so by the death of her son, who was of weak intellect, and had never been able to conduct the government himself.

This event took place about five years after the return of Saho, when Tara Bye was immediately removed from the elevated position she had so long occupied, and Sambajee the younger son of Raja Ram, was placed at the head of the state, or, more properly speaking, at the head of his party. This party was eventually overthrown by that of Saho, who had been enthroned at Satara, where he had appointed ministers, and assumed all the ensigns of royalty, his authority being acknowledged in several extensive districts. The chief supporter of Saho was a Bramin, named Balajee Wiswanat, the hereditary accountant of a village in the Concan, a man of great ability, both in civil and military affairs. His services in the war

were rewarded by Saho with the office of Peishwa, or prime minister; and the government was left almost entirely to his management, while the Raja pursued his favourite amusements of hunting, hawking, and fishing, for which he had acquired a taste, during his residence at the Mogul court.

Thus was laid the foundation of that power afterwards usurped by the Peishwas, who became, in time, the real sovereigns of the Mahratta empire.

About this time, another people began to figure in the history of India. These were the Seiks, till then known only as a religious sect, founded in the time of the Emperor Akber, by Guru Nanik, a Hindu philosopher, whose own principles were those of a deist, but whose chief doctrine was that of universal toleration.

After the death of Akber, the Seiks were persecuted by the Mohammedans, and their leader was put to death. The tyranny with which they were treated, implanted among them the deepest hatred towards the Mogul government, and the Musselmans generally, till it became a part of their religion to destroy, to the utmost of their power, that detested race. Their original country was Lahore; but they had been expelled from that province, and had now established a sort of religious and military commonwealth among the mountains, under a chief named Govind, who, with a view of increasing the number of his subjects abolished all distinctions of caste, so that all who entered the fraternity might eat together of the same food, and were freed from all the restrictions which the obligation of preserving the castes unmixed imposes on other Hindus. The Seiks, however, paid great respect to the Bramins, and worshipped the Hindu gods, and they scrupulously obeyed the superstitious enactment which forbids an Indian killing a cow, even to save a family from starving.

By the regulations of Govind, every chief was destined to be a soldier at his birth, or his admission into the order. Their distinguishing marks were a blue dress, and long hair and beard, and every man was to carry steel about him in some shape. At that period the Seiks were violent fanatics, and carried on their war against their oppressors with a ferocity that has seldom been surpassed.

During the reign of Bahadur Shah and his immediate successors, the most horrible scenes were witnessed in the Punjab, where the inhabitants of whole towns fell victims to the relentless fury of these frenzied warriors, whose numbers were, however, insufficient to secure any permanent advantages, until a later period. The Seiks are, now, the greatest independent power in India, but their character is much changed, and retains no traces

of the fanaticism that led them to commit so many crimes, and rendered the name of Seik odious as well as terrible, in the early part of the last century. Bahadur Shah, reigned only five years. His death was followed by a dispute among his sons, who all aspired to the vacant throne, which fell to the lot of the eldest, Jehandar Shah, two of his brothers having been slain in the contest.

The reign of Jehandar was brief, for scarcely was he seated on the throne, when his nephew, Farokhsir, the son of one of the princes who had lost their lives in the preceding quarrel, raised an army at Allahabad, and proceeded to Agra, where a battle was fought, in which the Emperor was defeated; and being afterwards betrayed into the hands of the victor, was put to death by his command.

FAROKHSIR.

THE new Emperor, a weak indolent prince, owed his elevation, in a great measure, to the exertions of two brothers, Houssein Ally, and Abdullah Khan, who were Seiads or descendants of the prophet, the former of whom was made commander-in-chief, and governor of the Deccan, while the latter ruled the court in the capacity of Vizier. It was soon obvious that these two ambitious men had only placed the young prince on the throne for the purpose of getting all the authority into their own hands; and the factions that in consequence divided the state, tended to hasten its downfall.

The Mahratta rulers were watchful to avail themselves of every circumstance that afforded an opportunity of advancing the interests of their nation at the expense of the declining empire; and although the Raja Saho had acknowledged himself a vassal of the throne of Delhi, his people did not refrain from invading the Mogul territories, and some of their chiefs seized on several villages within the Emperor's dominions, which they converted into forts, where they maintained bands of freebooters, who issued forth from these strongholds to plunder the surrounding country. They waylaid travellers, robbed the caravans, and committed so many depreda-

tions, that the high roads to Surat, both from Hindostan and the Deccan were rendered impassable for all peaceable subjects.

At length, Houssein Ally, who had vainly attempted to clear the road from the south by force, opened a negotiation with the Peishwa Balajee, who demanded, as the price of peace, that the Mogul government should confirm Saho in all the former possessions of his grandfather Sevajee; and that he should have the right of levying the chout over the whole of the Deccan; that is, of taking one-fourth of the revenue; besides which, he demanded a farther contribution of one-tenth of the remaining three parts for hay and corn money; with some other concessions, in return for which the Raja was to pay a tribute of ten lacs of rupees to the Emperor, and to furnish him with fifteen thousand horse soldiers. He was also to be responsible for the conduct of his people, and to indemnify the subjects of the Emperor for all losses that might be sustained by any violation of the peace by the Mahratta chiefs. The Emperor, however, refused to sign this treaty, in consequence of which Houssein Ally joined the Mahrattas; and the combined armies proceeded to Delhi, to enforce their demands. The vizier, who favoured the views of his brother, had his partizans in the city, where a violent tumult ensued, and Farokhsir being seized by the two Seiads, was imprisoned and put to death, having occupied the throne only six years.

The short reign of this prince is remarkable for the cruel policy adopted with regard to the Seiks, whose ferocious chief, Bandu, being made prisoner, was conveyed to Delhi, with seven hundred and forty of his followers, who were all beheaded; while their wretched leader was tortured to death. After this fearful tragedy, the unfortunate Seiks were hunted down like wild beasts, by the Mogul troops, until they were supposed to be totally annihilated; nor did they appear again, in any numbers, for a very long period.

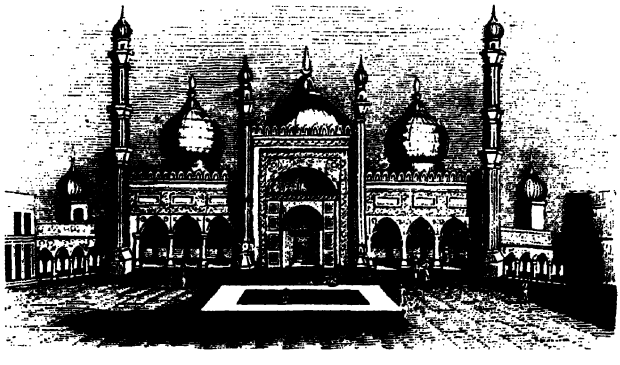
During the reign of Ferokhsir, the English obtained new privileges and additional grants of territory, in consequence of the medical skill of an Englishman, who was one of an embassy sent from Madras to the court of Delhi, at a time when the Emperor happened to be very ill. The gentleman in question speedily restored him to health, for which service three villages were granted to the English in the neighbourhood of Madras, with the liberty of purchasing in Bengal thirty-seven townships, and of conveying their goods through the province, free of duty. The Nabob, however, being opposed to any extension of their influence, contrived to deter the owners from selling the townships; so that no advantage was, for some

time, reaped from the Emperor's permission on that head; but they availed themselves of his leave to carry on a free trade in Bengal, by which Calcutta soon became a place of considerable importance.

About seven years after the death of Farokhsir, the Company was allowed to establish a court of justice, consisting of a mayor and nine aldermen, at each of the three presidencies, Madras, Bombay, and Calcutta.

MOHAMMED SHAH.

AFTER the murder of Farokhsir, two princes of little note were successively raised to the imperial throne; both of whom died within a few months; when Mohammed Shah, the son of Jehandur, was proclaimed Emperor, in 1719. The absolute authority assumed by Houssein Ally and Abdullah Khan, which rendered the Emperor an object of mere pageantry, excited great dissatisfaction; and a conspiracy was very soon formed against Houssein, who was assassinated in the street, by a person who stopped his palanquin, on pretence of having a petition to present to him. Abdullah, on hearing of this event, collected all his forces and hastened towards Delhi, with the intent of depos- Mohammed Shah; but he was met by the imperial forces, who defeated and made him prisoner, and he shortly afterwards died of the wounds he had received in the battle. The Emperor, thus relieved from the control of the Seiad brothers, was declared sole master of the empire, and entered his capital in splendid procession.



Grand Mosque at Delhi.

The people were greatly rejoiced at this revolution, and for several days

the city of Delhi presented one continued scene of festivity. Letters of submission, and professions of loyalty, greeted the new sovereign, from all quarters. The Raja Saho despatched an envoy to the court, to perform homage before him; and the heads of the European factories sent embassies, with congratulations, and wishes for his long and happy reign. His reign was indeed long, but it was very far from being happy; for the unfortunate monarch was doomed to witness the ruin of the empire, and the sad fate of its magnificent capital, an event that gives a mournful celebrity to his name, and marks his reign as the most calamitous era of the Mogul dynasty.

One of the first acts of Mohammed Shah was to ratify the treaty with the Mahrattas, which Farokhsir had refused; and not long afterwards, the Peishwa Ballajee died, bequeathing his power, wealth, and dignities, to his son, Bajee Rao, the greatest of all the Bramin rulers. The new minister, who governed absolutely, without any interference on the part of the Raja, sought out men of talent to fill all the high offices, without regard to the obscurity of their origin; and these became the founders of the great Mahratta families of modern times. Among these were Holkar and Sindia, whose names are well known in the present day, both of whom were raised from humble employments to the rank of military chiefs.

Sindia was a relative of the chief of that name, whose daughter was one of the wives given by Aurengzebe to Saho, during his captivity at Delhi. The lady, who had never been released, was dead, and the family had sunk into such abject poverty, that the individual who attracted the notice of Bajee Rao, held, at first, a very undignified post in the great man's household, one of his duties being that of carrying his master's slippers.

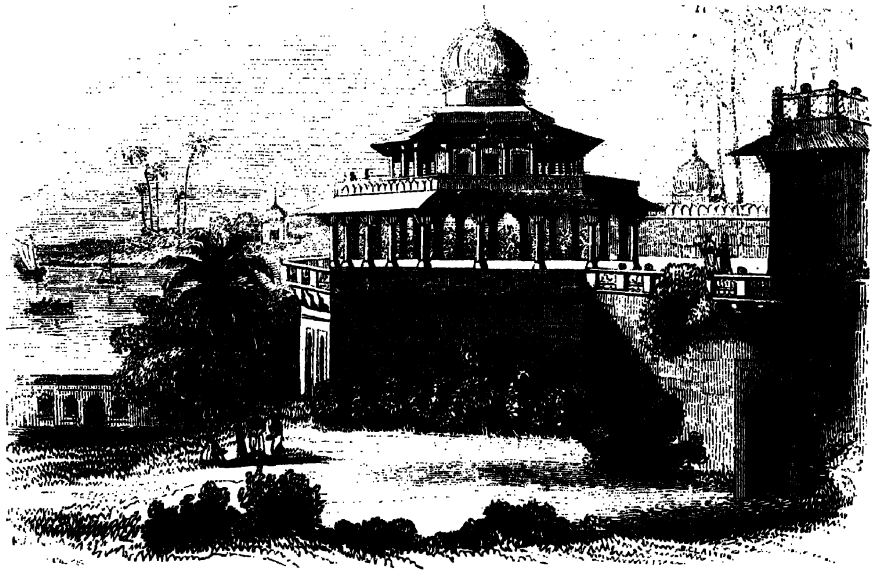
The object of the Peishwa was, to attach to his service a number of bold enterprising men, who might aid him in carrying into effect his design of extending the Mahratta power and territory in Hindostan. Aware of the weakness of the Mogul government, he seems even to have meditated its final overthrow. "Now is our time," said he, "to drive strangers from the land of the Hindus, and to gain immortal renown. Let us strike at the trunk of the withering tree, and the branches must fall of themselves." By such forcible arguments he persuaded the Raja to sanction the invasion of the northern provinces, and he granted permission to Holkar, Sindia, and other chiefs, to levy the chout in Guzerat, Malwa, and other northern provinces.

About this time, another rival power sprang up in the south of India, where a new independent monarchy was established by Nizam-ul Mulk,

a Mohammedan officer who had been appointed to the vice-royalty of the Deccan, by Mohammed Shah, and who throwing off his dependence on the empire, founded the sovereignty usually called the dominions of the Nizam, or Soubehdar of the Deccan, and fixed on the city of Hyderabad as his capital.

The success that attended the Mahrattas in the north, at length emboldened the Peishwa to demand of Mohammed Shah the grant of a jaghir, comprising the extensive territory of Malwa, with a large portion of country south of the river Chambal, including the holy cities of Benares, Allahabad, and Mattra, places of great importance, on account of the revenue derived from the pilgrims who frequented them.

The Chalees Satoon, or the Forty Pillars, is a pavilion attached to the



palace of Allahabad, and was erected by the Emperor Akber; it is built of grey granite and freestone. The fort of Allahabad is favourably situated on the point where the rivers Ganges and Jumna unite. The numerous vessels to be seen on these rivers, particularly on the former, give great animation to the scene. The buildings in general, here, are in the Mohammedan style. Allahabad is five hundred miles westward of Calcutta, and eighty-three from Benares.

Mohammed refused to make the grant demanded by the Peishwa, on which Bajee Rao appeared before the gates of the capital, at the head of a numerous force, with a view of intimidating the Emperor; but retired,

without proceeding to any act of greater hostility than the plunder of the suburbs. For some time, however, he continued to carry on a very harassing warfare in the Mogul territories, until the Emperor was forced into compliance with his exorbitant demands.

It was at the very time when this concession was made to the Mahrattas, that the Mogul empire was invaded, and its capital taken by the great Persian sovereign, Nadir Shah, at this period the most warlike of all the eastern princes. He was an usurper, who, having raised himself to the throne of Persia, in 1736, went to war with the Afghans for the recovery of Candahar. This city had formerly belonged to Persia, but was then in possession of the Ghilzies, the most powerful of the Afghan tribes, who inhabited the country around Candahar, which they had formed into an independent state in the year 1708, when they revolted from the Persian government. The occupation of the Ghilzie country, which he reduced to subjection, brought Nadir Shah to the frontiers of the Mogul empire; yet it was not until after he had taken Cabul, and was actually advancing towards Delhi, that the Emperor, and the people of that devoted city, aroused themselves to a sense of danger. Mohammed Shah then hastily assembled his forces, and met the invader about one hundred miles from Delhi, where he sustained a total defeat, and was obliged to repair in person to the Persian camp, to make submission to the conqueror; a sad humiliation for a successor of the great Akber.

The two monarchs rode side by side to the capital, where Nadir, assuming the right of conquest, distributed his troops in various parts of the city, to the infinite disgust of the inhabitants, who bore the intrusion and exactions of the enemy with gloomy discontent, until a report was raised that Nadir Shah had died suddenly, when the suppressed fury of the populace burst forth, and great numbers of the Persians were put to the sword. In the midst of the tumult, Nadir rode forth from the palace gates, expecting that his presence would overawe the people, and put a stop to their violence; instead of which, their disappointment at seeing him alive, only added to their rage; and the Shah then gave the fearful command, which devoted to ruin that magnificent city which had so long been the pride of the eastern world.

When the order had been issued for a general massacre of the unfortunate inhabitants of Delhi, Nadir Shah retired to a little mosque in the grand bazaar, where he sat for hours in solitude, while the work of death and destruction was going on around him. Many parts of the city were in flames, and the number of human beings sacrificed on that dreadful day,

is said to have amounted to fifty thousand. At length, the wretched Emperor forced his way into the presence of the destroyer, exclaiming with tears streaming down his cheeks, "Spare my people;" and the command that was instantly given to shed no more blood, was as promptly obeyed as that which had caused it to flow in such frightful abundance.

Having thus so far depopulated the great capital of the Mogul empire, and laid it partly in ruins, the Shah proceeded to take possession of all its moveable treasures. Gold and jewels, rich stuffs of every description, elephants, horses, camels, and the celebrated peacock throne of Shah Jehan, were carried off by the conquerors; and so general was the plunder, that many persons suspected of having concealed their wealth, were put to the torture, to make them confess where it was hidden. Then Nadir Shah reinstated the humbled monarch on his throne, and wrote to the chief princes of India, to announce his restoration. One of these letters was addressed to the Raja Saho, and another to the Peishwa Bajee Rao, desiring that they would obey all the commands of Mohammed Shah, whom he now regarded as his brother, therefore should return with his army to punish any disobedient vassals. Bajee Rao immediately sent a large present in gold to the Emperor, with a letter of submission, which were acknowledged by a splendid present in return, consisting of a complete dress, a pearl necklace, jewels for his turban, a horse, and an elephant. The presents made by an inferior or vassal prince to his superior, are received as tribute, and termed his Nazzir.

Not long after the invasion by the Persians, Bajee Rao died, and was succeeded in his high office by his son, Ballajee Rao, under whose able government the power of the Mahratta nation continued to increase, and the authority of the Peishwa entirely superseded that of the Raja.

Just at the time of Bajee Rao's death, which happened in 1740, some affairs of great importance, in regard to the progress of the British empire in India, were taking place in the extensive territory of the Carnatic, one of the subordinate principalities of the Deccan, subject to the Soubehdar Nizam-ul Mulk, who was nominally a vassal of the Emperor, but in reality, an independent prince, and, as already stated, the great rival of the Mahratta sovereign, with whom he was obliged to share the revenues of the greater part of the Deccan. The Carnatic war was ostensibly undertaken to support the rights of certain Indian princes; but might, with more truth, be called a struggle between the English and French for supremacy in India, where it was now evident the Mogul dominion was drawing to a close.

The circumstances which led to the war were these. The Raja of Trichinopoly, one of the numerous tributary states of the Deccan, died in 1736, leaving one son, an infant, whose mother, according to Hindu usage, assumed the government as regent. It frequently happened, however, on the death of a Raja, that many of his male relatives would come forward as claimants for the throne, and endeavour to set aside his sons by force, as was the case in the present instance, when the widow had to maintain the rights of her child against a rival, whose superior force gave him every chance of success; therefore the princess gratefully accepted an offer of assistance from Chanda Sahib, son-in-law of the Nabob of Arcot, which was the capital of the Carnatic. Not doubting his sincerity, she allowed him free access to the citadel, which he treacherously seized, and confined the princess in a prison, where she soon died.

It was by these dishonourable means that Chanda Sahib became Raja of Trichinopoly, a place of great strength and importance; and he was supported in his usurpation by the French; but the neighbouring Hindu Rajas, not liking to see a Mohammedan in possession of a throne that had always been occupied by a Hindu, applied to the Mahrattas to assist them in displacing him. A Mahratta army accordingly appeared on the frontiers of the Carnatic, a few weeks after the death of Bajee Rao, and invested the city and fort of Trichinopoly, where the usurper defended himself for several months. At length, however, being compelled to surrender, he was sent captive to Satara, the capital of Raja Saho, where he was detained, a prisoner at large, for several years. During his captivity, Chanda Sahib kept up a correspondence with the French governor of Trichinopoly, who paid a part of the ransom for which he was liberated, in 1748, the same year that witnessed the succession of another prince of the race of Akber to the imperial throne of the Moguls.

But before entering upon the wars in the Carnatic, it will be necessary to relate some other events that took place before the death of the Emperor Mohammed Shah. A tribe of Afghans called the Rohillas, from the name of their chief, had lately founded a new state in the Doab, or tract between the Ganges and the Jumna, the confines of which approached within a hundred miles of the capital. This principality had attained to considerable importance at the time of the Emperor's decease, and its affairs were afterwards intimately connected with the general history of the country; but an event of still greater consequence was, the establishment of the kingdom of the Afghans, now sufficiently famous under the name of Afghanistan. The founder of this state was Ahmed Shah Abdalla, the son of

an Afghan chief, whose tribe had been for some time settled in Herat, when that province was invaded and conquered by Nadir Shah. Ahmed having surrendered himself, was received into the service of the Shah, to whom he remained faithful until the death of that formidable prince, who was assassinated in the year 1747, when Ahmed Abdalla left the Persian army, in which he had obtained a high rank, and returned with a great number of his tribe to Herat, where he was soon proclaimed king of the whole Afghan nation.

The confusion that followed the assassination of Nadir Shah, afforded the new sovereign an opportunity of extending his dominion; and with that view, he invaded the provinces of Lahore and Moultan, where very little opposition was made to his arms, and he soon found himself monarch of a vast territory beyond the Indus, including Cashmere, Cabul, Candahar, Balk, and Scinde. Ahmed changed his name from Abdalla to Durani, by which appellation his tribe was from that time distinguished. Encouraged by his rapid successes, the conqueror raised his eyes to the throne of the Moguls, and boldly advanced towards Delhi; but his march was stopped by the imperial army, headed by Prince Ahmed, eldest son of the Emperor, who obtained a complete victory over his Afghan namesake, which checked the ambitious views of the latter, who was obliged to retreat to Cabul. The victor then returned triumphantly to the capital, where he was greeted as Emperor, Mohammed Shah having just breathed his last. This event happened in the month of April, 1748, and was shortly followed by the deaths of the other two most potent sovereigns of India, Nizam-ul Mulk, Soubehdar of the Deccan, and Saho, king of the Mahrattas.

AHMED SHAH.

AHMED SHAH succeeded to the throne of his ancestors, and to the title of Emperor; but the former was divested of its previous splendour, while the latter was a mere nominal dignity, to which but little glory or authority was now attached. The Mogul power had ceased to be paramount in India, where several nations were contending for that supremacy which was eventually obtained by Great Britain. The English had long been beat

on acquiring sovereignty as well as lands, in India; and their interference in the quarrels of the native princes had always that object in view.

On the death of Nizam-ul Mulk, who had reached the extraordinary age of one hundred and four years, the government of the Deccan was assumed by his second son, Nazir Jung, whose eldest brother, Ghazee-ud-din, held a high post at the court of Delhi. The deceased sovereign, however, had left a numerous family; and one of his grandsons, Mirzafa, chose to dispute the title of Nazir Jung to the throne of the Deccan, on pretence that Nizam-ul Mulk had disinherited him for rebellion, and had expressed a wish that he, Mirzafa, should be his successor. The pretender was joined by Chanda Sahib, who had returned, as already stated, from his imprisonment among the Mahrattas, and had been for some months collecting troops for the purpose of making an attempt to obtain the sovereignty of the Carnatic, as his father-in-law, the late Nabob, had died during his captivity, and the government had been bestowed by Nizam-ul Mulk on an individual of a different family, whose right to keep possession Chanda Sahib considered himself entitled to dispute. Mirzafa and Chanda Sahib being thus engaged in similar enterprises, agreed to assist each other; and the French became their able and willing allies, in the expectation of increasing their own power and possessions, should they succeed in making these two princes rulers of the Deccan; in which case, their superiority over the English, who supported the opposite parties, would be fully established.

The sovereign of the Carnatic, or, as he was more usually styled, Nabob of Arcot, was killed in an engagement with the allies at Amboor, on which the victors marched to Arcot, which was surrendered without opposition, and Chanda Sahib assumed the sovereignty. Arcot is a very ancient town, about sixty-eight miles to the west of Madras, and, at the period alluded to, contained a fine palace and citadel, of great extent, which are now in ruins.

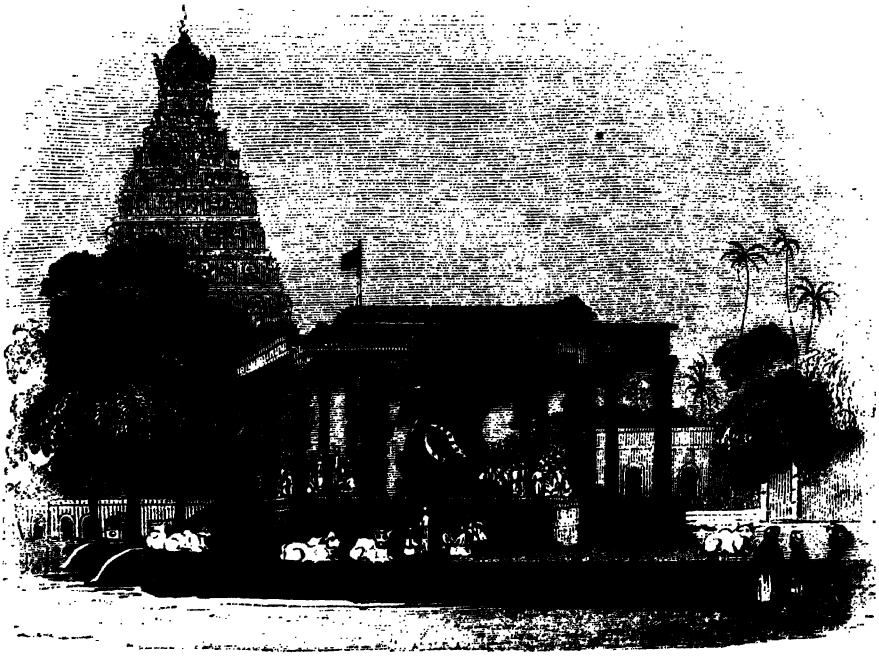
When Chanda Sahib took possession of Arcot, Mohammed Ali, the son of the late Nabob, fled to Trichinopoly, a city of great importance, on account of its strong fortifications, as well as its extent, the walls being six miles in circumference. The French were desirous of besieging this place without delay, but the princes chose to indulge their vanity, by making a grand display at Arcot; after which, they proceeded in state to Pondicherry, the principal French settlement, where the new Nabob made a formal grant to the French, in return for their services, of eighty-one villages in the vicinity of that town.

The next object was to assist Mirzafa in deposing his uncle, Nazir Jung, but Chanda Sahib wanted money, which he determined to extort from



TOWN AND FORT OF TRICHINOPOLY

the Raja of Tanjore, one of the tributary princes of the Deccan, who had for some time neglected to pay his tribute, in consequence of the unsettled state of the country. Tanjore, which had constituted a part of the dominions of the Mahratta chief, Shahjee, and descended in the family of his eldest son, had never been entirely subdued by the Mohammedans; and there the old Hindu institutions and edifices were preserved in greater purity, perhaps, than in any other part of India. Every village had its temple, with the lofty gateway of massive architecture prevalent in ancient Hindu structures, where large establishments of Bramins, musicians, and dancing girls, were maintained; and on all the high roads, as well as in the villages, were choultries, or houses for the refreshment of travellers. This district was noted for the frequency of the suttee, a practice that has happily become almost obsolete. The capital of Tanjore is a large fortified city, of the same name, consisting of two distinct parts, one of which contains the palace, an old building, with several high towers; the other, a celebrated temple, of singular construction, esteemed one of the finest specimens of architecture in India. It contains a gigantic figure of a bull,



in black granite, sixteen feet long, and above twelve high, supposed to be of great antiquity.

The Raja of Tanjore not being prepared for the invasion of Chanda

Sahib, was obliged to make a compromise, agreeing to pay a sum equivalent to nine hundred thousand pounds; but he had no intention of fulfilling his engagement, if he could by any means evade it, therefore he endeavoured to gain time, by sending instalments of plate and jewels, on the plea that he could not immediately raise the money, hoping that, if he could contrive to delay matters long enough, assistance might arrive: nor was he mistaken; for Nazir Jung, who was perfectly aware of the design against him, had applied both to the English and the Mahrattas for aid, and entered the Carnatic with an army strengthened by those two powerful allies. Fortune now turned again. A battle was won by Nazir Jung, which obliged Chanda Sahib to seek an asylum at Pondicherry, while Mirzafa was taken prisoner, and placed in strict confinement. Soon after this victory, however, Nazir Jung lost his life in a rebellion of his own people, instigated by the French, who liberated Mirzafa, and placed him on the throne of the Deccan, at the end of the year 1750.

The revolution thus effected in the government of southern India, for a time, gave the French great advantages over the English in that country. A large accession of territory was granted them; and although Mirzafa soon lost his life in an insurrection, they maintained their influence, by raising to the vacant dignity his youngest brother, Salabat Jung.

In the meantime, Mohammed Ali, whose cause was supported by the English against Chanda Sahib, had by their aid retained possession of Trichinopoly; and so long as he held that fortress, the Nabob could not feel himself entire master of the Carnatic. It was also of the utmost importance to the English that they should keep a position of such strength; therefore, it was at this time the chief scene of the war in the Carnatic. Chanda Sahib laid close siege to the city, which must in the end have fallen, had it not been saved by the gallantry of a young British officer, Captain Clive, whose enterprising spirit prompted him to plan and execute a daring scheme for the relief of Trichinopoly. This was to make a direct attack on Arcot, the Nabob's capital, with a view of diverting his attention, and drawing his troops from the besieged city; and at his own earnest request, the Presidency of Madras gave him permission to undertake the expedition, with five hundred men, of whom three hundred were Sepoys; and with this little army, Captain Clive set forth towards Arcot. The attack was so sudden and unexpected, that the garrison fled in dismay, without making the slightest effort to defend the fortress, which was immediately occupied by the assailants, who were thus in possession of the city.

This exploit entirely changed the tide of affairs in the Deccan. Chanda

Sahib, as was expected, sent the greater part of his forces from Trichinopoly, under the command of his son, who entering Arcot, besieged the fortress, which the British commander defended, for seven weeks, with his few men, against a host of foes. At length, finding that the numbers of the enemy were daily increasing, he resolved to make a bold effort to disperse them, and went out with the greater part of his garrison, when an engagement took place in the streets; and although he was obliged to retire again to the fort, the loss of the enemy had been so great, that they quitted the town in the night, and being pursued by the British commander, who was reinforced by a body of Mahrattas, and a fresh detachment of troops from Madras, they were totally routed; and thus the adventurous expedition of Captain Clive was crowned with complete success.

The adherents of Chanda Sahib now began to desert him in such vast numbers, that he was, at length, driven by despair to accept an offer of protection from the Raja of Tanjore; but when he arrived at the court of that treacherous prince, instead of finding the asylum he expected, he was loaded with chains, and thrown into a dungeon, where he was soon put to death.

This event made the English masters of the Carnatic. Mohammed Ali was declared Nabob, and Captain Clive was rewarded for his services by a higher rank in the army. The French, however, still carried on the war, on pretence that the Subehdar of the Deccan had granted to them the sovereignty of the Carnatic, which was one of his dependencies; but the English contended that the Subehdar, being himself an usurper, whose title to the throne had never been recognized by the Emperor, he had no right to dispose of the principality in question, which belonged to their ally, Mohammed Ali. The French again laid siege to Trichinopoly, which was so ill supplied with provisions, that the inhabitants, in number about four hundred thousand, were obliged to leave the city, carrying away with them such property as they could conveniently move, and most probably burying a great quantity of treasure in the earth, which was a common practice amongst the natives of India in time of war. The siege of the deserted city, which was defended by only about two thousand men, composing the garrison, lasted more than a year, during which the Emperor, Ahmed Shah, was deposed, and his place supplied by a prince, who afterwards became a pensioner of the British government. Thus, while the French and English were quarrelling for the future empire of the Deccan, other parts of Hindostan were also the scenes of many important events, which have now to be related.

The settlement of the Rohillas in the Doab, and the establishment of the kingdom of Afghanistan, immediately before the accession of Ahmed Shah, have already been noticed. The new Emperor, or rather his vizier, Sufder Jung, was very soon engaged in wars with the Rohillas, who proved such formidable foes, that he was induced to solicit aid from the Mahrattas, which was granted by the Peishwa, Ballajee Rao, on condition that his troops should be paid for their services, by being authorized to levy contributions in the Rohilla country, which, in consequence of this permission, was so completely ravaged, that, for many years afterwards, the melancholy traces of this ruinous warfare were visible through its whole extent. The Rohillas, at length, agreed to give up the country, except a few villages for the maintenance of their chiefs; and, for awhile, peace was restored.

In the meantime, Ahmed, of Durani, the king of the Afghans, had invaded the Panjab, and obtained the cession of that province from the Emperor, who was glad to keep his capital free from invasion, on any terms. Sufder Jung, however, on his return from the Rohilla war, was very much displeased that any treaty had been concluded without his knowledge; and the dissentions that arose in consequence were carried to such a height, that the city of Delhi became a scene of warfare between the two factions that divided the court; for the Emperor had grown weary of submitting to the control of his overbearing vizier, who was, in the end, deposed by the leader of the opposite party, Ghazee-ud-din, a grandson of Nizam-ul Mulk, whose father, a powerful Omrah of the same name, had died on an expedition undertaken for the purpose of expelling the usurper, Salabat Jung, from the throne of the Deccan.

The Emperor had little cause to rejoice in the triumph of Ghazee-ud-din, whose presumption exceeded even that of the fallen minister, and whose ambition knew no bounds. Anxious, therefore, to rid himself of one whom he saw he had every reason to fear, he resolved to make him a prisoner; but as he could not accomplish this object without the assistance of some of the nobles, he entrusted his intentions to them; in consequence of which, Ghazee became aware of the plot, which he frustrated by seizing, and putting out the eyes of the unfortunate monarch, who was then deposed, and a great-grandson of Aurengzebe raised to the throne, by the title of Alamgir the Second.

In effecting this revolution, which took place in 1754, Ghazee-ud-din was assisted by the Mahrattas, whose history has now to be traced through the brief period of the reign of Ahmed Shah. The Raja Saho, who died shortly after the accession of that prince, having no heir to succeed him,

Tara Bye, although upwards of seventy years of age, resolved, with all the spirit and ambition of earlier days, to make an effort for the recovery of her former authority. She had, therefore, just before the Raja's death, brought forward a youth, whom she declared to be her grandson, saying, that he was born, soon after her son's decease, in the fort of Panalla, to which place the widow and herself had both been sent; and that, to save the child from assassination, she had contrived to have him conveyed secretly to a place of safety, and brought up in obscurity. Saho believed the tale, and acknowledged the boy as his heir; but Tara Bye was disappointed in her hopes of being proclaimed regent, as the Peishwa, Ballajee Rao, was no less bent upon usurping the sovereign authority than herself, and had more power to effect his object. He proclaimed the youth as head of the Mahratta states, by the title of Raja Ram, and took the government into his own hands, granting lands to the most influential of the chiefs, in order to secure their support. Almost the whole of the fine province of Malwa, so famous for the produce of opium, and the annual revenue of which was estimated at not less than one hundred and fifty lacs of rupees, being equal to one million and a half sterling, was divided between the two great chiefs, Holkar and Sindia, the latter of whom dying about this time, was succeeded in his wealth and honours by his son.



The Peishwa fixed his residence at Poona, which, from a small village,

had become a large town, and might, from that time, be called the capital of the Mahratta empire. He was, at this period, in alliance with the English; and when Salabat Jung was placed by the French on the throne of the Deccan, he joined in an expedition to expel that usurper, undertaken by Ghazee-ud-din, the father of him who dethroned Ahmed Shah. Before Ballajee departed on this enterprise, he attained the grand object of his ambition, by inducing Raja Ram to resign all pretensions to the supreme authority, which, from that time, was openly assumed by the crafty Bramin, who assigned to the young prince a splendid maintenance, with a separate establishment at Satara.

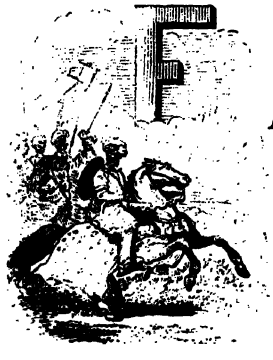
The wars of the Mahrattas were invariably pursued with the object of increasing their own wealth and territory, therefore they paid little regard to the question of right or wrong, but always took the side that seemed to offer the widest field for plunder, under the name of tribute, of which they claimed a vast amount of arrears, in virtue of the treaty made in the reign of Ferokhsir, and confirmed by Mohammed Shah, giving them liberty to levy chout over the whole of the Deccan. This imprudent agreement was an abundant source of misery to the agricultural population of the country; for whenever a village resisted the demand, the headman and principal persons were seized, and compelled, by threats and torture, to pay the amount claimed; so that the Mahratta plunderers always returned home laden with treasures. Nor did they confine their exactions to the tribute money, for the people were compelled to furnish them with supplies of all kinds. Every morning, at day-break, parties of Mahratta soldiers on small active ponies, set out in different directions from the place of encampment, and riding into the villages, helped themselves, without ceremony, to hay and corn for their horses, tore down wood from the houses for fuel, and dug up grain from the pits, where it had been hidden by the inhabitants, all which they carried back to the camp; thus living in plenty on the spoils of the villagers. Yet those amongst the Mahrattas who have not followed the profession of arms, but have been content with the simple enjoyments of the husbandmen, are described as a remarkably kind, moral, humane, and hospitable people.

In the meantime, Tara Bye had taken advantage of the Peishwa's absence to renew her schemes for obtaining the regency. She endeavoured to persuade Raja Ram to assert his supremacy, and place her at the head of the state; but the young man, being devoid of ambition, refused to involve himself in troubles and dangers, for the sake of gratifying her love of power. His moderation, however, cost him dear; for the angry lady re-

proached him with his want of spirit, declared he was not her grandson, and finally made him a prisoner in the fort of Satara, where he was confined in a damp stone dungeon, and fed on the coarsest food, for nearly eight years, when the death of his persecutor restored him to liberty. The prison of this unfortunate young man, whose health and spirits were entirely ruined by his long confinement, is still shewn in the fort of Satara. The cause of Tara Bye was espoused by many that were opposed to the government of the Peishwa; but on the return of Ballajee Rao, she was persuaded to give up her claim, being allowed, however, to retain the control of the young Raja, on whom she seemed resolved to revenge herself for her disappointed hopes. The Peishwa consented to this arrangement with apparent reluctance, but was, probably, not sorry to be relieved from even the shadow of a rival, without incurring the odium of injustice.

Such was the state of affairs in the Mahratta Empire, when Ahmed Shah was deposed, and Alamgir the Second was placed on the tottering throne of the Moguls.

THE FALL OF THE EMPIRE.



FAMOUS for his heroism, at this period, was Ahmed of Durani, king of the Afghans, one of the greatest warriors of his time. He was active, bold, and enterprising; but would, probably, have confined his ambition within the limits of the kingdom he had established, had it not been for the outrageous conduct of Ghazee-ud-din, who provoked an invasion of the Mogul dominions, by attempting, partly by force and partly by stratagem, to re-annex the provinces of Lahore and Moultan to the empire. These territories had been entrusted by Ahmed to the government of a woman, the widow of the late viceroy, an Afghan noble, whose daughter had been betrothed in childhood to Ghazee-ud-din.

This engagement afforded the latter a pretext for entering the country without exciting suspicion of his hostile intentions, and he was received with joy by the mother of his affianced bride, whose pride was gratified by the prospect of being so nearly allied to the grand vizier. But the poor lady very soon discovered that she was the victim of a plot to deprive her of her rank and liberty, for she was carried off to Delhi as a prisoner, while the vizier assumed the government of the provinces.

Ahmed, enraged at this outrage, set forth at the head of a large army, towards Delhi, and that unfortunate capital was again subjected to all the horrors experienced at the time of Nadir's invasion; for although the gates were opened almost unresistingly, and Ahmed was himself far from being inclined to cruelty, yet he could not prevent his troops from taking the fullest advantage of the capture of the city. From Delhi, the conquerors proceeeded to Mattra, which they surprised in the midst of a religious festival, when a dreadful scene of bloodshed ensued; for this being one of the holy cities, its rich temples were eagerly broken into, and plundered of all their treasures, while those who endeavoured to defend them, were cut down, unsparingly, by the hands of the merciless invaders.

On his return to Delhi, Ahmed made peace with Alamgir, and formed an alliance with him, by marrying one of his daughters, and contracting another to his son, Timur, whom he appointed governor over the whole of the Panjab, including the provinces of Moultan and Lahore, which Ghazee-ud-din had been obliged to surrender. He then gave the military command at Delhi, to a Rohilla chief, in order to protect the Emperor from any violence that might be offered by his vizier; and having thus succeeded in recovering his territories, increasing his wealth, and establishing a decided superiority over the Mogul sovereign, he returned to his own capital.

While these events were passing at Delhi, the English, in conjunction with the Mahrattas, destroyed the famous piratical state, that had existed for more than half a century, on the western coast of India, to the great injury of the British trade of Bombay. Its first chief, Conajee Angria, a man of low birth, had distinguished himself, in the time of Sevajee, by his services against a band of pirates that infested the shores of the Mahratta country, and had been promoted by degrees, in reward for many valiant exploits, till he had become admiral of the fleet, and governor of Severndroog, a strong fortress, standing on a high precipitous rock on the coast of the Concan.

Not long after Angria had obtained the government of Severndroog, some dispute arose between him and the Mahratta chief, which led him to

revolt; and as he was popular among the men he had been accustomed to command, he was soon master of the whole fleet, and about sixty leagues of the coast; which, after some negociation, he was allowed to retain, on condition of paying a small annual tribute to the Mahratta government. Conajee Angria, and others of his family after him, carried on the trade of professed pirates, their strongholds being Severndroog, and the no less impregnable hill fort of Gheriah, situated on another insulated cliff, where these formidable chiefs reigned as absolute sovereigns over their own territories, and aspired to the sole dominion of the Indian seas. The English and Mahrattas had several times united their forces to extirpate the corsairs, but without much prospect of success, until the year 1755, when Severndroog was captured by Commodore James; and in the following year, Gheriah was stormed and taken by Colonel Clive, who, by this important victory, put an end to a power which had so long been a check to European commerce in that part of the world. Toolajee Angria, the ruling chief, surrendered himself after the capture of Gheriah to the Mahrattas, and passed the rest of his life in captivity. The two forts were also given up by the English to their allies, according to the terms of an agreement entered into before the war.

It was just after the fall of the pirate state, that Ghazee-ud-din made an alliance with the great Bramin chief, Ragoba, brother of the Peishwa, and commander of the forces, for the purpose of recovering his former power at the Mogul court. It was the policy of the Mahratta government to aid in any enterprise that tended to accelerate the downfall of the imperial power; therefore, the chief hastened with a numerous force, to the assistance of the vizier, who, thus powerfully supported, entered Delhi, where he soon obtained possession of the palace, and assumed unlimited control over the Emperor. Not long afterwards, he caused the unhappy and degraded monarch to be assassinated, and placed on the throne a grandson of Aurengzebe, who assumed the title of Shah Jehan; whilst Shah Alum, the son of the late Emperor, was sheltered by Shujah-ud Dowlah, the Nabob of Oude, by whom he was placed at the head of a confederacy against the English, in the well-known warfare of Bengal.

The Mahratta power had, by this time, reached its greatest height. Ballajee Rao remained absolute sovereign of the country, and his dominions, exclusive of numerous tributary states, extended from the Indus and Himalaya mountains to the southern extremity of the peninsula, including the whole of Guzerat, of which province the Mahrattas had lately completed the conquest. The civil administration was conducted by a cousin of the

Peishwa, who was called the Bhao; and the command of the army was given, as already seen, to his brother, Ruganoth Rao, better known by the name of Ragoba; and thus Ballajee confined all power to his own family.



Seik Chief.

The melancholy fate of the Emperor Alamgir the Second, and the confusion that invariably attends a revolution thus violently effected, now afforded a prospect to Ballajee Rao of realizing the long-cherished hope of establishing the Mahratta dominion over the whole of Hindostan. Ragoba had been occupied, since the restoration of Ghazee-ud-din, with the conquest of Moultan and Lahore, of which he had gained possession, with the assistance of the Seiks, who had been long hidden in the mountains, but were now beginning to appear again in great numbers.

The invasion and occupation of these provinces naturally led to a war with Ahmed of Durani, to whom they had belonged; and he therefore hastened to the aid of the Rohillas, through whose country the Mahrattas had to pass in their way to Delhi, the possession of which was the grand object of their ambitious views. The timely assistance of the Afghans obliged the Mahrattas to retreat, but not before they had destroyed as many as one thousand three hundred villages, and reduced the whole country to a piteous state of desolation. Great preparations were then made for a new campaign, under the conduct of the Bhao; which serves to show the increased wealth and refinement of the Mahrattas, whose taste for luxury seems, at this period, to have equalled that of the Moguls in the days of their glory. Their spacious tents were lined with silks and broad cloths, and surmounted by gilded ornaments; each suite belonging to the officers being enclosed by screens of coloured canvas. Trains of elephants, horses superbly caparisoned, gay banners, and all the splendid accompaniments of an Indian army, were displayed on this occasion, and the principal officers wore cloth of gold.

All the great Mahratta chiefs were engaged in this expedition. Delhi was stormed; and although its inhabitants were not treated with the barbarity that stained the triumphs of Nadir Shah and Ahmed of Durani, the



Painted by F. T. Rawlins

On stone by Dean &c.

CANNAMORE FORT SETTING IN OF THE MONSOON.

Bhao used his right as a conqueror to deface, for the sake of their valuable ornaments, the palaces, tombs, and shrines, which even the Persians and Afghans had spared. The silver ceiling of the hall of audience was torn down and coined into rupees, of which it is said to have yielded seventeen lacs.

Ghazee-ud-din, and his protegee, Shah Jehan, whom he had dignified with the imperial title, had escaped, and the Bhao proposed to proclaim as Emperor, Wiswas Rao, the son of the Peishwa; but this design was frustrated by the approach of the Afghans, headed by their intrepid King, Ahmed, who had been for some time detained on the frontiers of Oude, by the Monsoon. As soon as the rains had ceased, he marched towards Delhi, and disposed his army in such a manner that the Mahrattas were entirely surrounded. His next measure was to intercept their supplies, for which they depended chiefly on the Banjarras, or camp dealers, a class of men whose trade was to furnish armies with provisions in time of war, and who were by no means scrupulous as to the means of obtaining the corn and cattle which they brought into the camps, so that the country people suffered constantly from their depredations.

Frequent skirmishes took place in the neighbourhood of Delhi, but Ahmed still delayed coming to a regular engagement, thinking to obtain an easier victory, if he first reduced the strength of the enemy by famine. All day long, this active chief was on horseback, riding about in all directions, to reconnoitre; and at night he kept watch, to prevent a surprise, sometimes saying to his officers, "Do you sleep; I will take care to arouse you, in case of danger."

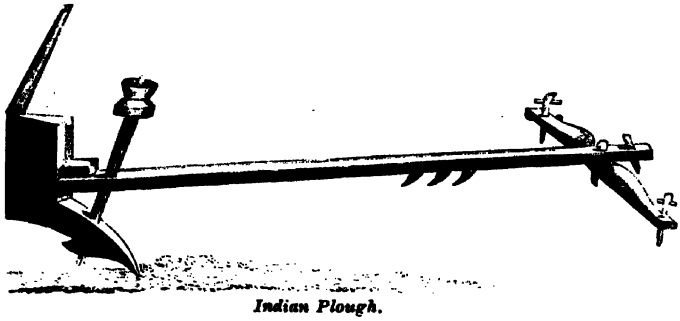
In the mean time, the Mahrattas, pent up within the city, and suffering severely for want of food, were begging to be led out, to risk an engagement, in the open field; and the Bhao at length yielded to their entreaties. An obstinate battle was fought near the town of Panniput: it lasted from day-break till two in the afternoon; when the Mahrattas having lost their commander, and most of their great chiefs, gave way, and left the Afghans masters of the field, who followed up their victory by pursuing and cutting to pieces all who had not fallen in the fight; so that the Mahratta army was totally destroyed; and few were the families throughout the nation that had not to mourn the loss of friends and relatives killed on that fatal day. The Peishwa's son was among the slain, and it was supposed that the Bhao also fell; but as his body was never found, some believed that he had withdrawn from the field, to end his days in religious seclusion. This celebrated battle took place on the 7th of January, 1761.

The Peishwa was so much affected at the news of the defeat, that he retired to a temple he had erected in the environs of Poona, where he died in a few months. His death was sincerely lamented by the people, especially the rural population, whose condition had been materially improved, during the period of his reign.

Under former rulers, the rents of villages had often been farmed by petty chiefs, who paid a certain sum to the government, and took the chance of the crops, to gain or lose by the bargain; but this arrangement subjected the peasantry to great oppression, as these persons seldom contented themselves with the share of the produce which the law allowed them, and there was no redress for the injured parties; farming of rents had therefore been abolished, and such regulations made, as effectually prevented the collectors of revenues from exacting more than was due from the husbandmen.

Under the auspices of Ballajee Rao, many improvements were introduced into the courts of justice; the army was well regulated; and in every respect the Mahratta nation was better governed, and more prosperous than at any former period.

Ballajee Rao was succeeded by his second son, Madoo Rao, whose uncle, Ragoba, took the chief management of affairs, as the young Peishwa was but seventeen; and at the close of the same year died Tara Bye, at a very advanced age; an event that released from his dreary prison, the royal captive, Raja Ram, who, with ruined health, and broken spirits, resided quietly at Satara, where he was considered in the light of a prisoner at large, nor did he ever attempt to interfere with the politics of the state. Ahmed of Durani, after the victory of Panniput, returned to Cabul, and the empire of the Moguls being left without any acknowledged head, was thus virtually ended.



Indian Plough.

ESTABLISHMENT OF THE BRITISH EMPIRE IN INDIA.



WHILE the foregoing events were passing in the north of India, the great question was decided whether the French or English were to be the future lords of the country. The issue of the contest was, for some time, doubtful; but the British arms at length prevailed; and a few days after the great battle of Panniput, the French capital of Pondicherry, was surrendered to Colonel Coote; and the hopes of France, with regard to extending her dominion over the east, were thus terminated. During this war, Count Lally, the French general, laid siege to Madras, which was bravely defended for two months, when the arrival of a British squadron with fresh troops, relieved the town, and forced the enemy to retire.

Madras was, at this period, the capital of the British possessions in India. Its territory extended five miles along the shore, and was about one mile



Black Town of Madras.

in breadth. The English division of the town, called Fort St. George, did

not contain more than fifty houses, besides the warehouses of the Company, and two churches, the one Protestant, the other Roman Catholic. The wall and batteries separated this division from the part inhabited by Armenian and Indian merchants, who were, in general, very wealthy. This portion of the city, together with a space allotted to the poorer natives, was called the Black Town, and the European part was called the White Town. Many of the natives, both in the city and district, were weavers in the employ of the East India Company.

Madras is not very well situated as a trading capital, on account of the difficulty of approaching it by sea, as it possesses no harbour or inlet of any kind to break the violence of the surge, which rolls heavily upon the coast at all seasons of the year, particularly from October to January, when ships can neither arrive nor depart, on account of the storms and typhoons that prevail during the whole of that period. Even at the most favourable season of the year vessels usually anchor a mile or two from the shore, and their cargoes are conveyed to land on a kind of raft, called a catamaran, which is constructed of three flat pieces of timber, eight or ten feet long, tied together, the middle one being longer than the others, and curved upwards at the ends. It is pushed through the surf by a man, with a paddle, who is often washed off, but is so well practised in his calling, that he leaps on again in an instant. The catamarans are quite safe when a boat, or any other vessel, would be inevitably lost. The regular boats



Madras Roads, with the manner of hauling the boats through the surge.

of that coast are wide, deep, and of a clumsy form, and are made of planks, fastened together with strong cord. They are rowed with ten or twelve paddles, the boatmen keeping time to a monotonous, but not unpleasing, song. The city has been greatly enlarged and improved, as will be noticed hereafter.

The next transaction of which we shall speak in the complicated history of India, are the wars with the native princes, which led to the important conquests of Bengal and Mysore, by which a company of British merchants became the powerful sovereigns of a vast empire. The English authorities in Bengal had been opposed from the beginning by the viceroys of that province, until the time of Aliverdi Khan, a prince of great skill, both in civil and military affairs, who had successfully protected his dominions from the inroads of the Mahrattas, and was ruling at the time of the defeat and capture of the pirate Angria. Aliverdi was a friend to the English and their trade. He allowed them to dig a moat round Calcutta, to protect that city from predatory attacks, and granted them many privileges, by which they were enabled to improve their settlements in Bengal.

Aliverdi died in 1756, when he was succeeded in the office of Nabob, or governor, by his grand-nephew, Suraja Dowlah, a narrow-minded tyrannical prince, who had always disliked the Europeans, and very soon found a pretext for commencing hostilities. The English had so long enjoyed the protection and friendship of Aliverdi Khan, that they were but ill prepared for a war with his successor, therefore, when he appeared before Calcutta with a force that made resistance hopeless, all the women and children were sent at night on board a vessel, to be conveyed to a place of safety, while the council assembled to deliberate on the means of warding off the threatened danger. So great was the alarm, that all the rest of the ships sailed away at day-break, with the English governor, and some others, who were selfish enough to secure their own retreat; thus depriving those who remained of their only means of escape.

It was immediately made known to Suraja Dowlah that the fort would be surrendered; whereupon, his troops marched in, and took possession. The Nabob entered soon afterwards, accompanied by his vizier, Mir Jaffier, and although he had promised that no violence should be offered to the garrison, amounting to one hundred and forty-six individuals, he ordered that they should be all confined till the morning, in a small dark room, called the Black Hole, scarcely eighteen feet square, where, during a night of the most horrible suffering, one hundred and twenty-three human beings died of thirst and suffocation, while the few who survived were found either in a state of stupefaction or frighful delirium. It appears that the Nabob had not anticipated the fatal consequences of confining his prisoners in the Black Hole, yet he evinced neither pity nor remorse when informed of the dreadful catastrophe, but merely desired that the English chief, meaning the governor of the fort, if still alive, should be brought before him. Mr. Howell, the gentleman who had assumed that

office after the flight of the governor, was accordingly supported, more dead than alive, into his presence, when Suraja allowed him to sit down, and desired that a glass of water should be given to him; but not a word of regret was uttered by the unfeeling prince for the calamity of which he had been the cause.

The following anecdote will afford an instance of the dread in which this tyrant was held. One of the Hindu guards set to watch the prison on that fearful night, was willing, for a large bribe, to represent to him the horrible situation of the sufferers, and beg that they might be placed in a larger apartment; but the Nabob was asleep, and the soldier had not the courage to disturb him, although strongly tempted, both by interest and humanity, so to do.

Calcutta was very soon retaken by Colonel Clive, who also sent an expedition to the rich city of Hoogly, about twenty-five miles higher up the river, which was taken and plundered. The rage of Suraja Dowlah at these successes, was unbounded. He laid siege to Calcutta, but soon finding there was no prospect of regaining possession of it, he consented to make peace, on terms sufficiently favourable to the English.

These events occurred in the early part of the war with the French; and as it was thought not improbable that the Nabob of Bengal might, under the circumstances, be disposed to afford aid to any power opposed to the English, Colonel Clive was induced to enter into the views of the vizier, Mir Jaffier, who aspired to the sovereignty of Bengal, which he proposed to obtain, by deposing his master. The British government at Calcutta sanctioned this treasonable conspiracy, on condition of deriving considerable advantages in case of its success. This was the occasion of the famous battle of Plassey, fought on the twenty-third of June, 1757, and won by the British, the event of which, decided the future fortunes of India. The victory, however, was much facilitated by the desertion of Mir Jaffier, with a great part of Suraja's troops, according to the plan which he had concerted with his allies.

The Nabob, who had remained in his tent during the engagement, no sooner heard of the defection of his vizier, than he mounted a camel, and fled towards his capital, Moorshedabad, a city on the Ganges, now gone to decay. Here the unfortunate prince soon found that a tyrant must not expect to meet with friends in his misfortunes. He left the city in disguise, and hired a boat, intending to proceed up the river as far as Patna; but when he arrived at Raj-mahal, the boatmen declared they would go no farther till the next day, nor could he prevail on them to alter their resolution. In this distress, he sought concealment for the night in a deserted

garden of this once splendid city, which, before the time of Aliverdi Khan, had been the residence of the Viceroys of Bengal; and here he was seen and recognized, in the morning, by a man whom he had formerly treated with unjust severity, and who now revenged himself, by betraying the unhappy fugitive to his enemies. His fate was speedily decided. He was delivered into the hands of his late vizier, who had already assumed the rank of sovereign, and being shut up in a remote apartment of the palace, was there put to death in the night, by assassins sent for that cruel purpose.

The English received from the new sovereign of Bengal an immense sum of money, with a large accession of territory around Calcutta, and the right of taking possession of all the French settlements and factories in the province.

Scarcely, however, was Mir Jaffier seated on the throne of Bengal, when an unexpected rival appeared in the person of the Mogul prince, Shah Alum, the son of the Emperor Alamgir the Second, who, it may be remembered, had taken refuge at the court of the Nabob of Oude, and now came forward, supported by that prince, to assert his claim, as Soubahdar of Bengal, Bahar, and Orissa, a rank that had been bestowed on him by his father. It was about this time that the unfortunate Alamgir was assassinated, when Shah Alum was immediately proclaimed Emperor by his partizans at Delhi, with the sanction of Ahmed, of Durani, who by the event of the battle of Panniput, was then master of that city. The conqueror placed the government, during the absence of the Emperor, in the hands of a chief of the Rohilla nation, after which he returned to Cabul; nor did he ever again interfere with the affairs of India.

The new Emperor, having entered upon the war in Bengal, did not return to Delhi to take possession of the throne, but he assumed the imperial title, and nominated as vizier his friend, Shuja-ud-Dowlah, the Nabob of Oude, the son of Sufder Jung, who, under the Emperor Ahmed Shah, had enjoyed the same dignity.

Oude is an extensive plain, situated between the Himalaya mountains and the river Ganges. The soil is very fertile, producing sugar, cotton, indigo, opium, and many kinds of grain. In the time of the Mogul Emperors, Oude was one of the richest territories of Hindostan, and after the breaking up of the empire, was, for a considerable time, a wealthy and powerful state, until the misgovernment of its rulers led to a different condition of affairs, and the people, from being oppressed, neglected the cultivation of the land; the laws were disregarded; and the whole country, at length, became a prey to disorder and anarchy. At the time, however,

of Mir Jaffier's usurpation of Bengal, Oude was in a very flourishing condition, under the dominion of Shuja-ud Dowlah, whose father, Sufder Jung, having been deposed by Ghazee-ud-din, had retired to his government of Oude, where he died shortly afterwards. Shuja, as already stated, afforded Shah Alum an asylum from the violence of Ghazee-ud-din, and assisted him to undertake the war in Bengal, which lasted several years, and ended in the subjection of that country to the British government.

Mir Jaffier died before the conclusion of the war, and was succeeded by his son, Nujeen Dowlah, who was so entirely dependent on the English, that the latter were considered by the natives as the real sovereigns of the country. The Emperor placed himself under their protection, and the Nabob of Oude, after sustaining several defeats, gave up the hopeless contest, and repaired to the British camp at Allahabad, to make the best terms in his power. The distinguished British officer, then Lord Clive, who had just been appointed to the government of India, proceeded to Allahabad to arrange matters with the vanquished princes, when Shuja-ud Dowlah was permitted to resume his government, with the title of Vizier of the Empire, in return for which he became a valuable ally of the British government in India. The Emperor, with the revenues of two of the conquered districts for his support, continued to reside under the protection of the English, in the hope that they might eventually be induced to furnish him with an army, without which he could not venture to return to Delhi, where great confusion reigned, and the sovereign authority was a subject of contention. The English, however, had no intention of aiding him in this particular; therefore, the disappointed prince at length applied to the Mahrattas, who espoused his cause, and, in 1771, placed him on the throne of his ancestors.

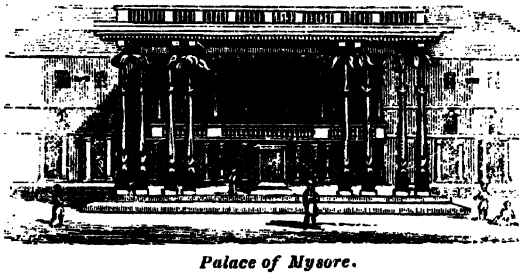


HYDER ALI.

NO name is more celebrated in the history of India, particularly as regards the connection of that country with Great Britain, than that of Hyder Ali, King of Mysore. The fall of the Mogul

empire, and its consequent want of a supreme head, had emboldened many a daring adventurer to muster around him a lawless band, composed of men who were at once soldiers and robbers, and, by their aid, to seize upon some petty state, and set himself up as an independent sovereign. Hyder Ali was one of these chiefs. He was a Mohammedan, of obscure origin, who had served under one of the native princes, in alliance with the French, at the famous siege of Trichinopoly, and had enriched himself by a regular system of robbery, pursued on a most extensive scale. Besides pursuing the usual predatory excursions of such freebooters, who constantly plundered the villages, and seized convoys of horses, grain, and cattle, Hyder's men would carry off money, plate, jewels, and wearing apparel, and even stop the women and children, to despoil them of the ornaments they wore.

After some time, Hyder Ali found himself at the head of an army, consisting of fifteen hundred horse, and five thousand foot soldiers, with a train of elephants, camels, and all other warlike appendages of a great chief. Flushed with success, his ambition was directed towards the possession of a kingdom. The state on which he had fixed his views was Mysore, a territory of Southern India, nearly equal in size to the whole of England, possessing a delightful climate, and in a high state of cultivation. Mysore had, from time immemorial, been governed by Hindu Rajas, who since the Mohammedan conquests, had been tributary to the Emperors of Delhi, but had, like other princes, availed themselves of the weak and troubled state of the empire, to withhold the tribute, and assume an independence which, in the days of the more powerful Emperors, they were not able to maintain. As the dominions of the Raja bordered close upon the country of the Mahrattas, he was glad of the assistance of great military chiefs, to repel the invasions of that people, and Hyder Ali, whose plan was to raise himself, by degrees, to the sovereignty, performed such signal services against them, that he was appointed commander of the Mysorean army, and, after a time, became chief minister at the court, although he could neither read nor write.



Palace of Mysore.

It would be tedious to trace the various artifices by which the bold adventurer reached the point at which he aimed: suffice it to say, that, after

meeting with some reverses, he succeeded in deposing the Raja, and seating himself on the throne of Mysore, about the time that the English completed the conquest of Bengal. He then began to extend his territories on every side, by invading and conquering those of the neighbouring princes, and augmented his treasures by the plunder of their capitals.

Among the important conquests by which Hyder Ali established a large and powerful kingdom in the south of India was, that of Calicut, so famous in the history of the Portuguese, and ruled, as at the time of their first landing in India, by a prince, called the Zamorin, who, to avoid falling into the hands of the victor, set fire to his palace, and perished in the flames.

The rapid successes of Hyder Ali naturally alarmed the other potentates, especially Nizam Ali, Soubahdar of the Deccan, and Madoo Rao, the ruler of the Mahratta country. Nizam Ali had succeeded to the sovereignty of the Deccan in 1760, by the murder of his brother, Salabat Jung, and, after some warfare with the English, had made peace with them, on condition that they should pay him an annual tribute for a certain territory along the Coromandel coast, called the Northern Circars, to which the Emperor had given them a title, but which had always formed a part of the viceroyalty of the Deccan. Besides having agreed to pay tribute for the peaceable possession of this tract of country, the British government had also consented to furnish Nizam Ali with auxiliary forces when required; and as he claimed the performance of this promise when about to join the Peishwa in an invasion of Mysore, the English became involved in a war with Hyder Ali, although they had no direct quarrel with that prince. They were not unwilling, it is true, to seize the opportunity of checking the progress of a rising power that might interfere with their own views of supremacy over India; and, in 1767, hostilities were commenced. Tippoo Saib, son of Hyder Ali, then a youth not more than seventeen years of age, highly distinguished himself by his courage and ability during this war, which was carried on, with varied success, for about two years, the advantage being generally on the side of Hyder Ali, who had bribed the Mahrattas to withdraw from the confederacy, and was thus relieved from the most numerous portion of his foes. At length, seeing no immediate prospect of success, Nizam Ali and his English allies concluded a treaty of peace with Hyder, by the terms of which, all parties were placed, with regard to possessions, in exactly the same position in which they had stood before the war.

No sooner had peace been restored to Mysore, than a new invasion of the Mahrattas exposed the people of that country to fresh scenes of misery

and desolation. Madoo Rao conducted the army in person, and took several strong fortresses, but, in the midst of the campaign, was obliged, in consequence of ill-health, to give up the command, and return to Poona; nor was he ever again well enough to take an active part in the wars. In the war still carried on in Mysore, his place was supplied by Trimbuck Rao, a great chief, who was so successful, that Hyder Ali was eventually obliged to purchase peace by the cession of a great part of his northern dominions, and the payment of fifteen lacs of rupees, or one hundred and fifty thousand pounds, with the promise of an equal sum at a future period, not specified; by which he well understood that, if he desired to preserve his territories from the ravages of the Mahrattas, he must pay a large price for their forbearance.

Soon after the conclusion of this treaty, died the Peishwa, Madoo Rao, in the twenty-eighth year of his age. He had been highly respected, and much beloved as a sovereign, having been mild and equitable in his government, and especially famed for protecting the poor from oppression, and upholding equally the rights of all classes. His widow burned herself on his funeral pile. He was succeeded by his brother, Narrain Rao, a young man, scarcely seventeen, who was assassinated in the following year, in consequence of an insurrection of the troops, who forced their way into the palace, where two of the leaders killed the unfortunate youth in the arms of a faithful old servant, who, in trying to save him, shared his fate. It was suspected by many, that the ambition of his uncle Ragoba, who succeeded to the vacant dignity, had led to the untimely death of the young Peishwa; but although there is sufficient reason to believe that Ragoba had authorized the seizure and imprisonment of his nephew, the crime of the murder appears to have rested with his wife, who is supposed to have altered a written order from her husband to the conspirators, by erasing a word that meant, to seize, and substituting one that signified, to kill.

Ragoba was proclaimed Peishwa; but his accession was opposed by a certain party in the state; and Hyder Ali took advantage of the confusion that ensued, to make an effort for the recovery of the districts wrested from him during the late war. Ragoba hastened to defend the conquered territories, but being soon recalled by the news of a violent insurrection, he made peace with Hyder, by restoring some of the provinces he had lost. The Peishwa, whose authority was far from being fully established, was now very anxious to obtain the support of the British government, which was promised to him, on condition that he should cede to the East India Company the important island of Salsette, with some smaller islands

contiguous to Bombay, together with the port of Bassein, and some other territories in Guzerat, all which had belonged to the Portuguese until the year 1750, when they were expelled by the Mahrattas, who had held them ever since.

The acquisition of these islands was a point of the greatest importance to the English, because they guarded the entrance to the spacious harbour of Bombay, the most commodious port in all India. It was even then famous for its dock-yard, and was well adapted to become the mart for the supply of the interior of that part of the country, and the great emporium of the trade with China, Persia, Arabia, and the Red Sea. Besides the protection which it afforded to Bombay, Salsette secured the principal trading entrance to the Mahratta country, which is said to have been supplied, at that time, with woollen cloths, and other staple commodities of Great Britain, to the amount of fourteen lacs of rupees annually. Salsette is remarkable for its cave temples, the largest of which was converted into a church by the Portuguese, and contains a colossal statue of Budha, nearly twenty feet in height. The East India Company had long been negociating with the Mahratta government for the cession of the islands, and, just before the death of Madoo Rao, had appointed a resident envoy at the court of Poona, in the hope of forwarding this desirable object. The difficulties in which Ragoba was involved after the death of his nephew, at length opened the way to the treaty, by which the valuable port and islands adjacent to Bombay, came into the possession of the English.

In the meantime, the ministers at Poona continued to treat Ragoba as an usurper, and to carry on the government in the name of the infant son of Narrain Rao, born some months after the murder of his father, who had left a young widow to lament his fate. The English, who were bound, by virtue of their treaty with Ragoba, to place him at the head of the Mahratta states, prepared for an attack on Poona; but the difficulties they met with on their march were so great, that, instead of putting their ally in possession of the capital, they were obliged to turn back without reaching it; a movement that brought upon them the whole force of the enemy; and an action took place, in which they sustained great loss. This was the cause of what is usually termed the first Mahratta war, for the opposite party, elated with success, demanded the surrender of all the places ceded by Ragoba; and thus the English were involved in a quarrel respecting their own affairs, instead of acting merely as the champions of the Bramin chief.



The most remarkable event of this war was, the capture, by the English, of the famous hill fort of Gwalior, formerly the state prison of the Mogul empire, but, at that time, in possession of the great Mahratta chief, Sindia, within whose dominions it was situated. With the exception of the conquest of this fortress, very little advantage had been gained by the English, when they found it expedient to make peace with the Mahratta government, in consequence of a new war with Hyder Ali, the king of Mysore. Ragoba being thus deprived of his principal supporters, accepted the terms which they had made for him, and retired, on a liberal pension, to a pleasant spot on the banks of the Godavery, where he soon died.

Hyder Ali had some cause to be dissatisfied with the conduct of the English, who had neglected to fulfil several articles of the treaty concluded at the end of the last war, by which they had engaged to aid him in defending his dominions from the Mahrattas; a promise to which they had paid no attention; and he had, in consequence, been several times exposed to great difficulties and dangers from the invasions of that people. He resolved therefore to renew the war as soon as he was in a condition to do so; and in the month of June, 1780, departed from his capital, Seringapatam, to join his army assembled on the frontiers, which exhibited the finest show of native troops ever seen in the south of India, amounting to more than eighty thousand men, and provided with above one hundred pieces of cannon. At the head of this host he entered the Carnatic, and marched direct towards Madras, where his approach was first announced by columns of smoke and flame, that were seen ascending from the burning villages. The English were in the utmost consternation, for it was impossible for them to bring their troops together, which were dispersed over the country in small detachments, and the principal roads were occupied by the enemy. Two divisions, however, succeeded, though with great difficulty, in joining each other, and when united, formed a little army of between three and four thousand men, Europeans and Sepoys; but these were furiously attacked by the Mysoreans, and all cut to pieces, with the exception of about two hundred, who were made prisoners, and conveyed to Seringapatam, where they were thrown into dungeons, in chains, and scarcely allowed sufficient of the coarsest food to keep them alive.

Hyder was a barbarian in warfare. A terrible instance of his cruelty was exhibited during the invasion of Calicut, when he offered a reward of five rupees for every human head that should be brought to him, and sat in state to receive, and pay for, the dreadful trophies, of which, it is said,

above seven hundred were presented to the merciless conqueror without exciting in him the least signs of remorse, till a soldier appeared, bearing two heads so remarkably beautiful, that he was touched with pity, and gave orders to stop the massacre.

After the defeat of the British troops, Hyder laid siege to the city of Arcot, which was surrendered; and he then invested several of the strongest towns in the Carnatic. Arcot was still considered the capital of the Nabob, Mohammed Ali, whose sovereignty continued to be acknowledged by the presidency of Madras, which was now subordinate to that of Bengal. In the latter presidency, the British government was supreme, and all the civil officers of the interior were appointed by the Governor General, who resided at Calcutta; consequently, that city had become the capital of the British dominions in India. Warren Hastings, who was then Governor-General, on hearing of the successes of Hyder Ali, sent Sir Eyre Coote, a veteran officer of the highest military reputation, to stop the career of the invaders, whose ravages had converted the country into a desert; so that when the British forces marched from Madras under the conduct of General Coote, they were obliged to carry with them all kinds of supplies, as though they were about to cross the deserts of Arabia, instead of marching through an inhabited country. The expedition was, on the whole, successful. Hyder Ali, and his warlike son, were forced to abandon the places they were besieging, and at length sustained a total defeat at Cuddalore, where the two armies came to a regular engagement.

About this time, Lord Macartney, whose name is known in the history of China as ambassador to the court of the Emperor Kien-long, having been appointed governor of Madras, arrived in India, bringing news of a war between England and Holland. In consequence of this intelligence, the English made an immediate attack on the Dutch settlements on the coast of Coromandel, and the important station of Trincomalee, in the island of Ceylon, which were, in turn, surrendered to the assailants; and the Dutch were thus expelled from every possession which they had held in India, except that of the island of Java.

The war with Hyder Ali, who had received aid from the French, was still prosecuted, with varied fortune, until his death, which happened in the year 1782, he being then above eighty years of age. Although an usurper, he had not been an oppressive ruler. He had not interfered with the customs of the Hindus; he had left the Bramins in possession of their lands; and the revenues which he had exacted from the farmers were so light, as to leave them the means of living in comfort. During his wars in the Carnatic,

Hyder made captive great numbers of the lowest class of field labourers, many of whom were slaves, and formed them into colonies in the most uncultivated districts of his dominions, where lands were assigned them, and orders given by that judicious prince, that they should not be called by the name that marked them as men of inferior caste, but that they should be termed cultivators.

Hyder Ali founded the city and fortress of Bangalore, which, in his time, was a place of great importance, on account of its numerous manufactures, and its trade with the neighbouring states; but in the reign of Tippoo, who did not rule with the moderation of his predecessor, the inhabitants of Bangalore suffered greatly, in consequence of being prohibited from trading with Arcot and Hyderabad, the capitals of the Carnatic, and the dominions of the Nizam, that being the title by which the Soubahdar of the Deccan was then generally distinguished.

TIPPOO SAIB.



HYDER ALI was succeeded by his son, Tippoo, a prince equal to his father in ambition and military talent, but far inferior in policy, and a violent persecutor of the Christian natives, who were numerous in all those parts of India where the Portuguese had held settlements, owing chiefly to the exertions of the Jesuits, who had spread the Christian faith to a considerable extent among the villagers on the coast of Malabar.

For some time after his accession to the throne of Mysore, Tippoo maintained the war against the English, till the news of a peace between Great Britain and France occasioned the secession of his French allies, and led to a treaty with the British, concluded in March, 1784, by which

all conquests were to be mutually restored, and the Indian prince was to set at liberty all the prisoners confined in the different fortresses of Mysore.

Tippoo Saib was now the most powerful prince in all India. He assumed the title of Padsha, which had hitherto been only used by the Emperor, as it signified supreme ruler; and, from that time, his name was substituted for that of Shah Alum in the public prayers; and thus even the nominal supremacy of the Mogul sovereign, which had, till then, been acknowledged in Mysore, was entirely set aside, and Tippoo was called Sultan. His capital was Seringapatam, a mean-looking town, situated on an island formed by the river Cavery, which is there a broad and rapid stream. The island is about three miles in length, rocky and barren, and was probably chosen by Hyder for his chief residence, on account of its insular advantages, and the ease with which it might be fortified. The famous fort of Sri Ranga was built by Tippoo, and contained his chief palace, a large edifice, enclosed by a high wall. His apartments were on one side of a large square, from which a private passage, strictly guarded, led to the Zenana, or part of the palace appropriated to the ladies, who were carefully concealed from all eyes, save those of their royal master. Many of these were the daughters of Bramins and native princes, who had been made captives in infancy, and brought up in the Mohammedan religion, ignorant of their parentage, and of the world beyond the walls which surrounded them. The Sultan had two other palaces, with fine gardens, on the island. One of them was situated at the extremity, opposite to Sri Ranga, and was an extremely elegant building, near which stood the mausoleum of his father.



The Zenana.

In the old palace of Seringapatam, resided the family of the late Raja of Mysore, who had been deposed by Hyder Ali. That prince had left no children, but had adopted as his son a young relative, who had been brought up under the care of his widow, both being strictly confined to the palace, which was suffered to fall into a very ruinous condition. Tippoo was so

anxious to destroy every vestige of the old government, that he pulled down the palace and temples of Mysore, the ancient capital, and removed the stones to a neighbouring height, where he commenced building a fortress, which was never finished. One of the great faults of this prince seems to have been the inconsiderate manner in which he undertook great and expensive works, without the means or leisure to complete them; yet the peasants were compelled to labour at such profitless employment, to the detriment of themselves and their families. On the whole, however, the dominions of the Sultan are said to have been well governed, highly cultivated, and in the enjoyment of a great degree of prosperity.

The people of Mysore were divided into no less than twenty-seven castes, as every trade was kept distinct, and its members were obliged to observe certain rules, especially as regarded intermarriages, and the manner in which food was to be cooked and eaten. Each caste was distinguished, according to the custom of the Hindus, by a particular mark on the forehead, made with white clay; so that the laws might not be so liable to transgression through any mistake of the person; and every class had its chief, whose office was hereditary, and whose duty it was to punish those who did transgress, by expelling them from the society to which they had belonged, a terrible sentence in ancient times, but not much regarded at the present time, when the payment of a small fine can always obtain pardon for the culprit.

The trades and manufactures were numerous in all the large towns of Mysore, and weekly fairs were held, which the neighbouring farmers usually attended, to sell their produce. The trade of some of the cities, however, was depressed by the bad policy of the Sultan, who filled his warehouses with large stores of goods, which he obliged the merchants to take at enormous prices, and, at the same time, prohibited all commercial intercourse with the states governed by the English, or in alliance with them. His high pretensions, and encroachments on the territories of his neighbours, gave rise to a powerful league against him, formed by the Mahrattas and the Nizam, who, in 1786, advanced towards the Toombuddra, the chief barrier between them and the Sultan's dominions.

In the meanwhile, Shah Alum had remained on the throne at Delhi, where he had been supported, amid the factions that agitated the court, by Sindia, the great Mahratta chief, to whom he had given the command of the Imperial army, and the entire government of the provinces of Delhi and Agra; so that what remained of the sovereign authority, was, in reality, exercised by Sindia, who had previously extended his power and possessions

by conquests, over the princes of Rajputana. The Mahrattas might, therefore, be said to have been masters of the empire at the time of the confederacy against Tippoo, who was not slow to meet the combined armies on his frontiers; but although he gained some advantages, he was the first to propose terms of peace, and even agreed to restore some conquests that he had made, having, it is supposed, reason to suspect that the English were about to join the enemy.

About this time, there arose a formidable insurrection against Sindia, and the imperial government of Hindostan, headed by a Mohammedan noble, named Ismael Beg, and Gholam Kawdir, a Rohilla chief, who gained possession of Delhi, drove out the Mahratta garrison, plundered the palace, and having dethroned the Emperor, and treated his family, wives, sons, and daughters, with the greatest indignity, the ruffian chief put out the eyes of the unhappy monarch with his dagger; an act of barbarity that so shocked his ally, Ismael Beg, that he withdrew his troops, and joined the Mahratta army that was approaching to the relief of the capital. Gholam Kawdir, who had fled from Delhi, was pursued, overtaken, and put to death, by order of Sindia, who replaced the now sightless Shah Alum on his throne with great pomp, but annexed the provinces of Delhi and Agra, with the greater part of the Doab, to his own dominions.

This immense accession of power to a sovereign chief, already so powerful, could not be viewed with indifference by the English; but their attention was more immediately called to the proceedings of Tippoo, who recommenced hostilities, by the invasion of Travancore, a small independent state, forming the western part of the southern extremity of India, the Raja of which was a faithful ally of the British government. This little kingdom was defended by a barrier wall and moat, extending along the whole length of its frontiers, and, in one part, intervening between the territories of the Sultan and the state of Cochin, which he had made tributury by conquest. It was on account of its vicinity, that Tippoo was desirous of gaining possession of Travancore; and he made it a ground of complaint, that the Raja's wall obstructed his free passage into his vassal kingdom of Cochin, and also that the prince had afforded refuge to the Nairs, or nobles of Malabar, who had fled to his territories. This they had done for the sake of protection against the Sultan, who was notorious for his barbarous treatment of the conquered Hindus, unless they consented to abandon the worship of their idols for the Musselman faith. He made a boast of the numerous temples he had destroyed; and he imprisoned great numbers of the refractory natives in different fortresses. On one occasion, it is said that two thou-



THE MERCHANTS OF CALICUT SEIZED AND CHAINED TO A BARREN ROCK BY ORDER OF TIPPOO SAIB.

sand Bramins drowned themselves, to escape the cruel persecution with which they were threatened; and many families fled from their houses to seek shelter in the forests among the mountains.

Among the many acts of cruelty committed by Tippoo Saib, may be mentioned that which he practised on the merchants of Calicut, from whom he exacted a heavy tribute, much greater than they could pay; and in default of their compliance with his demand, he caused them to be torn from their families and chained to a barren rock, in sight of their homes, where they were left to perish.

The first attack on Travancore was repulsed with great loss to the Sultan, who escaped himself, with great difficulty, on foot, among a crowd of fugitive soldiers; but a second attempt was more successful, the barrier wall was demolished, and the whole country overrun and laid waste, by the Mysorean army, who made numbers of the unhappy natives prisoners and carried them away into captivity. The English sent assistance to the Raja, and entered into an alliance with the Nizam and the Mahrattas, for the purpose of lessening the power of Tippoo Saib. The war was commenced by the English, who, during the first campaign, recovered the whole province of Malabar from the Sultan, whose troops were driven from every fortress they had held.

The treaty between the allies stipulated, that all conquests should be equally shared, and that those Zemindars who were formerly dependent on the Peishwa or the Nizam, should be restored to their several territories, on paying a sum of money, to be divided among the confederates; after which payment, the Zemindars were to be tributary to their respective princes, as before.

Early in the year 1791, Lord Cornwallis, governor of Madras, took the command of an expedition into the kingdom of Mysore, and laid siege to the strong fortress of Bangalore, built by Hyder Ali. It contained a handsome palace, with extensive gardens, laid out in a rather formal manner, with straight walks dividing the grounds into square plots, each plot being filled with one particular kind of tree or plant, and the sides of the walks bordered with cypress trees. The rest of the buildings within the fort were chiefly huts, for the accommodation of the garrison, and magazines for military stores.

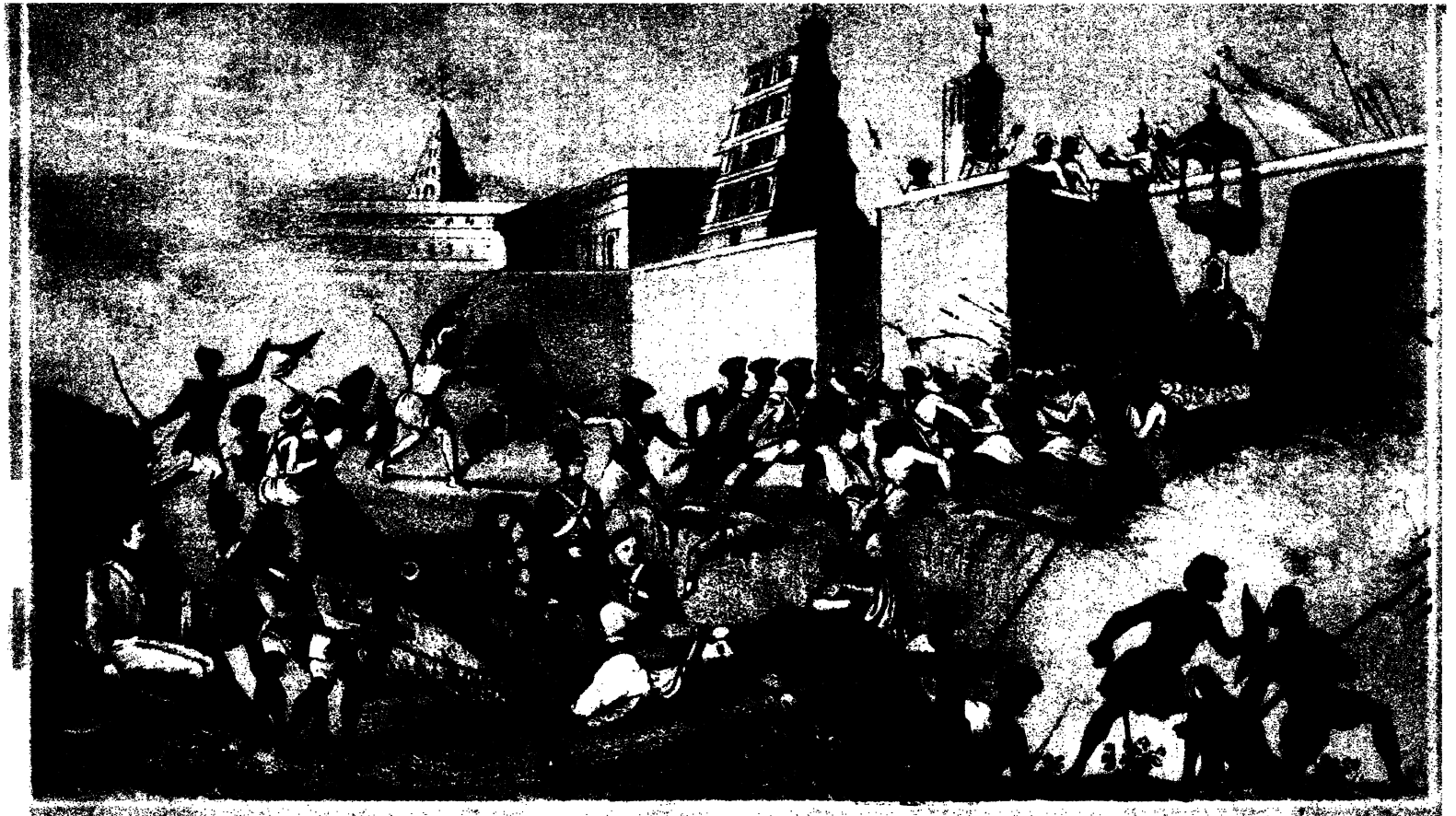
The first care of the Sultan, on the approach of the invaders, was to send off all the ladies of his harem, under a strong escort, to Seringapatam; and the time he lost in making arrangements for their safe removal, afforded the British army an opportunity of taking up an advantageous position close

to the walls of Bangalore. The town was stormed, and taken, after a desperate conflict in the streets with the Sultan's troops, who were eventually driven out with frightful bloodshed; and this victory was immediately followed by the capture of the fortress. Tippoo was not personally engaged in these actions: he was hastening to the relief of the fort, when met by a crowd of fugitives, who announced its fall, with that of the city, to the dismayed monarch, who retreated towards his capital to provide for its defence. Thither he was followed by the English, who however, suffered much distress from want of supplies; for he had made a complete desert of the country through which they had to pass, by driving away the inhabitants, and burning the villages; so that neither grain nor cattle could be procured; and by the time the allied army had reached Seringapatam, it was in a very exhausted condition. Notwithstanding, a battle was fought on the banks of the Cavery, the result of which was decidedly favourable to the English; but the troops were so weakened by want of food, that Lord Cornwallis was obliged to give up his intention of besieging Tippoo in his capital, and he returned to Bangalore.

In this expedition, he had been joined by the troops of the Nizam, a predatory host, who, under no sort of control, traversed the country in search of plunder, on horses as uncouth in appearance as themselves. Each man was armed, equipped, and mounted, according to his own fancy; and they were so entirely undisciplined, that they were of no use whatever to the British commander, who would rather have been without such unruly auxiliaries. In his retreat, however, he was met by a large division of the Mahratta army, under the command of two celebrated chiefs, Hurry Punt and Purseram Bhow, whose appearance was hailed with joy, as their ample stores afforded a seasonable relief to the famished soldiers.

With the aid of this powerful reinforcement, Lord Cornwallis captured some of the droogs, or hill fortresses, on which the Indian princes were accustomed to place their chief dependence for defence against their enemies; and among those which were taken were, Nundidroog, Ootradroog, and Savendroog, the name of the last signifying the Rock of Death, from its difficult ascent, being almost perpendicular, and above half a mile in height, surrounded for several miles by a forest, or jungle, so thick as to be scarcely penetrable. Every accessible part of the mountain was guarded by walls and massive gateways, and on the summit were erected two citadels, with a wide chasm between them, which greatly increased the danger to the assailants.

After these exploits, Lord Cornwallis advanced again towards Sering-



THE LAST EFFORT OF TIPPOO SAIB AT SERINGAPATAM.

apatam, expecting to be joined by General Abercrombie, who had been actively engaged, for above a year, in Malabar, and the adjoining districts. Tippoo was encamped with his whole army, in front of the capital, his position being strengthened by numerous fortifications, when the enemy appeared on a range of heights before him. Trusting to his strong encampment, he was unprepared for immediate action, thinking that the English would not venture an attack; but as the British commander was of opinion that prompt measures were requisite, he resolved to come to an engagement without delay, and to commence by surprising the camp under cover of the night. The event answered his expectations; for the suddenness of the attack occasioned such confusion, that great numbers of the Sultan's troops escaped in dismay, by crossing the river into the island, and Tippoo himself provided for his own safety in the same manner, while many took advantage of the panic to desert the army, and return to their homes. The battle was renewed at day-break and lasted till evening, when the Sultan, who had been losing ground every hour, was obliged to withdraw within the walls of the city.

Among the deserters were several thousand men, who had been forcibly enlisted in the territory of Coorg, a small state, bounded by the Ghauts, through which lay the direct road into Malabar. It is a wild, woody country, famous for the number of elephants found in its forests, and was first annexed to the kingdom of Mysore, by Hyder Ali, who exacted tribute from the Raja. Soon after the accession of Tippoo, the people of Coorg made an attempt to recover their independence, when the Sultan marched into their country with a large force, and treated the inhabitants with such barbarity, that his name was held in detestation by them; and, therefore, it was not surprising that the soldiers of Coorg should forsake his standard on the first opportunity.

The desire to return to their native villages was, perhaps, more ardently felt, on account of a happy change that had taken place in the country. While Tippoo was engaged in warfare, the captive Raja of Coorg had contrived to make his escape from the fort in which he was confined, and reached a forest in his own dominions, where he was joyfully received by a band of freebooters, who had maintained themselves in the woods by robbery, rather than submit to the new government. By the aid of these men, the prince made known his return to numbers of his subjects who were also living in exile; and he was soon at the head of an army sufficiently strong to drive the Mussulman garrison from the forts, and clear his territories from those detested enemies. Being once more in possession of

his own dominions, he was glad to obtain the friendship and alliance of General Abercrombie, who was thus enabled to pass through Coorg peacefully with his army to join Lord Cornwallis, whose camp he reached a few days after the battle of Seringapatam.

Tippoo was now so fully sensible of his danger, that he opened a negociation with the English, in the conviction that he should be obliged to make peace with them on their own terms. The conditions they offered were, that he should cede one half of his dominions to the allies, that is, to the Nizam, the Mahrattas, and the English, who should be privileged to take the portion nearest to their respective territories; that he should pay down a sum equivalent to four millions sterling; and that he should send his two sons as hostages to the British camp. The haughty Sultan assembled his chief officers in the great mosque, and read these proposals to them, when they all agreed that his best course was to secure peace, even on these hard terms; and the treaty was signed accordingly, in February, 1792.

The parting with the two young princes, was a severe trial to the whole of the royal family. The youths rode forth dressed in white muslin robes, wearing round their necks several strings of large pearls, mixed with jewels, and mounted on elephants richly caparisoned. The walls were crowded with spectators to witness their departure, and Tippoo himself stood with his people, to take a farewell look of the beloved children whom he was compelled to confide to the care of his enemies, uncertain what sort of treatment they might experience. The chief Vakeel, who accompanied them, was instructed to take them direct to the tent of Lord Cornwallis and, in delivering them into the hands of that nobleman, to recommend them to his paternal care. They were received with the utmost kindness, and created a great degree of interest, by the graceful dignity of their demeanour, in which were blended the politeness and reserve that distinguish the manners of oriental courts. They remained about two years in the English camp, when, all the conditions of the treaty having been fulfilled, they were sent back to their father.

In consequence of this peace, the Mahratta territories were extended to the Toombuddra rivers; the dominions of the Nizam were enlarged southward to the Pennar; and the English added to their possessions several detached portions of the ceded districts, including a considerable part of the Malabar coast, by which they acquired the once powerful state of Calicut. The cession of Coorg was also demanded, and obtained, after a violent opposition on the part of the Sultan, who was only brought to comply, by the fear of seeing his children sent off as prisoners into the

Carnatic, and the war renewed. He was thus disappointed of the revenge he would have taken on the Raja and people of Coorg, who were now safe under the protection of the English.

About this time, died Sindia, who left his extensive realms to his grand-nephew, Doulat Rao Sindia, a youth only fifteen years of age.

The Mahrattas were not, at this period, such as they were in the days of Sevajee; but they were still a military people. Some members of every peasant's family were soldiers; and in many of the villages, a fourth part of the inhabitants were men trained to arms, who were always ready to serve when occasion required; and such an occasion presented itself during the few years of peace with Tippoo, when a dispute arose between the governments of Poona and Hyderabad, which caused a declaration of war; and thus the two potentates, Nizam Ali and Madoo Nurrain Rao, so lately friends and allies, took the field as enemies. The troops of the Nizam made so sure of success, that they were constantly heard to boast how they would plunder and burn down the city of Poona; and the minister declared in a public assembly, that he would banish the Peishwa to Benares; while the dancing-girls in all the temples, daily celebrated the triumph of the army in their songs. But the result was very different from that which had been expected, for the Mahrattas gained so decided a victory in a pitched battle fought at Kurdla, on the Mahratta frontiers, that the Nizam, who commanded in person, was obliged to take shelter in a small fort, where he was soon surrounded by the enemy, so that he had no chance of escape, except by agreeing to the terms proposed by the victors; who, as usual, exacted, besides money, a large cession of territory, comprising, among other valuable acquisitions, the fort of Dowlatabad.

The Peishwa, who, it may be remembered, was the son of the murdered Narrain, was yet scarcely twenty-one years of age, and had always been kept under strict control by the chief minister, a Bramin, somewhat advanced in years, named Nana Furnuwees, whose ambition was to keep all the authority in his own hands. The family of Ragoba had been in confinement ever since the death of that celebrated personage; and when the war broke out with Nizam Ali, the two sons of Ragoba, Bajee Rao and Chimnajee Appo, were sent to the hill fort of Sewneree, where, even after the close of the war, they remained in captivity.

The melancholy fate of these young men excited the deepest sympathy. Bajee Rao, in particular, was greatly beloved by all who knew him, being liberally gifted by nature with those attractive qualities that are sure to make friends. In him were combined a graceful person, handsome countenance,

gentle manners, and the most winning address, with mental accomplishments rarely found in a Mahratta, while he also excelled in the bodily exercises which are held by that nation in so much esteem. The young Peishwa, who was too high-minded to feel jealous of the praises he often heard lavished on his cousin, was anxious to procure his release, and make him his companion; but this desire was opposed by the wily minister, who was not, like his master, free from jealousy. It happened, however, that Bajee Rao became acquainted with the Peishwa's friendly disposition towards him; on which, he commenced a clandestine correspondence, which had all the charms of romance for both the young men, whose mutual attachment was strengthened by the opposition of Nana, who, at length, discovered their secret intercourse, to which he immediately put a stop by the most vigorous measures. The friend who had been the bearer of their letters and messages, was imprisoned; the Peishwa was compelled to submit to the bitterest reproaches; and Bajee Rao was more closely watched and guarded than before.

The effect of this harshness on the mind of Madoo Rao, led to a catastrophe that could scarcely have been contemplated. For several days, he shut himself up in a private apartment, refusing to take his accustomed seat in the Durbar, or attend to any public business; and was, with difficulty, persuaded to bear his part in a religious festival, at which he was expected to appear in procession with his troops, and to receive the chiefs and ambassadors at court. These ceremonies were evidently irksome to the unhappy prince, who, two days afterwards, threw himself from a high terrace of his palace, and died from the wounds he had received in the fall. His last wish was that Bajee Rao should succeed him; but Nana Furnuwees, naturally dreading the elevation of a prince whom he had treated so harshly, called together an assembly of the great chiefs, and proposed that Yessooda Bye, the youthful widow of the late Peishwa, who was yet but a mere child, should be considered head of the state until some boy should be selected by the council for her adoption. One of the ministers who attended on the part of the young chief, Sindia, objected to this arrangement; but his judgment was overruled, and the plan acted upon. Bajee Rao, who was informed of all these proceedings, then contrived to open a correspondence with Sindia, and to engage him in his cause.

The minister was now so much alarmed at the prospect of Sindia's enmity, that he thought it would be even safer for himself to release Bajee, and acknowledge him as Peishwa, trusting, by submission, to induce him to forget all that had passed. The event answered his expectation; but Sindia and his minister, offended that Bajee Rao should have availed himself of

other means than those which they had offered, to enable him to obtain possession of his dignity, determined to revenge themselves for the slight, by siding with the other party. With this view, Bajee was induced, by some artifice, to visit Sindia's camp, where he was detained as a prisoner, whilst his brother, Chimnajee, was, against his will, formally invested with the dignity of Peishwa; but Bajee Rao soon contrived, by his insinuating address, to win back the favour of the young chief, and was restored in a few months; this took place at the close of the year 1796.

One of his first acts was to get rid of the prime minister, Nana Furnuwees, who was treacherously seized, in returning from a visit of ceremony to the Peishwa, and carried away in custody, with several other persons of distinction who had accompanied him, while some of their attendants were killed, and the rest dispersed. This outrage produced a violent tumult at Poona, where all the ministers of Nana's party were arrested, and confined in the palace, while their adherents mustered in a body, and fought with the soldiers who were sent to sieze all property in the houses of the prisoners. Much blood was shed on this occasion, but the Peishwa's faction triumphed, and Nana was sent to the fort of Ahmednagar.

Soon after this, a still more dreadful scene occurred at Poona. Sindia had recently married the daughter of a chief named Ghatgay, and had bestowed upon him the high office of Dewan, or collector of the revenues. Ghatgay had made some objections to the match, because he held his own family more noble than that of his proposed son-in-law, but he had at length consented, on certain conditions, one of which was that he should be made Dewan; and, accordingly, the marriage was solemnized with great splendour. The procession on such occasions, with the superb presents made to the guests, involved Sindia in expenses so enormous, that he was afterwards distressed for money to pay his troops, and applied to Bajee Rao for a certain sum he had agreed to pay on his restoration. The Peishwa replied, that he had not the money, but that Sindia was at liberty to levy contributions, to the amount required, on the rich inhabitants of Poona; and the chief, accordingly, sent his Dewan for that purpose. It is believed that Bajee Rao, in giving this permission, had no forethought of the cruelties to which it might probably lead; and as he was absent from the capital, he was not aware of the consequences until it was too late to prevent them.

Ghatgay, whose name is still mentioned with horror by the people of Poona, began to execute his mission by inflicting tortures on the imprisoned ex-ministers, until they gave up a vast amount of property which they had concealed in different places; and when this had been seized, the rich merchants and bankers were forced, by similar barbarity, to contribute vast sums

towards the payment of the debt contracted by the Peishwa, who cannot be exonerated from the charge of flagrant injustice, in allowing Sindia to levy the contributions, however guiltless he may have been of the inhuman proceedings of the Dewan, who invented a new mode of torture, by tying his victims on a heated gun, until the required sum had been extorted from them. One of the nobles, a relative of Nana Furnuwees, expired under this dreadful treatment, rather than submit to the extortion; and several others were so injured, that they never recovered from the effects of the Dewan's cruelty.

In the meanwhile, the great Revolution had taken place in France, and Tippoo Saib was holding a correspondence with the Directors of the French Republic, with a view of obtaining efficient aid to enable him to expel the English from India, succeeding in which, he and the French were to divide the whole country between them; but instead of the large force he expected, a few men, not exceeding one hundred, were sent from the Mauritius; and as much publicity had been given to Tippoo's proceedings, the British government judged it necessary to renew the war. The Marquis Wellesley, then Governor of India, made immediate preparations for that purpose, and a new treaty was concluded with the Nizam, who agreed to dismiss a number of French troops in his service, and to receive in their stead six battalions of English sepoys, who, with the rest of the troops furnished by him for the approaching war, were placed under the command of the present Duke of Wellington, then Colonel Sir Arthur Wellesley. The Mahrattas were bound, as well as the Nizam, by the terms of their former treaty with the English, to aid them in all wars with the Sultan of Mysore; but Bajee Rao, who had proved but a weak ruler, was persuaded by Sindia to wait till he saw which side would be likely to be successful; therefore, no assistance was rendered from that quarter.

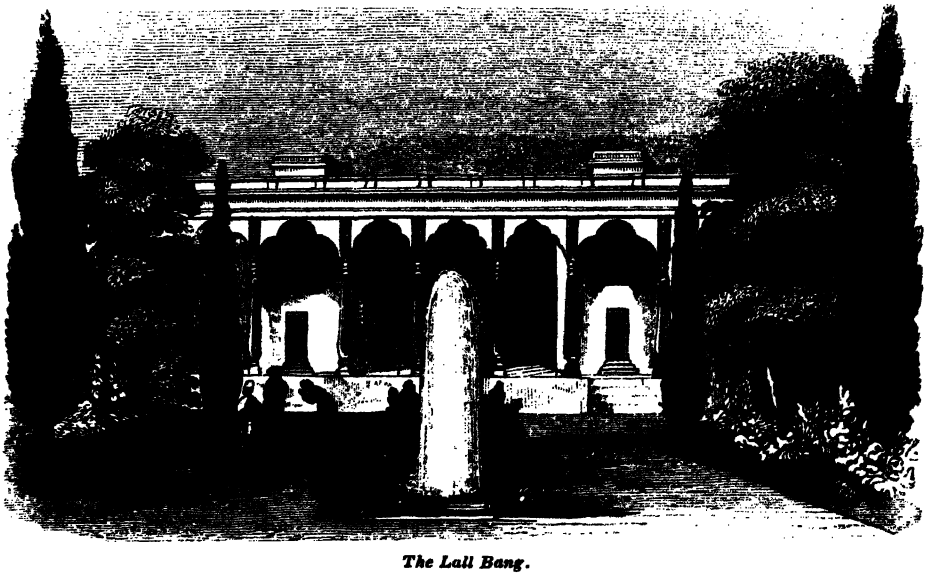
The war was not of long duration. After two or three indecisive actions, the British forces were once more encamped before Seringapatam. Tippoo, who was unprepared for the sudden movement that had brought the enemy so soon to the walls of his capital, and was fully impressed with the conviction that it must inevitably fall, called his chief officers around him, and asked them what they had resolved to do in this emergency. "To die with you!" was the unanimous reply of these brave men, who were destined to fulfil their promise to the very letter; for there were few who survived the dreadful day that witnessed the fall of their sovereign.

The town was closely besieged for the space of one month, when, on the fourth of May, 1799, the final attack was made that completed the conquest of Mysore, and terminated the career of Tippoo Saib. General Baird, who

conducted the assault, had, during the former war with the Sultan, suffered a long imprisonment in the gloomy dungeons of the Sri Ranga, the walls of which he now mounted as a conqueror. Tippoo fell in the thickest of the fight, wounded by three musket balls. His sabre was still grasped in his hands, when a soldier attempted to take off his richly embroidered sword belt, on which the dying Sultan made an effort to lift the weapon he held, and wounded the soldier, who instantly shot him through the head, not knowing who he was; and it was not till some hours afterwards, that his body was found, and recognized.

In the mean time, strict search had been made for him in the palace, where his two elder sons were found in a private apartment, seated on a carpet, surrounded by numerous attendants. They were not then aware of the death of their father, and were, with some difficulty, persuaded to order that the gates of the palace should be thrown open to the victors, who, they were told, would otherwise take the building by force. The unfortunate princes were then led forth as captives, yet with the respectful sympathy which their exalted rank and recent misfortunes excited, and were conducted into the presence of General Baird, who endeavoured, by the kindest assurances, to relieve them from, at least, the dread of personal danger.

The body of the Sultan was carried to the palace, and the next day was buried, with military pomp, in the magnificent sepulchre of the Lall Bang, erected by Hyder Ali on the island of Seringapatam.



The Lall Bang.

BRITISH GOVERNMENT.

THE fall of Tippoo Saib placed a large kingdom at the disposal of the Governor General, the Marquis Wellesley, who took in full sovereignty, for the East India Company, the coast of Canara, the district of Coimbetoor, the passes of the Ghauts, and Seringapatam; thus securing the whole sea coast of southern India, with a free communication across the country. A large tract was assigned to the Nizam adjoining his dominions, and a portion of the conquered states was offered to the Peishwa, on condition that he should allow British troops to be stationed within his territories; but as these terms were rejected, the profferred share was withheld, until circumstances induced Bajee Rao to consent to an arrangement by which his independence was virtually lost.

When the Governor General had taken possession of all he thought fit to appropriate, it was resolved to form what remained into a native kingdom, and restore the family of the former Rajas, whose representative was a child not more than six years of age, who was taken to Mysore, and there installed with as much ceremony as the ruined state of the place would allow; for as it was intended to make Seringapatam a British military station, the ancient capital was fixed on as the future seat of government, and the re-building of the fort and city, which, as before stated, had been destroyed by Tippoo, was immediately commenced.

The new town of Mysore is much handsomer than that of Seringapatam. It stands on an eminence, and is surrounded by a wall of earth. The streets are regular, and the white houses are interspersed with trees and temples. The fort contains the palace, with the houses of the principal merchants and bankers. A British resident was appointed at the court, for whom a good house was erected on a rising ground near the town; and in this officer was vested the actual government of the state, for the Raja was, in reality, a mere dependent of the British rulers in India.

The princes, and other members of the family of the late Sultan, were removed to Vellore, a town and fort of considerable extent about eighty miles from Madras, where they were maintained in a style befitting their rank, but were not allowed to go beyond the fortress, which was strongly garrisoned with Europeans and Sepoys. Tippoo had been very popular

among the military chiefs of Mysore; therefore, it is not surprising that some attempts should have been made to restore his family to the throne. In the year 1806, a formidable mutiny broke out among the native troops at Vellore, when all the Europeans of the garrison were barbarously massacred. More than six hundred of the insurgents were made prisoners, some of whom were shot, others sent to penal settlements, and the rest gradually set at liberty; but this rebellion caused the removal of Tippoo's sons to Calcutta, as there was great reason to believe that, if they had not been personally concerned in it, the ultimate object of the outbreak was that of effecting a revolution in their favour, and of placing the eldest prince on the throne.

About the time of the conquest of Mysore, the Nabob of Surat, who, like many other princes, had established his independence, in consequence of the fall of the Mogul Empire, died; and his successor, whose title was disputed, purchased the support of the English, by surrendering to them the administration of his dominions, both civil and military, in return for which, he received the empty name of sovereign, with a pension for his maintenance. It was under similar circumstances that Tanjore was added, at the same period, to the British dominions, and its Raja to the list of royal pensioners.

The attention of the British government was now directed towards acquiring an ascendency over the Mahrattas, the only rival power remaining in India. It may be remembered that, when the sovereign authority was first assumed by the Bramin minister, under the title of Peishwa, he bestowed grants of land on many of the chiefs, and that the greatest of these were Sindia and Holkar, between whom the whole province of Malwa was divided. For some time, these chiefs were equal in power; but Sindia, by degrees, obtained a decided superiority, which he preserved until the rise of a chief of the house of Holkar, named Jeswunt Rao, an adventurous leader, who proved a formidable rival to Doulat Rao Sindia, whose villages he frequently plundered in the course of his predatory excursions. Sindia and the Peishwa united their forces to check the inroads of the daring chieftain, and a desperate battle was fought near Poona, in the month of October, 1802, when Holkar gained a complete victory, and the Peishwa fled, first to the fort of Singurh, and then to Bassein, leaving the city in the hands of the conqueror.

It was in consequence of this event that Bajee Rao was induced to conclude the famous treaty of Bassein, by which he deprived himself of all pretensions to the rank of an independent prince, and gave to the English

a decided supremacy in the Mahratta states. A large British force was to be permanently stationed at Poona, and maintained there by the revenues of certain districts ceded for that purpose; and the Peishwa, moreover, bound himself not to engage in hostilities with other states, or to negociate with any other power, without the consent of the British government; and on these conditions he was restored, by the aid of a British army, to his throne.

The dissatisfaction felt by many of the Mahratta chiefs, but more especially by Sindia, at the influence thus obtained by the British nation in the government of the country, led to the war which transferred what may be termed the Empire of India, from the Mahrattas to the English, who became masters of Delhi, and took once more under their protection the now aged and powerless prince who still bore the title of Emperor. The British commander, General Sir Arthur Wellesley, had vainly endeavoured to come to an amicable arrangement with Sindia, but the hostile feelings of that chief were so manifest, that a declaration of war was inevitable; and two armies were at once employed against him; one in the north, under the command of General Lake; and the other in the south, under General Sir Arthur Wellesley, who gained a complete victory over the Mahrattas, commanded by Sindia in person, on the plains of Assaye, in the month of September, 1803. General Lake was equally successful in the north; and, a few days before the battle of Assaye, had taken possession of Delhi, after defeating the enemy within sight of its walls.

The people of Delhi regarded this event as a deliverance rather than a misfortune, as the government of Sindia had by no means been popular. The British general, on entering the once splendid capital of the Moguls, requested an audience of the Emperor, Shah Alum, who received him under a torn and faded canopy, the miserable remnant of former state. The countenance of the aged and sightless monarch was impressed with a deep and settled melancholy, and his whole appearance bore evident tokens of neglect; therefore, he had reason to rejoice in a victory, which, though it only restored him to a semblance of power, yet rescued him from the control of those by whom he had been despised and ill-treated, and who had allowed him but a very scanty portion of those comforts by which the infirmities of old age may be alleviated. His condition was now materially improved. He was again surrounded with the semblance of a court; he was treated with the respect due to majesty; the government was conducted in his name; and the form observed, of obtaining his sanction for every measure adopted by the new rulers.

The conquest of Delhi was followed by that of Agra; soon after which, a treaty of peace was concluded with Sindia, who ceded the large territory of the Doab, with some provinces beyond the Jumna, and the two cities of Delhi and Agra, with all right of control over the person of the Emperor.



Town and fort of Agra.

He also gave up his maritime districts in Guzerat to the English, and some extensive possessions in the Deccan to the Peishwa and the Nizam. This peace was concluded in 1803; and, by a subsequent treaty in 1805, he made some farther cessions to the British government; in return for which, he obtained the important fort of Gwalior, which became his residence, and the capital of his dominions.

The influence of British authority was, by this time, extended over the greater part of India, not only by conquest, but by protective treaties with the native rulers, who were glad to purchase security by consenting to maintain a body of British soldiers within their dominions, who were to guard them from foreign aggression, but not to interfere with the internal government. It is, however, obvious that the presence of a military force superior to his own, must have reduced every prince in whose territory it was stationed, to a state of complete subjection.

The next step taken by the East India Company was, to require that certain districts in each protected state should be assigned for the maintenance of the troops; and, at length, the princes were obliged to resign the civil administration, with all the revenues, and to accept from the Company a pension just sufficient to support the pomp of royalty. Among these pensioners were, the Emperor himself, the Nabob of Bengal, the Nizam, and the King of Mysore.

The general condition of the people was materially improved by the new

system of government; for, as the revenues of India are derived almost entirely from the land, the cultivators had been subjected to many oppressions that were removed by their new masters. The collection of the revenues has always been, and still is, the principal feature of the government of India; and in making fresh regulations with regard to the assessment of villages, great difficulties arose out of the fact, that it is a doubtful point who are the real proprietors of the soil. The Mogul sovereigns had assumed the lordship of all the lands over which they ruled, so that the Emperor was called Lord of the land in some parts of the country, and the native princes in others; while the ryots, or cultivators, had some claim to the ownership, because they occupied their farms by inheritance, and, according to the ancient laws, could not be ejected as long as they paid the dues. There were also certain lords, called Zemindars, who held districts of their several governments, for which they paid a fixed sum annually, and thus became entitled to the rents of all the villages within their Zemindaries. This system was chiefly prevalent in Bengal, and was not altered in that presidency by the British government; but the Zemindars were restrained from oppressing the ryots by arbitrary exactions, being obliged to fix the rent, and give a bond that it should not afterwards be increased. Much of the landed property in Bengal, however, was transferred to new masters, in consequence of the Zemindars being sometimes unable to keep their contract with the government; in which case, the lands were seized, and sold.

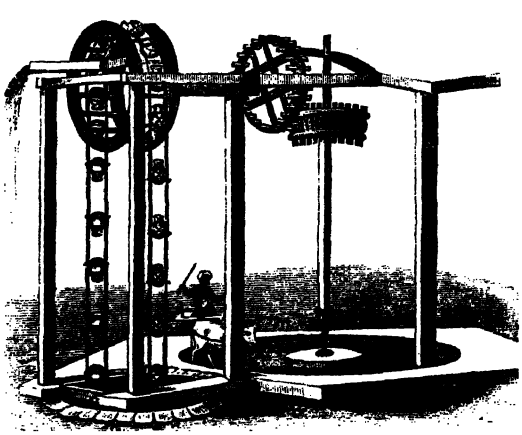
In the south of India, under the Madras presidency, the ryots are treated as the owners of the lands, and the rents are collected, as in ancient times, by the headman of the village, who transmits them to the chief magistrate of the district, an office usually held by a Bramin, whose duty it is to make a circuit, once every year, to ascertain the state of every district within his jurisdiction. When this officer has received the rents from all the headmen of his district, he sends the amount to the European collector, of whom one is appointed by government to every ten or twelve districts. Under this system, the government takes a certain share of the produce, or its value in money; and the cultivators are protected from oppression, by being allowed an opportunity, once a year, of stating to the chief authority any grievances of which they may have to complain. This is towards the time of harvest, when the native collectors are summoned by the English government to settle their accounts, and give an exact statement of the condition of the villages, the extent of each farm, the value of its stock, and the nature of the crops. The farmers are then assembled, and the accounts

read to them, in order that they may correct any mis-statements. If any man thinks that he has been unjustly used, he is at liberty to make his complaint; and when all disputes are settled, each receives his lease for the following year.

In Bombay, the lands are farmed either to the headman of the village, or to an association of the ryots, who contract with the government for a certain sum annually, and take the chance of profit or loss.

The great mass of the people of India are cultivators, but the mode of agriculture has not yet been much improved; and the implements used in husbandry are of a very primitive construction. Nevertheless, owing to the fertility of the soil, the spontaneous productions of the country are most numerous, and two crops are yielded yearly; one in September and October, the other in March and April.

In most parts of India, the soil is so extremely fertile and easy of management, that a simple wooden plough (see page 316) is sufficient to turn up the earth, and render it fit to receive the seed. The plough is drawn by oxen, which are harnessed to the two wooden pegs in front; the husbandman follows to guide it, and holds in one hand the upright pieces of wood intended for that purpose, whilst, with the other, he pours the seed into the mouth of the funnel at the top. The seed runs out through an opening at the lower part of the funnel, and is, by this means, thrown into the furrows made by the ploughshare, which has immediately preceded it.



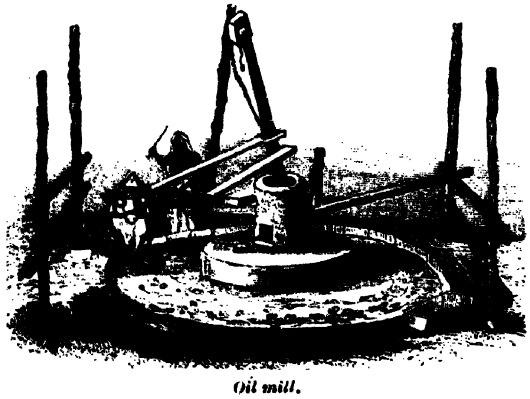
Machine for drawing water for irrigating land.

In Indian cultivation, the greatest attention is requisite in irrigating the soil, the water for which is raised from wells by a simple mill constructed by the natives for that purpose, and is worked by oxen, which walk round a circle, in the same manner as the horse in a common English mill; the ranges of buckets are, by this means, set in motion, and have been so constructed, that they turn over when they reach the top, and pour their contents into a trough, by which the water is conveyed to any distance. The buckets then come down empty, in order to be refilled from the well beneath.

Among the numerous and valuable products of Hindostan is, the indigo

plant, which is cultivated to a great extent in Bengal, where there are from three to four hundred indigo factories, some of which belong to natives, but the greater number to Europeans. The indigo factors are, in general, very wealthy, as the trade has much increased since the revolution in St. Domingo, which used to supply all Europe with that commodity. It is now exported from Bengal in large quantities, to France, Holland, and Germany.

Sugar, which is used by the Hindus in almost every thing they eat or drink, is so generally cultivated, that almost every village has its little plantation of sugar-cane, and a coarse kind of sugar is also extracted from the palmyra, and cocoa-nut tree. Sugar is produced in nearly every part of Hindostan, but that of Bengal is the best, and its manufacture is carried on largely at Benares. Another staple commodity is tobacco, immense quantities of which are required for home consumption, as it is used by all classes of the people. Coffee is raised in Malabar, where the first coffee plantation was established in 1823. Cotton is grown abundantly in all its varieties, the most beautiful being the fruit of a lofty tree, covered first with crimson flowers, which, in falling off, leave a pod filled with cotton of a lighter and more silky quality than that of the common cotton shrub. The manufacture of cotton goods, however, has greatly declined, in consequence of the introduction of goods from Manchester and Glasgow, which have superseded the native manufactures as clothing for the generality of the people. The chief silk districts are in Bengal, but the silk is inferior to that of China, where more care is bestowed on its culture. It is sold in cocoons by the farmers to the agents of the East India Company, who have large factories for reeling it on the simple Italian principle.



Oil mill.

Oil is used in India for many purposes, and is expressed from different kinds of seeds, by a mill of simple construction, which is kept in motion by an ox, which is harnessed to it; the seed, or other material, is placed in a kind of trough or hopper in the centre, from which the oil is drawn off through a small aperture in the side.

In the neighbourhood of Ghazepore, a British station on the Ganges,

roses are cultivated for the purpose of being made into rose water, and the perfume commonly known by the name of otto (or more correctly, attar) of roses.

KINGDOM OF CABUL.

WHILE the English were extending their empire in the east, Bonaparte had become Emperor of France; and although that great potentate was sensible that the last remains of French influence in India had been annihilated by the fall of Tippoo, yet he manifested a disposition to restore it, and with that view sent an embassy in 1808 to the court of Persia, where it was favourably received by the reigning sovereign, Futteh Ali Shah. This movement induced the British government to send a mission to Persia to negotiate a treaty by which the danger of a French invasion of the British territories, on that side, might be obviated; and an ambassador was also despatched to the court of Cabul, as the road from Persia to Hindostan lay through the country of the Afghans, to whose history it will now be proper to return.

After the battle of Panniput in 1761, it was expected that the Afghan monarch, Ahmed Shah, would have assumed the title of Emperor, at Delhi; but he wisely returned to the kingdom he had founded for himself, which comprised all the fine provinces beyond the Indus, with the rich vale of Cashmere, and the territories of Balk and Herat. These together formed the great monarchy of Cabul, or Afghanistan.

The Afghans had never been governed previously by a king; yet the good policy of Ahmed Shah enabled him to conciliate the many different tribes that constituted this warlike half-civilised nation. He did not interfere with their customs: so that each tribe formed, as before, a distinct commonwealth, divided into several clans, each of which was headed by a chief, who bore the title of Khan. The superior of a whole tribe is sometimes called Sirdar, a military title, meaning general. The Afghan chiefs possess but a very limited authority over their people, who look upon them rather as magistrates than rulers, and are governed more by the laws

and customs of their tribe, than the will of their chief. Each tribe has its own territory, where the people live in villages, and the khans in small forts, generally destitute of furniture, and of all that, in a more advanced state of civilisation, is necessary to ensure even a moderate degree of comfort The Afghans of the plains cultivate the land, and the khan takes a share of the produce as rent; but the peasants are not his vassals, nor has he any more authority over them than a Scottish laird has over his tenantry. If he possess flocks and herds, they are kept at distant pastures, under the care of shepherds, who dwell in tents, and form a numerous class of the population.



Afghan shepherd.

The present city of Candahar was built by Ahmed Shah, and was the seat of government during his reign, when it was a rich and populous capital. It is a regularly built town, with four wide bazaars, which meet in the centre, where they form a handsome market-place, which is covered with a dome, and one of them leads to the palace or citadel, where the king chiefly resided. As long as the court was held at Candahar, most of the great khans had houses in that city, and its trade flourished in proportion to the wealth and consequence of its inhabitants; but when Timur removed the seat of government to Cabul, Candahar became a town of secondary importance.

The true Afghans never engage in trade. All the shopkeepers, artificers, and merchants, are of other nations, many of them Hindus, who pay a small tax for the privilege of exercising their several professions, and observing the customs of their religion, which they are allowed to do, with the exception of that of exhibiting their idols in public; and, in consequence of this restriction, no Hindu festivals are held in Afghanistan.

During the vigorous goverment of Ahmed Shah, regular courts of justice were held in all the great cities of Cabul, and they were kept in order by an efficient police; but the country has suffered so much since that time, from the effects of civil war, and the want of a powerful head, that all these good regulations have fallen into disuse, and the kingdom of Cabul is no longer what it was in the days of that great prince with whom it rose, and with whom it fell.

Ahmed Shah died in 1773, and was succeeded by his son, Timur, a prince of great talent, but deficient in the policy that had maintained his father's influence over a people so difficult to govern as the Afghans. He was ambitious of possessing absolute power, and thus made enemies of those chiefs whose friendship had been the main support of Ahmed's throne. Under these circumstances, it is not surprising that the country should have been disturbed by frequent insurrections during the reign of Timur Shah, which lasted twenty years, and that some of the states which had been conquered and made tributary by his father, should have taken advantage of the unsettled state of affairs to attempt the recovery of their independence. Among these was Sinde, a wild, and in some parts, a barren province, ruled, in the time of Ahmed, by a prince of Persian origin, named Abdoolnubbee, who, in consequence of his tyranny, was deposed soon after the accession of Timur, to whom he fled for protection.

The revolution that deprived Abdoolnubbee of his principality, was effected by the Talpoores, a warlike tribe, who constituted the military population of the country, and have kept possession of it ever since, subject to the king of Cabul; for Timur, after several vain attempts to restore the deposed sovereign, accepted the submission of the rebels, and consented to invest their chief with the government, on condition that he should continue to pay the customary tribute; which he promised to do. Some time afterwards, three brothers agreed to divide the country amongst them; and it was long governed by three military chiefs, who received their investiture from the king of Cabul, and ruled in his name, under the title of Ameers, or commanders of Sinde. Their numbers have since increased; and at the commencement of the late war in India, the province was found divided into a number of petty principalities, of which every chief bore the title of Ameer, and was a military despot.

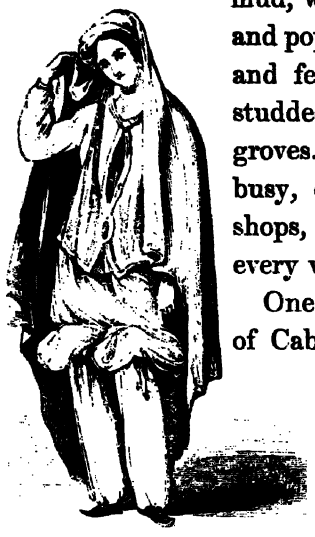
The death of Timur Shah, which took place in 1793, was followed by a civil war; for as there was no fixed rule of succession with regard to the throne, several of his sons came forward as claimants, the fourth of whom, Shah Zeman, having the strongest party among the Sirdars, was proclaimed, and placed by force on the throne. It is said that his success was owing to his mother, who gained the support of a powerful khan, the father of the grand vizier, by sending to him her veil; an expedient sometimes adopted by females of high rank, when they would implore the aid of him to whom the token is sent. It would seem, therefore, that a feeling allied to a spirit of chivalry existed in Afghanistan, and that knights were not wanting to fight in a lady's cause.

The ceremony of Zeman's coronation was no sooner over, than an ambassador arrived at Cabul from Tippoo Saib, who offered splendid bribes to the new monarch, to induce him to join in the wars against the English; but Zeman had plenty of employment at home, for several of his brothers were in arms, for the purpose of depriving him of the throne, and the whole province of Cashmere was in rebellion. It is needless to enter into the particulars of the wars that ensued among the brothers, one of whom, Prince Mahmud, was defeated in battle; and another, Prince Humayun, was made captive, deprived of sight, and put in confinement for the rest of his life. Mahmud, after wandering about in exile for some time, attended by a few faithful followers, was induced to return by the news of a rebellion, headed by the famous Futteh Khan, which ended in his own elevation to the throne, and the imprisonment of Shah Zeman, whose eyes were put out, according to the barbarous practice so common among the eastern nations.

The brief reign of Mahmud was marked by the anarchy that usually attends the success of a military adventurer, and in less than three years, he was deposed by his brother, Shuja-ul-Mulk, who ascended the throne of Cabul in the year 1803. Shah Zeman was immediately released, and has ever since lived in a style befitting his rank, under the protection of the British government.

Shah Shuja maintained the sovereignty during the space of six years, but he had not ability sufficient to restore order to the state, or power to the government, which was so weak, that every discontented chief was able to raise a rebellion, knowing that, in case of failure, he could escape punishment by seeking shelter in the midst of his clan. The most dangerous of these was Futteh Khan. He was a powerful chief of the Durani tribe, and his influence might have supported Shuja on the throne, if that monarch had been wise enough to have secured his friendship by granting him certain appointments that had been held by his father; but this favour was refused, and the indignant chief retired from court, and offered his services to Mahmud, the ex-king, who, by his aid, was in a few months restored to the throne of Cabul, and Shah Shuja was obliged to leave the kingdom, and seek safety in the British dominions.

It was just before the dethronement of this ill-fated monarch, that the English, as before stated, having some reason to apprehend an invasion of the French by the way of Persia, sent a mission to Cabul, with a view of engaging the government of that country to oppose such an attempt, if it should be made. When the embassy arrived in the early part of 1809, Shah Shuja, who had already commenced the war with his brother Mah-



Afghan lady in her riding dress.

mud, was holding his court at Peshawer, a wealthy and populous city of Cabul, situated in an extensive and fertile plain, surrounded by mountains, and studded with villages, orchards, and mulberry groves. Like other oriental cities, Peshawer is a busy, crowded place, with narrow streets, full of shops, and thronged with men of all nations, in every variety of costume.

One of the peculiarities of this, and other towns of Cabul, is, that wheel carriages not being used in that country, the ladies ride on horseback in the streets, wrapped in a thick white veil; and as they sit on their horses in the same fashion as gentlemen, they always wear a huge pair of white cotton boots for riding.

The court was held at that time with great splendour. When the ambassador was admitted to an audience, he found the King seated on a superb throne, dressed in a green tunic embroidered with flowers of gold, interspersed with precious stones, and wearing a breast-plate of diamonds. On his head was a crown, covered entirely with diamonds, and radiated like the crowns of the ancient kings. He wore round his neck several strings of large pearls, and on his arms bracelets of emeralds, with a diamond called the Coni Noor, which is known as one of the largest in the world. The hall, which was open on all sides, was supported by pillars, a fountain played in its centre, and it was covered with rich Persian carpets, round the edges of which were small mats, of silk and gold, for the nobles to stand on, all of whom were dressed in cloth of gold, the usual state dress of that period at the court of Cabul. The embassy was most graciously received, but the king was then preparing to set out on the unfortunate campaign that ended in his loss of the crown, and as the British government was not inclined to interfere in the affairs of the state, the embassy returned to India.

Shortly afterwards, Shah Shuja, having been defeated, fled from his kingdom, and, after many misfortunes, placed himself under the protection of the English, who granted a pension for his support, and allowed him to reside at the frontier town of Loodiana. Mahmud again took possession of the throne, but the government was left to the chief minister, Futteh Khan, who ruled, according to his own pleasure, in the name of the king. By

the aid of the powerful chief, Runjeet Singh, who had lately established a new kingdom in the Punjab, Futteh Khan recovered the province of Cashmere, and also gained a victory over the Persians, who had laid siege to Herat, to enforce a demand of tribute made by the Shah of Persia. But the successful vizier sullied his victory, and accelerated his own ruin, by plundering the palace, and even the harem of the governor, who was a brother of the king; on which Prince Kamran, Mahmud's eldest son, in revenge for the insult offered to his uncle, caused Futteh Khan to be imprisoned, and deprived of sight; and, soon afterwards, he was put to death, by command of the ungrateful monarch whom he had placed on the throne.

The death of the vizier threw the whole country into confusion, for Mahmud was again deposed, and a series of wars followed, which terminated in the breaking up of the empire into several petty principalities, of which the most important, that of Cabul, was seized by Dost Mohammed, a younger brother of the unfortunate vizier, Futteh Khan.

The usurpation of this prince was the cause of the late war in Afghanistan, which was undertaken by the British Governor General with a view of restoring the exiled monarch, Shah Shuja, to his throne; but other, and more important events that occurred in India during the long interval between the flight of Shuja and his restoration, now claim attention, and will be related under, what may be termed, the reigns of the British Governors of India.

MARQUIS OF HASTINGS.

THE Governor General of India held his court with all the state of a sovereign prince, at Calcutta, where a magnificent palace had been built by the Marquis Wellesley. The extensive plain, in the front of which this edifice was erected, was adorned with a great number of handsome detached mansions, which were the residences of the principal English families, and were placed in the midst of large gardens. The city had also been greatly enlarged and improved; or, it may be said, that a new city had been added to the old one. The latter was called the Black, or native

town, while the new part was distinguished as the European quarter, and consisted of fine streets and squares, formed of elegant buildings, mostly detached from each other, but having a communication by stone terraces, and being shaded by a variety of luxuriant trees. Between the Black town and the European quarter, were many dwellings in the eastern style, built within inclosed courts, and inhabited chiefly by wealthy merchants, some of whom were natives of Bengal, others Parsees, or Armenians. Besides the government house, the new town boasted of several other fine



The Government House.

public buildings, among which were two large churches, a town house, and a court house, to which was afterwards added a theatre; and Calcutta had, in a short time, become an extensive, gay, and populous capital.

The Marquis of Hastings succeeded Lord Minto as Governor General of India, in 1813, and continued to exercise the vice-regal authority for nearly ten years, during which he did much for the benefit of the native population, by promoting education, projecting and executing many useful public works, and suppressing those predatory hordes already mentioned under the name of Pindarries, who had become the scourge of the whole country. The Pindarrie chiefs held lands in the dominions of Holkar and Sindia, both of whom had large bodies of these desperadoes attached to their armies, for whose maintenance they had granted portions of territory on feudal tenure, which gave them a degree of consideration, notwithstanding their bad character. They did not belong to any particular caste or tribe, but seem to have consisted of the worst of almost every nation in India; and, when not engaged in the service of the native princes, roamed about the country in large bands, of from two to three thousand, for the purpose of obtaining plunder, for which end, they did not scruple to commit the most revolting

outrages. Some were well mounted, and armed with spears and matchlocks; but the greater number were supplied but indifferently with horses and arms of any description; and every man depended on his own resources for obtaining food, both for himself and the animal on which he rode. Their costume was as varied as their equipments; but all were distinguished by a ferocity of aspect that corresponded with their mode of life.

The sufferings experienced by the helpless villagers, when so unfortunate as to be visited by a party of these marauders, were most severe. Their houses were ransacked, and set on fire, the women and children were often murdered, and the men subjected to the most excruciating tortures, to make them confess where they had concealed either money or ornaments.

For some years, the Pindarries confined their ravages to the provinces of Malwa, Rajputana, and Berar: but, after a time, they began to make incursions into the territories of the Nizam and the Peishwa, but still refrained from visiting the British possessions. They were accompanied in all their expeditions by their wives, who rode on small horses or camels, and were no less rapacious and cruel than themselves; and after every predatory excursion, they returned home to share the spoils, when the elephants and palanquins were given up to the chief, but the rest of the ill-gotten treasure was equally divided, and publicly exposed for sale at a kind of fair held for that purpose, where the women sold the goods, while the men amused themselves with smoking, and playing at various games. It is stated, that these fairs were always numerously attended, although the nature of the business transacted at them was perfectly well known. At the time when the Marquis of Hastings arrived in India, the Pindarries mustered a force of not less than forty thousand cavalry, so that there was no chance of putting a stop to their depredations, but by a regular war of extermination. As they had not, however, up to that period, begun to infest the British possessions to any extent, the attention of the Governor was not directed towards any immediate measures for their subjugation.

But there was another predatory horde, called the Ghoorkas, inhabitants of the mountainous regions of Nepaul, who were nominally subject to the Emperor of China, but were governed by a prince of their own tribe. These people had seized on some territories belonging to the British government, which they refused to give up, and had been guilty of some violent outrages during a negociation with the English; so that a war with them was inevitable. The prince of Nepaul applied for assistance to the Chinese Emperor, Kea-king, who gave orders that an army should be sent to his aid; but

when he became acquainted with the cause of the war, he declared that the Ghoorkas were in the wrong. He therefore refused to assist them, and revoked his orders for sending the troops.



A Goorka chief.

The English were very unsuccessful in the early part of this contest, partly owing to the inability of their commanders, partly to the nature of the country in which it was carried on. The fact, however, that they had sustained several defeats, became known to the Mahrattas, who considered this as a favourable opportunity to make head against them; and Sindia lost no time in forming an alliance with some of the Rajput princes, and with Runjeet Singh, the powerful ruler of the Seiks, who had long since assumed the title of King of Lahore. The Seiks had been gradually increasing in numbers since the fall of the empire, both in the Punjab, and the country between the Sutlej and the Jumna, which, about the year 1770, had fallen under the dominion of a confederacy of Seik chieftains, one of whom was the grandfather of Runjeet Singh.

Runjeet was about twelve years old, when the death of his father left him in possession of a large territory, of which his mother assumed the government during his minority; and being an ambitious, unprincipled woman, she entirely neglected the education of her son, as a means of retaining her own power; so that the boy was not even taught to read or write. She became, at length, so unpopular, that she was assassinated, some say with the connivance of her son, who assumed the government at the age of seventeen, a short time before the fall of Tippoo Saib. It happened that Runjeet had performed some service for Shah Zeman, king of the Afghans, who, in return, invested him with the government of Lahore; and after the dethronement of that monarch, Runjeet asserted his independence, and, with the general consent of the Seiks, took the title of King of Lahore, and soon established his authority over the whole of the Punjab.

The Seiks were not, at this period, the barbarous fanatics which they had been in former days; but they were still a military nation, and but little

civilised. They suffered their hair and beards to grow to a great length, and wore high turbans; but, with the exception of a large scarf, which persons of distinction usually displayed, thrown negligently over one shoulder, they did not encumber themselves with much clothing. Their arms were bows and matchlocks, the bow being so necessary an appendage to a man of rank, that on paying a visit of ceremony, he always had a finely ornamented one in his hand, and an embroidered quiver at his side.

Runjeet Singh being anxious to keep on friendly terms with the British government, concluded a treaty with an envoy sent to his court for that purpose, by which he agreed not to attempt to extend his territories to the east, beyond the boundary of the Sutlej river; but this treaty did not limit his ambition in other directions; and during the civil wars of the Afghans that followed the dethronement of Shah Shuja, he made great additions to his kingdom, both on the south and the west. The unfortunate Shuja, when he fled from Cabul, had at first sought shelter at Lahore, where he was detained for some time as a prisoner, and compelled to give up all his jewels; so that Runjeet Singh became the possessor of the famous diamond, Coni Noor, which signifies "the mountain of light." The murder of Futteh Khan, and consequent breaking up of the Afghan monarchy, opened the way for the further aggrandizement of the king of Lahore, who crossed the Indus, and possessed himself of Peshawer; soon after which, he became master of the beautiful valley of Kashmere. He was, therefore, a powerful monarch, and might, in conjunction with Sindia and the Peishwa, have proved a formidable foe, had not the British, by the termination of the Nepaulese war in their favour, found more leisure for watching and counteracting the hostile movements of the Mahrattas.

Bajee Rao had given his entire confidence to an unworthy favourite, named Trimbuckjee, who had an inveterate hatred to all Europeans; and in that spirit, instigated his master to pursue a most dishonourable course of conduct towards his English allies. At length, it happened that a Bramin, ambassador from one of the Indian courts to that of Poona, was assassinated by order of Trimbuckjee, in defiance of a guarantee for his safety given by the British government; and for this outrage, it was intimated to the Peishwa that he must either give up his minister as a prisoner to the English, or prepare for a war. He chose the former alternative; and Trimbuckjee was confined in the fortress of Tannah, in the island of Salsette, from which he soon contrived to make his escape, and began to organize large bodies of Mahrattas and Pindarries, just about the time when

the inroads of the latter into the British territories had determined the Governor General to take active measures for their total extirpation.

The first step was to disable the Peishwa from giving them any support; and as he was in no condition to resist the British power, he was compelled to sign a fresh treaty, by which he made such concessions as deprived him of all claim to be regarded as the head of the Mahratta states. Sindia was, at the same time, required to enter into an engagement to assist in the warfare against the Pindarries; and as he saw no other way of avoiding a war with the English, he was obliged to comply. Holkar, who had been the chief patron of the Pindarries, was dead, and his son, a mere youth, had not the same influence that had enabled his father to protect those lawless bands; so that they had but little chance of making a successful resistance. Their lands were surrounded; the passes by which they might have escaped, were guarded; and parties of them that were dispersed over the country were pursued, and great numbers of them were killed in the skirmishes that took place; while those who escaped, either perished in the jungles, or fell by the hands of the peasantry, who did not fail to use this opportunity of avenging themselves for the sufferings they had endured from these freebooters, who had long been so terrible to them.

The result of the Pindarrie war freed the country from a race of most formidable robbers; for those who survived, adopted a new course of life, and devoted their attention to agricultural pursuits; so that, in time, the Pindarries, who still retained their name, were only known as industrious farmers.

While the war was still going on, the Peishwa had been secretly plotting against the English, with a hope of recovering all he had lost by the treaty of Poona. Bribes had been even offered to the Sepoys to induce them to desert from the British army; and, when there could no longer be any doubt that the Bramin prince was preparing for hostilities, a body of English troops was ordered to proceed at once to Poona. On hearing of this movement, Bajee Rao collected all his forces on the plain near his capital, where a desperate battle was fought; and the Mahrattas, though greatly superior in numbers, were driven from the field. The English then marched into Poona without opposition, and the Peishwa made a hasty retreat. He soon, however, rallied his forces; but was again defeated at Korygaum: and this second victory decided the contest.

Bajee Rao, finding there was no hope of re-establishing his authority, surrendered himself to the English, who allowed him to fix his residence at Beithoor, a place considered holy by the Hindus, in the neighbourhood of

Cawnpore, a British station within the territory of Oude. Thither the fallen potentate was conducted under a suitable escort, a liberal pension being allowed for his support: and thus ended the Bramin dynasty. It was then resolved to restore the house of Satara to the throne, and the Raja, Pertab Sing, was enthroned with much ceremony, on the eleventh of April, 1818; but his territory was limited to a tract extending from Poona to Goa, not including the city of Poona, which, with the rest of the Mahratta country, was annexed to the British possessions in India, and an English resident officer was appointed to every district, invested with the powers of judge, magistrate, and collector of the revenues. The subordinate offices, were conferred, with liberal salaries, on natives. All the principal stations were occupied by a strong military force, and great numbers of the irregular native troops that had served under Bajee Rao, were enlisted in the British service, and became good and faithful soldiers; for it is one of the peculiarities of the Hindu troops, that they serve with fidelity the master who pays them, without any scruples on the score of patriotism; which is a sentiment unknown among a people who have always been subject to foreign dominion, and care little who governs them, provided they are protected, fed, and clothed.



Hill village.

In making the new regulations, great care was taken not to shock the prejudices of the natives by any unnecessary interference with their laws and usages; while those who had suffered loss of property or employment by the change of government were, as far as possible, provided for; and the villagers conciliated by the protection afforded them against the hordes of banditti, from which mountainous countries are seldom free.

The greatest enemies to the establishment of British ascendancy in the Mahratta country were the Bramins, who naturally opposed a revolution

that destroyed the supremacy of their order, and thereby deteriorated their influence generally. Several insurrections broke out, headed by men of that class, some of whom, being seized, were put to death by a military execution; after which the country was gradually tranquillized, and the benefits of the new system of government were sensibly felt. The farming of revenues, one of the greatest sources of oppression in India, was abolished, and the collection, of the rents left in the hands of the hereditary headmen of the villages, who were the government agents, as in the Madras presidency. The holders of jaghirs or feudal estates were to be left in possession of their lands, so long as they showed no disaffection towards the new rulers of the country.

The administration of the Marquis of Hastings, was a period of considerable improvement in India. It was under the auspices of this highly talented nobleman, that the great canals which have perpetuated the names of Ali Merdan Khan and the Emperor Feroze Shah, were reopened; and a new one, since finished, was projected, to run through the country east of the Jumna. The famous canal of Ali Merdan Khan, and the ceremony of its opening, have been already described. It passes through Delhi, and by means of an extensive aqueduct, supplies the Emperor's palace with constant streams of fresh water. In the space between the hills near Delhi and the palace, there are innumerable channels under ground, which conduct the water to the houses of the nobles, as well as to each division of the city; so that the whole community are bountifully supplied with it. Numerous mills have been erected on both these canals.

Many tracts of jungle have since been cleared and brought under cultivation, and the land has altogether become more valuable. The Governor General also formed a new road, two hundred miles in length, from the commercial town of Mirzapore, on the Ganges, to that of Jubbulpore on the Nerbudda; a most useful work, since the generality of the roads in central India are impassable for wheel carriages during the greater part of the year, so that, on a failure of the crops, the poor people were sometimes reduced to a state of starvation, because there were no means of sending supplies from the more fertile districts, an evil that is remedied to a great extent by the new road of Mirzapore.

The establishment of schools for the instruction of natives was begun by the Marquis of Hastings; and the Hindu College at Poona was instituted during his government.

LORD AMHERST.

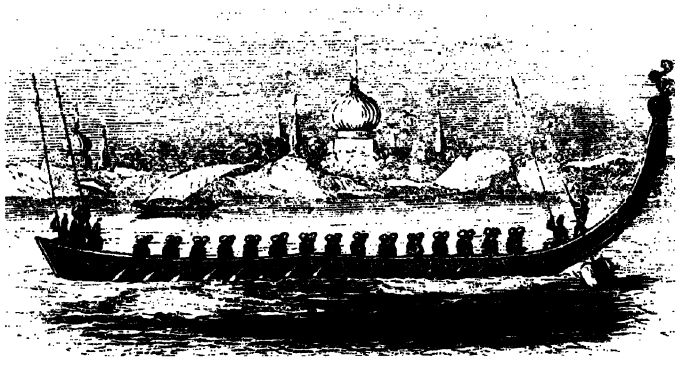
THE Marquis of Hastings, in 1823, was succeeded in the government of India, by Lord Amherst, who had been employed, a few years previously, to conduct an embassy to the court of Peking, on the subject of the grievances sustained by the British merchants at Canton. India was, at this period, in a state of unusual tranquillity, owing to the wise and successful measures of the late Governor General; but scarcely had Lord Amherst assumed the control of affairs, when the English became involved in a war with the Burmese, which originated in the following circumstances.

In the province of Arracan, belonging to the Burman empire, were extensive tracts of country cultivated by a race of people who were held in bondage by the sovereign, who was styled King of Ava. These slaves having long suffered under the most oppressive treatment, had, during the latter part of the eighteenth century, begun to emigrate in vast numbers, seeking shelter in the British territories, where they were reduced to the greatest distress, and many perished from want; until the government of Calcutta took their case into consideration, and resolved to settle them on the waste lands of Chittagong, a province adjoining Arracan. In the meantime, provision was made for the relief of their immediate necessities, until, by degrees, they were established in villages constructed by themselves, and had cleared tracts of forest land for cultivation.

Many complaints were made, from time to time, by the Burmese government, respecting the protection afforded to the refugees, who were claimed as slaves of the state; but the British rulers did not think themselves justified in expelling, by force, a large body of people who had come to them for shelter from oppression; nor would it have been easy or politic to have done so, as they amounted to many thousands of families, who had cleared and were cultivating a vast deal of land, previously unproductive.

Many and violent were the disputes that arose at various times between the British government, and the court of Ava, respecting the emigrants; but no serious hostilities occurred, till after the arrival of Lord Amherst, at Calcutta, when the Burmese, without any previous declaration of war, took possession of a small island, near Chittagong, belonging to the Eng-

lish, and committed other acts of aggression, which obliged the British authorities to send an army into the Burman empire. A war was thus commenced, which lasted about two years, and was carried on entirely within the dominions of the King of Ava, who was obliged, in the end, to make peace on such terms as were dictated by the English, who acquired by the treaty a large addition of territory on the eastern coast of the Bay of Bengal.



Burmese war-boat.

The details of this war, like those of most of the previous wars in India, possess very little general interest; but one of its important results was, the annexation to the British territories of the extensive province of Assam, of which the right of sovereignty was transferred by the King of Ava to the English. Assam is an immense plain, watered by many large rivers, and situated between India and China. It is bounded on all sides but the west by chains of lofty mountains, and bears a great resemblance to China, in its general features.

Much of the country is under rice cultivation, but there are large tracts covered with timber trees, some of which are so large, that they will admit of being hollowed into barges of a considerable size, and these vessels are very numerous, as all carriage is by water. Elephants, Rhinoceroses, and all the animals common to the forests in the neighbourhood of the lower Ganges, are also found in the forests of Assam. It is supposed that the original inhabitants came from China, and were, at some distant period, a numerous and wealthy people, as the remains of cities and temples, now overrun with tangled shrubs, indicate the former existence of a large population.

The Emperor Akber conquered Assam, which was then added to the Mogul Empire; but the frequent floods, the inroads of the mountaineers, and the wars of the native chiefs, reduced the country, in time, to a most deplorable state; and it fell under the dominion of the Burmese, who treated the inhabitants with so much cruelty, that they gladly seized the opportunity of this war to place themselves under British protection; and

thus the country of Assam was added to our eastern empire. The people consist of Hindus, Mohammedans, and a few Christians, descended from the Portuguese. They are, in general, exceedingly poor, and many of them are slaves. The soil and climate of Assam are favourable for the growth of the tea-plant, which is already cultivated there to some extent, by a company formed for that purpose.

After the successful termination of the Burmese war, the Governor General made a visit to the court of Delhi, to settle a point of some importance, which was, the relative position in which the British government and the Emperor were to stand, in future, with regard to each other. Hitherto, the sovereign of Delhi had been left in possession of the nominal supremacy over all the other powers in India; but it was now thought a fit time to assert the independence of British authority; and the powerless monarch, Akber the Second, had no alternative but to acquiesce in a measure that deprived him of the last shadow of imperial dignity; still he was painfully alive to this additional humiliation, and sent an embassy to represent his case at the court of England, in the hope of being restored to his former rank, as superior lord of India, but the mission was unsuccessful. The ambassador, on this occasion, was the Raja Rammohun Roy, a Hindu, distinguished for his high rank, talents, and knowledge of English literature.

During the administration of Lord Amherst, an expedition was sent to Bhurtpore, one of the upper provinces, for the purpose of restoring to the throne the rightful heir, an infant, whose place had been usurped by his cousin, Doorjun Sal. The enterprise was both difficult and dangerous, on account of the strongly-fortified position of the city, which is seated in the midst of a plain, surrounded by an extensive forest, approaching nearly to the edge of a wide moat, that could, at any time be filled with water from a neighbouring lake. The town was also defended by a wall, flanked with strong towers and bastions; and the citadel was inclosed by a separate wall and moat. The siege of this celebrated fortress, which had hitherto been considered as impregnable, was commenced on the 23rd of December, 1825; and it was taken by storm, on the 18th of the following month; when Doorjun Sal was made a captive, and conveyed to the fortress of Allahabad, where he occupied a suite of apartments assigned to state prisoners of rank, and was allowed to receive English visitors.

The young Raja thus recovered his inheritance; but, according to the terms stipulated, his dominions were placed under the protection of the British government.



LORD WILLIAM BENTINCK.

LORD AMHERST was succeeded in the government of India, in 1827, by Lord William Bentinck, whose administration was distinguished by several acts of great importance, one of which was, the suppression of those fearful associations of assassins known under the name of Thugs.

The Thugs had existed in India for more than twenty years. They were organized into a regular brotherhood, and bound to each other by certain mysterious rites, which gave to their society, in their own eyes, at least, the character of a religious order, if the word religious may be thus profaned. The object of the confederacy was to rob and murder travellers, not by attacking them openly, in the usual manner of banditti, but by assuming various disguises, and inducing people to join them for the sake of company.

It appears strange that, although every body had heard of Thugs, few persons gave credit to the rumours that were spread abroad from time to time, of the numerous murders committed by them; for the disappearance of travellers in India does not occasion much surprise, nor lead to any enquiries, as the peculiar customs of the Hindus expose them continually to such casualties. From time immemorial, it has been customary for men to make long pilgrimages on foot; and of the thousands who leave their homes in the course of a year for that purpose, it is not surprising that many should perish from some one of the various accidents to which all wayfarers are subjected, in traversing the plains of central India. Robbers are numerous, tigers are frequently encountered in the jungles, and often the weary wanderer can find no better place of repose for the night, than the ground, where he is exposed to the dangers of malaria, or the bite of some venomous reptile.

These were causes sufficient to account for the loss of those who, after their departure from home were never heard of again; nor was it till the attention of the British authorities was called to the fact of many bodies being found in the wells of the Doab and Bundelkund, that the truth was brought to light. A murder was traced to a party of persons in the ordi-

nary guise of travellers. They were apprehended, and one of them, on a promise that his life should be spared, made the dreadful disclosures that enabled the government to take immediate steps for the suppression of a fraternity whose crimes are unequalled in the annals of any country in the world.

By the confession of this miscreant, it appeared that the Thugs formed separate societies, each having a superior, who was obeyed by all the rest. They used secret signs, like freemasons, by which they could recognise each other, and usually lived in the villages, engaged apparently in the same pursuits as the rest of the inhabitants. By this means, they had opportunities of learning who were going on journeys, and what property they would have about them. Information was then given to the superior, and a plan laid to entrap the unsuspecting victim; the most common method being for two or three persons to join him on the road, and enter into conversation, when they pretended to discover that they were going to the same place as he was, and would invite him to become one of their party. Towards evening, they would sit down with him to drink and smoke; when, on a given signal, only understood by the initiated, a noose was suddenly thrown over the head of the unfortunate traveller, who was strangled in an instant. The body was then robbed, and thrown into a well, or a grave that had been prepared for the purpose. These murders were not always single; but parties of four or five, or even more, were often despatched at once, and the bodies hastily buried.

Such was the diabolical system that had been carried on to an enormous extent, for above twenty years, when it was discovered as before mentioned; and vigorous measures were adopted for the apprehension of the Thugs, who were conveyed to Sangor, the capital of the Nerbudda districts in central India, and the place appointed for their trial. Numbers of them, betrayed by their former companions, were taken in the villages in which they resided, by parties of Sepoys sent for that purpose, accompanied by those who had given the information, and whose presence was necessary to identify the culprits.

Great was the horror of the villagers on such occasions, to find that some of their intimate friends and neighbours were no other than Thugs; and happy were they to see these wolves in sheep's clothing marched off to the prisons of Sangor. Property to an immense amount was usually found in their houses, consisting of such valuables as were likely to have been taken from travellers. All that could be identified, was restored to the families of the unfortunate individuals from whom it had been taken, and

the rest was sold for government; and the proceeds were employed in the erection of two new prisons, at Saugor.

By the end of 1836, above two thousand Thugs had been brought to trial. Many were hanged, some imprisoned for life; and others transported to penal settlements; but although their associations were thus, in a great measure broken up, it is to be feared they are not, even yet, totally subdued in some of the wildest parts of the country.

Another great benefit conferred on the Hindu population, about this time, was the abolition of the rite of suttee, throughout all the territories under British authority. This humane measure was strongly opposed by a numerous class of the natives, whose prejudices were in favour of ancient customs; but happily, there were many who, more enlightened, warmly applauded the act that prohibited the burning of widows; and it is to be hoped that the efforts which are made to bestow the blessings of education on the people of India, will lead, in time, to the extinction of this revolting sacrifice, even in the independent native states.

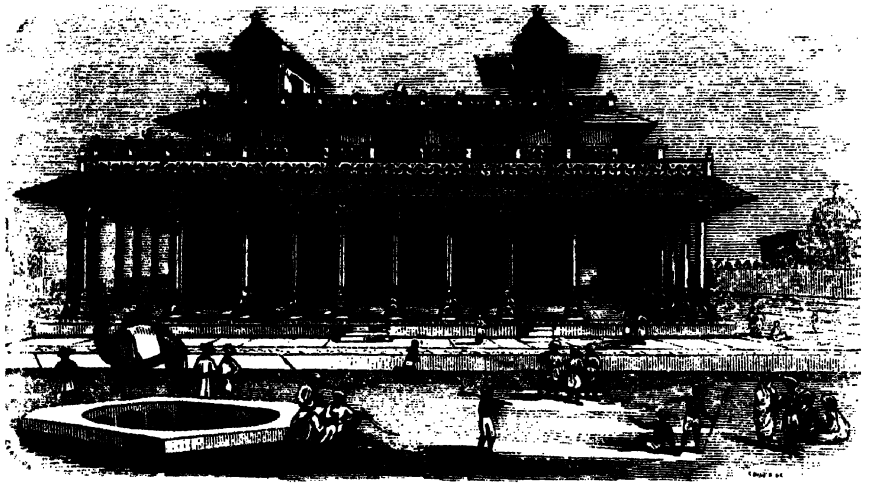
Lord William Bentinck was a great friend to the diffusion of knowledge among the Hindus, who are in great measure indebted to his benevolent exertions for their present improved state. Under the auspices of that excellent nobleman, many schools were instituted in various parts of India, where the pupils were provided with translations of the best English works on history, geography, mechanics, and other useful branches of knowledge; but in the year 1835, it was resolved that the English language should be the medium of instruction throughout the country; and since that time, English has been studied at the more remote courts of Hindostan, and English tutors have been engaged to educate the sons of many of the rajas. Runjeet Singh, the ruler of the Punjab, consented to the establishment of an English school at Lahore, his capital; and some of the princes of Rajputana followed his example.

It was during the administration of Lord William Bentinck, in 1833, that the expiration of the Company's charter, produced a material change in the commercial affairs of India, by depriving that body of all its exclusive rights, as a trading association, and abolishing the restrictions that had hitherto prevented private individuals from holding lands in the British possessions, or trading to the interior without a license.

The monopoly of the China trade was abolished by the new charter, which was granted for twelve years, but the government of India was left in the hands of the Company. About the same time, two of the native princes, the King of Mysore, and the Raja of Coorg, were deposed, on

account of their bad government, and their territories annexed to the British dominions.

Up to this time, the British empire in India had been divided into the three presidencies of Bengal, Madras, and Bombay; but in consequence of these acquisitions of territory, a fourth presidency was established for the north-west provinces, including Delhi and Agra, the seat of which was



Palace of Allahabad.

at Allahabad, where the Governor resides in the ancient fortress of the Emperor Akber.

Each presidency has its separate army, but the Governor-General is commander-in-chief of the whole; and he has authority to make peace or war, and to direct the military operations in any part of the country. The number of European troops stationed in India, is about thirty thousand, of whom two thirds are Queen's regiments, and the rest in the pay of the East India Company; but the main body of the Indian army is composed of native troops, or sepoys, whose numbers vary according to exigencies, but generally average above two hundred thousand men. Most of the Hindu sepoys in the Bengal army are men of high caste, principally Rajputs and Bramins, but there are also many Musselman soldiers in all the regiments, and all are at liberty to observe the ceremonies of their religion, which is, no doubt, one great means of preserving their attachment and fidelity. When old or disabled, the sepoy retires on a pension to

Drawn by E. Goyen

his native village, carrying with him his soldier's uniform, which he proudly displays on all festive occasions.

In 1835, Lord William Bentinck resigned the government of India, and Lord Auckland was appointed to succeed him, but did not arrive at Calcutta until the following year. In the mean time, the administration was conducted by Sir Charles Metcalf, who distinguished himself by abolishing the strict censorship to which the press had, till then, been subjected.

The progress of publication in India, within the last thirty years, has been very considerable. In 1814, there was only one newspaper, which was printed at Calcutta, and called the Calcutta Gazette; whereas there are now daily and weekly papers printed at every large British station, besides a great number of magazines and other periodicals, both in the English and native languages; and many of the printing offices are managed entirely by natives.

LORD AUCKLAND.

HINDOSTAN had never been in a more tranquil state than at the time when Lord Auckland arrived at Calcutta in 1836, invested with the high functions of Governor-General of the British eastern empire. All then appeared to promise a continuance of peace, and the uninterrupted progress of those improvements so steadily and effectually pursued by his predecessor; but the calm was not of long duration; and the attention of the government was soon engrossed by the affairs of Cabul, which led our armies, for the first time, across the Indus, and replaced on the throne the long-exiled monarch of that kingdom.

Before the commencement of that war, a revolution had occurred in the kingdom of Oude, a considerable state, dependent on the Government of Bengal, but ruled by its own sovereign, whose court is the only one now existing in Hindostan, that retains any of the splendour formerly exhibited by the Indian princes.

It may be remembered that, after the conquest of Bengal, Sujah Dowlah, the Nabob Vizier of Oude, surrendered himself to the English, on certain

terms; and was restored to his former dignity, on condition that he should enter into a lasting alliance with the British Government.



Soldier of the King of Oude.

The territory of Oude, under the able management of that prince, formed one of the most important states into which the Mogul Empire had been divided; but the successors of Sujah governed with less ability; and in 1798, a disputed succession called for the interference of the British authorities, who placed on the throne Saadat Ali, one of the claimants, who in return for this service, agreed to disband the greater part of his army, and employ British troops for the protection of his dominions. By a subsequent treaty, he surrendered the valuable provinces of the Doab and Rohilcund; so that the Ganges became the boundary of his state, and his dependence was completely secured by the establishment of the important military station at Cawnpore, on the Ganges, about six hundred miles from Calcutta, and not more than fifty from Lucknow, the capital of Oude.

The cantonments at Cawnpore extend nearly six miles along the bank of the river; and the European residents, independent of the military, are numerous, some of them being shopkeepers, others makers of gloves and saddlery, for both of which manufactures, Cawnpore is especially celebrated. The principal civil officers, such as the judges and collectors of revenue, live in magnificent style, according to the Indian fashion, being surrounded with a numerous train of domestics; as every man's consequence, in India, is estimated by the number of servants belonging to his establishment.

Cawnpore is considered rather a gay station, as it can boast of a theatre for amateur performances, handsome assembly rooms, and a good race-course; and it also has the advantage of being sufficiently near to the famous city of Lucknow, to admit of excursions thither, at all seasons of public festivals and court ceremonies, which far surpass, in grandeur, any thing now seen at Delhi.

The Nabob-vizier, or ruler of Oude, although in reality dependent on the British Government, was nominally a vassal of the Emperor, until the year 1819, when, with the sanction of the Governor General, and Council of Calcutta, he assumed the title of king, and became, to a certain extent, an independent sovereign; since he was permitted to conduct the internal

government of the country, free from any direct control or interference; He was, however, still obliged to maintain British troops in his capital, and to receive an English resident on terms of equality at his court, so that he was kept in check, as the slightest act detrimental to the British interests would have been immediately reported to the authorities at Calcutta.

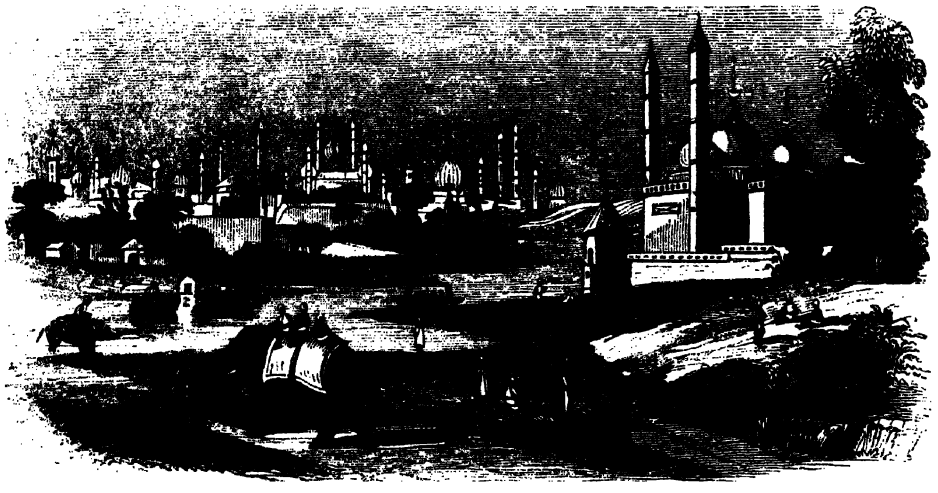
The country of Oude possesses natural advantages that are not exceeded in any part of India. Its level surface is watered by innumerable streams that fertilize the soil, which, when carefully cultivated, as it was under its former rulers, produced rich crops of wheat, cotton, sugar, opium, indigo, and other valuable products; but the mode of taxation had become so oppressive, that the people had no encouragement to industry, and were miserably poor, while much good land that might have been tilled for their benefit, was lying waste.

Under the government of Saadat Ali and his successor, the kingdom was divided into sixteen districts, the revenues of which were farmed to private individuals, who paid a certain sum annually to the king, and collected the rents from the tenants for their own benefit. There was no check on their exactions, consequently they extorted from the cultivators much more than was legally their due; and it was owing to this oppressive system, that many men who, under a better form of government, would have been employed in the useful labours of the field, betook themselves to a less honest but more lucrative occupation; and thus the whole country was overrun with Thugs, and robbers of all descriptions.

Such was the state of Oude, for many years, till Lord William Bentinck took some very decided steps towards remedying these evils, by making preparations for transferring the civil administration to English officers, which certainly would have been done, had not the king introduced some reforms calculated to relieve the people, in a great degree, from the heavy burthen of taxation by which they had been oppressed.

In the year 1837, the death of the sovereign occasioned a violent commotion in the capital of Oude, as it was generally believed that two young men, whom he had declared to be his sons, had, in reality, no claim to such relationship. The British government, therefore, which had long been the arbiter in all questions of importance, set aside the doubtful claims of the young men, in favour of Nusseer-ud-Dowlah, the uncle of the late monarch, a prince rather advanced in years. A violent disturbance ensued in the capital, in which the queen mother took an active part. The gates of the palace were forced; the new sovereign, with all the English officers who were there, were seized by the insurgents, headed by

the queen in her palanquin; and one of the young princes was formally installed. But the party of Nusseer-ud-Dowlah triumphed, in the end; and he remained King of Oude, under the protection of the British government.



The city of Lucknow, like many Indian towns, looks well at a distance, from the imposing appearance of its numerous cupolas and minarets; but the streets are, in general, narrow, dirty, and crowded, except in that quarter where the palace and the houses of the great are situated. Some of these are very handsome buildings, partaking of both the European and Oriental style of architecture; and many of them are furnished in the English fashion, of which the late king was a great admirer. One of his palaces, on the river Goomtee, about nine miles above Lucknow, was quite an English residence, and to this quiet retreat he was in the habit of making excursions, in a small steam-boat, constructed for him, in 1819, by an English engineer, the first steam vessel known in India.

The state processions of the late King of Oude are described as rivalling those of the Mogul Emperors, in the days of their glory; and his court, on occasions of ceremony, as presenting an almost equal display of barbaric splendour. His state carriage is of English construction, and is drawn by eight black horses; and his Paulkee, a sort of throne, on which he sometimes appears in processions, is of wrought gold, and is carried by bearers, habited in scarlet vests and fine turbans, profusely ornamented.

The Mohammedan festivals are celebrated at Lucknow, with great magnificence; and the Europeans attached to the court are usually entertained

by his majesty with a combat of wild beasts, and a dinner in the English style, with the accompaniment of dances performed by certain female dancers, called, in India, Nautch girls; without whose presence, an entertainment would be considered dull and insipid.

KINGDOM OF CABUL.

THE events of the Afghan war, in which so many English families were deeply and personally interested, are so familiar to every one, that a detailed account of that unhappy contest would only be a repetition of an oft told tale. A very brief sketch may therefore suffice for the present purpose. The exiled King of Cabul, Shah Shuja, who had continued to reside at the British station of Loodiana, about two hundred miles to the north of Delhi, constantly occupied himself in vain attempts to recover his throne; while the ambition of Dost Mahommed's brothers, and the successes of Runjeet Singh, kept the whole country in a state of anarchy. Kamran, the prince who had compassed the death of Futteh Khan, and was the bitterest enemy of Dost Mahommed, still retained the government of Herat, and having involved himself in a war with Persia, had increased the confusion, by bringing the Persians into Afghanistan.

This war was of some consequence to the British government, on account of the influence exercised at the court of Persia by the Russians, who might possibly, have availed themselves of any conquests made by the Persians near the frontiers, to send their armies into the Indian territories. On the other hand, it was the interest of Dost Mahommed to secure the friendship of the Persian monarch, and not to prevent him from proceeding against Prince Kamran; but he was also anxious to put a stop to the encroachments of the Seik ruler, Runjeet Singh; and, with that view, applied for aid to Lord Auckland, the Governor General of India, who considered this application as affording him a favourable opportunity of opening a commercial intercourse with the countries west of the Indus, and securing the free navigation of that river to British merchants. An envoy was despatched to

Runjeet Singh at Peshawar, to negociate a peace between that great prince and the King of Cabul, which might have been concluded, but that Dost Mahommed was not satisfied with such concessions as Runjeet was willing to make; and as there was great reason to believe that he was playing a double part, by corresponding secretly with the Persians and Russians, the British governor withdrew his interference with regard to the Seiks, and resolved to depose the monarch whose conduct was so dangerous.

This determination was, naturally, a preliminary step towards the restoration of Shah Shuja, who, while he was in power, had cordially entered into the views of the British government with regard to Persia; and, on these grounds, war was declared against Dost Mahommed, and two armies were prepared for the invasion of his kingdom, one to march from Bengal, the other from Bombay, and to form a junction with the forces of Shah Shuja, at Shikapore, a large commercial town, fifteen miles west of the Indus.

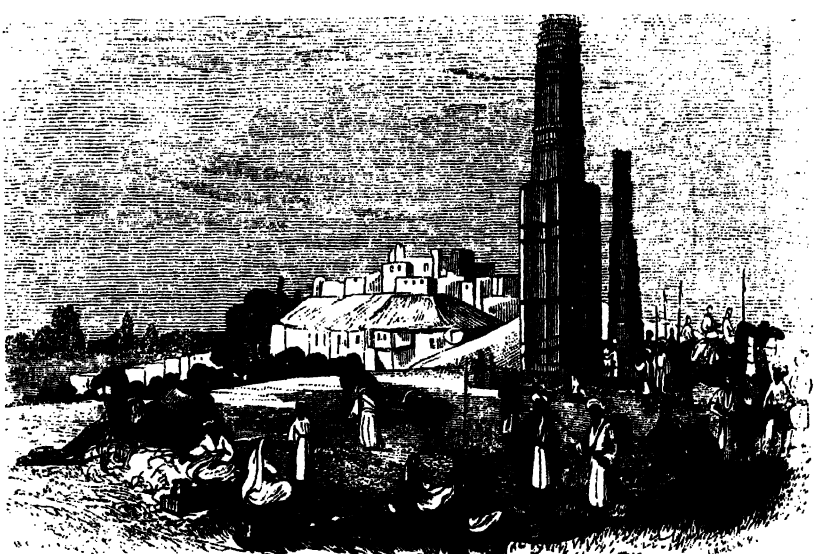
The route of the Bombay troops lay through the territories of the Ameers of Scinde, who refused to grant them a free passage, although there was a treaty of friendship subsisting between them and the British rulers of Hindostan. It was, therefore, necessary to force a way, and the two principal cities, Hyderabad and Kurrachee, were attacked, and taken without much trouble, as very little resistance was offered. The Ameers were so much alarmed at these easy conquests, that they not only accelerated the march of the army, but agreed to a new treaty, by which Scinde was added to the subject states, and the troops pursued their way to the place of rendezvous.

The whole army was assembled at Shikapore in the early part of March, 1839, and began to move towards Candahar, through a wild mountainous country, beset by fierce marauding tribes of Belooches, and suffering severely from want of water and provisions. After many dangers and distresses, however, they reached Candahar, from which the governor, a brother of Dost Mahommed, fled, leaving the city to be occupied by the British forces. Shah Shuja was here formally reinstated as King of Cabul; and, a few weeks after this ceremony, which was performed on the open plain, in the midst of the troops, the army proceeded to Ghazni, the celebrated capital of the early Musselman conquerors, which was stormed and taken, after a desperate conflict with the Afghans, who defended the town with the utmost bravery.

About this time, the death of Runjeet Singh deprived the English of a powerful ally, and the eastern nations of one of their greatest rulers. This illustrious prince, the founder of a vast empire, which, like that of Ahmed, of Durani, was destined to fall with him to whom it owed its rise, died in

June, 1839, and was succeeded by his son, Kurruch Singh, who survived him but a few months. The funeral obsequies of the latter were celebrated with the sacrifice of one of his wives; and on the same day, his son and successor, Nehal, was accidentally killed by the falling of a beam, as he was passing under a gateway on his elephant. This event gave rise to much confusion in the state, as there was no direct heir to the crown; and one party supported Dhian Singh, who had been Runjeet's chief minister; while the opposite faction proclaimed Shere Singh, another prince of the family.

Such was the state of affairs in the Punjab during the early part of the Afghan war, consequently, the Seiks were too much occupied with their own troubles, to afford that efficient aid which had been expected from the friendly alliance that had subsisted between the British government and the late monarch, Runjeet Singh.



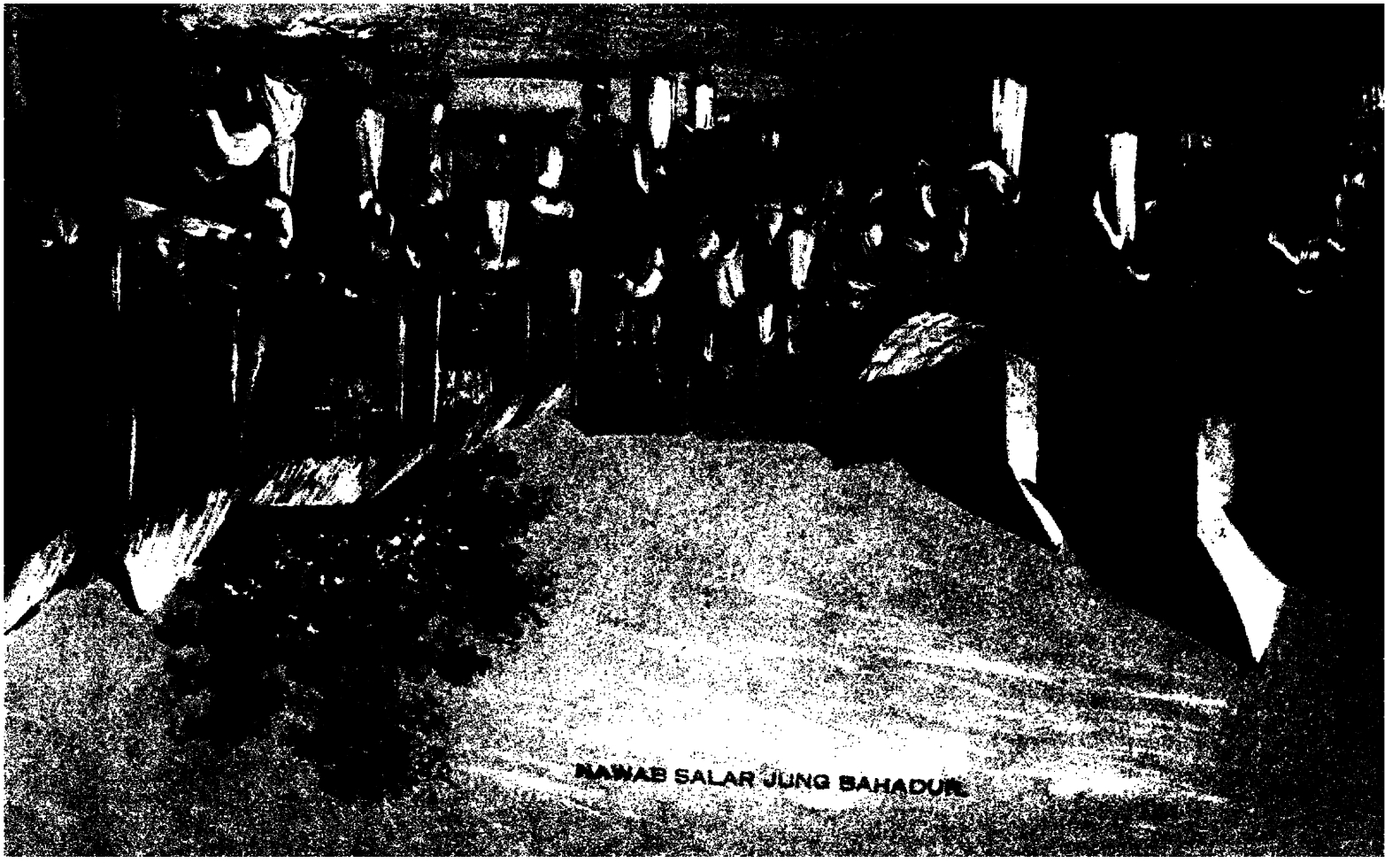
Fortress of Ghazni, with the two [illegible]ra.

In the mean time, Dost Mahommed had taken refuge in Bokhara, where he was treacherously thrown into prison by the King of that country, who seems to have had no other object in so doing, but to force him to surrender his jewels, which are of immense value. He contrived, however, to effect his escape, by bribing one of his guards, who undertook to procure him a fleet horse, and to guide him beyond the frontiers. The plan was successful, and the fugitive prince, after several hair-breadth escapes, reached a place of

safety, and began to assemble friends around him, with a view of expelling his rival, and the British, from Cabul, of which he had the greatest hopes, as he knew that Shah Shuja was unpopular, and that nothing but the power of those who had placed him on the throne, could keep him there. A detachment had been left for the protection of the monarch in the capital, but the main body of the army had returned to their several stations, consequently, Dost Mahommed flattered himself with hopes that their absence would be favourable to his success; but he was disappointed; for, after having twice attacked the protecting force, he was made prisoner, and given up to Sir William M'Naghten, the British resident at Cabul. He was then sent to Calcutta, where he was received by the Governor General with the respect due to his rank, and although a captive, was treated as a distinguished guest, until he obtained permission to retire, with his family, to Loodiana, where the house was assigned to him that had so long been the residence of Shah Shuja. That monarch seemed to be now fully re-established, and his capital for some time remained tranquil; but the protective force, which was stationed about five miles from the city, was frequently engaged in skirmishes with some of the mountain tribes, who were in the habit of plundering the mails on their way from Calcutta to Cabul, and committing various kinds of depredations.

Cabul is a large walled city, inhabited by people of many nations. The houses, which are only two stories high, are mostly built of wood, or unburnt brick, and are mean in appearance; but the great bazaar, since destroyed, was one of the largest and most elegant in all the east. It was built by the famous Ali Merdan Khan, in the time of Aurengzebe, and was the great emporium of the trade of central Asia; but it exists no longer, having been destroyed by the British before they quitted the country at the conclusion of the war.

In the month of April, 1841, General Elphinstone assumed the command of the British army at Cabul, which, at that time, was perfectly tranquil, and its inhabitants peacefully engaged in their various occupations. The ladies of many of the British officers had accompanied their husbands, and were residing with them in the city, some of them having their children with them. The privations they suffered, even under the most favourable circumstances, were very great, among a people to whom the comforts of European life are utterly unknown; but to these inconveniences were soon added the horrors of an insurrection, which broke out on the second of November, caused, as it was afterwards discovered, by a seditious letter addressed by one of the Ghilzie tribe to some of the most influential chiefs


NAWAB SALAR JUNG BAHADUR

at Cabul, informing them that it was the intention of the British envoy to seize, and send them all to London. A general tumult ensued. The houses of all the British residents in the city were furiously assailed, and several distinguished officers, among whom was Sir Alexander Burnes, lost their lives in the confusion. The revolt increased to such an alarming height, not only in the capital, but also among the tribes of the surrounding country, that it was thought advisable to endeavour to make terms with the leaders, the principal of whom was Akber Khan, the favourite son of Dost Mahommed. The conduct of Akber during the whole of this war, afforded a striking illustration of aristocratic manners among half-civilised nations, the courtesy of a prince being strangely mixed with the ferocity of a barbarian in his intercourse with his enemies.

In the meantime, Shah Shuja had kept himself closely shut up in the Bala Hissar, the palace and citadel of Cabul, which was partly garrisoned with British troops, where he anxiously awaited the result of the insurrection. It soon, however, became apparent that the revolt was not confined to the capital, but was general all over the country. The situation of the British was one of extreme peril, being in want of supplies of all kinds, and surrounded by hostile tribes of warlike barbarians, who occupied all the roads by which assistance might be sent. The nearest British station was six hundred miles distant; the road to any place lay through mountainous passes, many miles in length, choked up with snow, and beset by the enemy, while the soldiers were already falling victims to the severity of a Cabul winter, which was more especially fatal to the Sepoys, who, bred in the sultry climate of India, were utterly incapable of enduring the rigour of such a winter, the ground in Cabul being covered with deep snows during five months of the year. Under these circumstances, the British envoy, Sir William M'Naghten, resolved on making terms, if possible, with Akber Khan, who gave him a meeting on the plain, where a long conference took place relative to a treaty of peace, which was concluded, on condition that Shah Shuja should abdicate the throne of Cabul, and Dost Mahommed be reinstated. The British troops were to be withdrawn from the citadel, and join the rest of the army at the cantonments, and Akber himself undertook to escort them thither, to protect them from the Ghilzies, and other tribes that were hovering about the neighbourhood. During this movement, some signs of treachery on the part of the chief spread dismay amongst the already dispirited troops, who were fired upon ere they had reached the cantonments.

It was now that the increasing distresses of the army induced Sir William

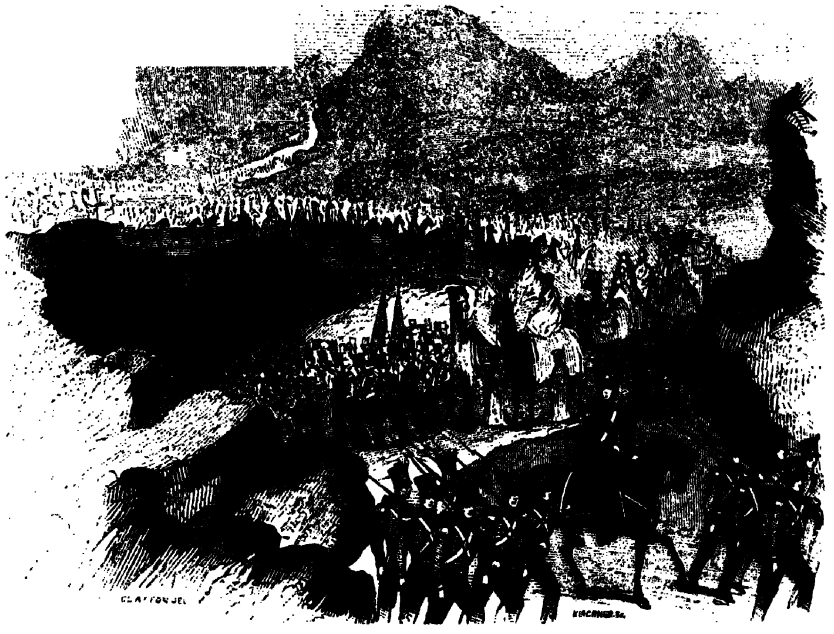
M'Naghten to give Akber a second meeting. The interview, which took place outside the city, terminated fatally to the envoy, who, in full confidence of Akber's sincerity, repaired to the spot, accompanied by only a very small retinue. After a short conference, Akber betrayed the treachery of his intentions, by provoking a misunderstanding, when, attempting to seize Sir William M'Naghten, and to make him prisoner, a scuffle ensued: Sir William was shot by the hand of Akber, and two or three other officers were also sacrificed at the onset of the chiefs, while the rest of the party were carried off as prisoners.

The place of the murdered envoy was supplied by Major Pottinger, who renewed the negociations with Akber; and it was finally arranged that the British army should be permitted to leave Cabul, and proceed to Jellalabad, a small fortified town between the capital and Peshawer, then held by General Nott.

The retreat of the British from Cabul may well be compared to that of the French from Moscow, but was, if possible, more calamitous, owing to the vast number of women and children who encumbered the army, adding greatly to the miseries of those who had no means of protecting them from the inclemency of the weather, or the cravings of hunger. Their way lay through the rugged narrow defiles of Khoord Cabul, Tezeen, Jugdullock, and Khyber, the latter of which gives its name to a mountain tribe, who had long been in the habit of receiving an annual tribute, or black mail, from the government of Cabul, for the free transit of the pass; but as this tribute had been unwisely discontinued by Shah Shuja, the Khyberries had become the fierce and implacable enemies of that monarch and his supporters; so that it was only through the influence of Akber Khan that the British troops could hope to march through the Khyber pass in safety. To depend on this wily chief, was a desperate alternative, yet, under the existing circumstances, it afforded the only means of avoiding certain destruction; therefore, it was resolved rather to brave the dangers of a retreat, than to remain with the wretched prospect of perishing for want of food and clothing.

The march was commenced on the sixth of January, 1842, and no sooner had the cantonments been evacuated, than the Afghans rushed in, and set fire to them, carrying off every article that had been left. This hostile movement was followed up by the pursuit of the retreating army, and, notwithstanding the treaty made with Akber, the baggage was seized, and those who attempted to defend it, were cut down by the well-armed and mounted barbarians, large bands of whom kept hovering around. It ought to be

borne in mind, that the fugitives were not all soldiers, but that many were women and children, and that the mere camp followers were more than double the number of the troops, whose difficulties were considerably increased by the care of so many helpless persons.



British troops en route from Cabul.

The circumstances attending the annihilation of that unfortunate army will long be remembered. Some perished miserably in the snow; others were made prisoners; but the greater number fell in the narrow passes of the mountains, under the murderous attacks of the Ghilzies, Khyberries, and other barbarous hordes, whom Akber had promised to restrain from violence. From the very commencement of the march, the chief had kept near the army, for the purpose, probably, of taking advantage of every circumstance that might arise, but contriving, at the same time, to preserve such an appearance of good faith, that many believed his intentions were friendly, until undeceived by subsequent occurrences. His first act was to get into his power some of the principal officers, and their families, which he did, by presenting himself, about three days after their departure from Cabul, offering to take the ladies and children back under his own protection, as the only means of saving them from the fierce hordes by whom they were surrounded. The invitation was extended to such of the officers as chose to return, and was accepted by those who were wounded, or whose wives were

about to become the guests or captives, they knew not which, of a barbarian prince. They were conducted to one of those small forts already mentioned as the residences of the khans, or heads of tribes, where the accommodations were so rude and scanty, that an English peasant's cot might be termed a luxurious abode, compared with the dwelling of an Afghan nobleman. Three dark hovels, utterly destitute of furniture, were allotted for the use of the Europeans, who were almost stifled with the smoke of a wood fire, which could only find vent through the doorway. Food for the whole party was furnished in one dish, without a single knife, fork, or spoon, and the only place of repose was the floor, spread with sheepskins; yet these were the best accommodations the place afforded; nor does it appear that the chief himself was better lodged or entertained; so that, according to the customs of the country, the prisoners were well treated. Among the number, were Lady Sale and the widow of Sir William M'Naghten, with about seven other ladies, most of whom had their children with them, and were consoled by the presence of their husbands. The new envoy, Major Pottinger, and General Elphinstone, were also among the captives, the latter having gone to Akber's camp, in the hope of inducing him to exert his influence in restraining the mountain tribes that cut off the retreat of the army through the passes. This the chief promised to do, but detained the general as a hostage for the performance of certain articles of the treaty, while the unfortunate army was left to its fate.

Akber soon removed his prisoners to the strong fort of Buddeeabad, near Tezeen, belonging to his father-in-law, a Ghilzie chief, on the way to which, they had to pass the Khoord Cabul pass, where they beheld, with horror, the remains of many hundreds of those who had left Cabul with them only a few days previously, and whose sufferings had been terminated by the most painful deaths. The fort of Buddeeabad, destined to be the abode of the prisoners for three long months, is situated in a narrow valley, enclosed by lofty precipitous hills, and fortified with a wall and ditch. Akber, who had assumed the title of Sirdar, paid great attention to their comforts, as far as circumstances would permit, and they were allowed to correspond with their friends at Jellalabad, where General Sale was then in command, who sent them clothing, letters, and newspapers, the value of which, to persons thus situated, may be well understood. General Elphinstone, whose health had sunk under the pressure of anxiety and misfortune, died soon after his melancholy journey to Tezeen, and his body was sent to Jellalabad for interment.

In the mean time, the inhabitants of Cabul were divided into several fac-

tions, each of which set up a different claimant for the throne. The assassination of Shah Shuja in March, 1842, who was shot by one of the chiefs as they were riding together, close to the city, gave still more room for contention; and, amid the confusion that ensued, Futteh Jung, the eldest son of the murdered monarch, obtained possession of the citadel. He soon made terms with Akber, who became vizier; in which capacity he ruled, for some time, with absolute sway at Cabul, and, at length, imprisoned his royal master, in consequence of having intercepted a letter, written by Futteh Jung, and addressed to General Pollock, containing proposals by no means suited to the views of the vizier. Futteh Jung had repeatedly desired that the prisoners should be given up to him, a demand which Akber had decidedly refused to comply with. The monarch, therefore, had written to the English general, urging his speedy advance, promising to aid in liberating the captives, and crushing the power of Akber Khan. The vizier had no sooner discovered this correspondence, than he placed Futteh Jung in confinement, from which, however, he soon escaped, by means of a hole in the roof of his prison, and fled to the British camp; but his friendly intentions towards the English had nearly proved the ruin of those who were in the power of Akber, who put a stop to all intercourse between them and their friends at Jellalabad, and declared that, the moment he should hear of the approach of British troops, he would send them all to Tartary, and make slaves of them. They had been removed from the fortress at Tezeen, to one about three miles from Cabul, where they were now kept in horrible suspense as to their ultimate fate.

In the meantime, Ghazni had been recovered by the Afghans, and nine British officers made prisoners, who, at the latter end of August, joined their companions in misfortune at Cabul. All were then sent off under a strong escort, they knew not whither, or with what intent, and continued their journey for seventeen days, through a beautiful country, where the lanes were overshadowed by mulberry trees, and the finest fruits were seen in profusion around; but the scene had no charms for the heart-sick, dispirited travellers, who were lodged at night in different forts, well guarded, and, by day, pursued their weary way in ignorance of their ultimate destination.

General Nott was, at this time, marching towards Ghazni, and General Pollock towards Cabul. Akber, therefore, true to his threat, sent orders to Saleh Mahommed, the chief who had the charge of the prisoners, to convey them all to Kholoom, on the borders of Tartary, where, had this command been obeyed, slavery would have been their inevitable doom; but, fortu-

nately, Saleh Mahommed had his own reasons for acting a more friendly part, and offered, for a large reward, to effect their escape. It is needless to say with what joy the proposal was accepted; and as many chiefs in the neighbourhood were well disposed towards the English, the execution of the plan was the less difficult. Secret messages were conveyed to the British generals that they might send troops to meet the fugitives, who, on the sixteenth of September, commenced their perilous flight, knowing that instant death awaited them should they be recaptured. The event was propitious; and, on the twentieth of September, the captives found themselves once more at liberty, and under the protection of their friends and countrymen. The English were again in possession of Cabul, and had retaken the city of Ghazni, which they had reduced to ruins, bringing away with them, among other spoils, the beautiful sandal wood gates of the ancient temple of Somnath, carried off from that celebrated place of worship by Mahmud of Ghazni, as a trophy of his conquests. They had since formed the entrance to the tomb of that great conqueror, and are still in excellent preservation.

Akber Khan had endeavoured to prevent one division of the British forces from reaching Cabul, by intercepting them in the valley of Tezeen, where a battle was fought, which ended in his total discomfiture, and he was compelled to seek safety in flight, while the British army proceeded triumphantly to the capital, where Shah Poora, a younger son of Shuja, had been proclaimed King, Futteh Jung having withdrawn to the British territories.

Lord Ellenborough, who had succeeded Lord Auckland as Governor General, in the early part of 1842, now resolved, as the release of the prisoners had been accomplished, to interfere no farther in the affairs of Cabul, and to allow Dost Mahommed to return with his family, as soon as all the troops had left the country. The last division recrossed the Indus early in November, 1842, and the deposed monarch, his wives, daughters, and other members of his household, were conducted with the respect due to their rank, to the frontiers of Afghanistan, of which country he has since resumed the government.



Bazaar in Bombay.

ARTS AND CUSTOMS.

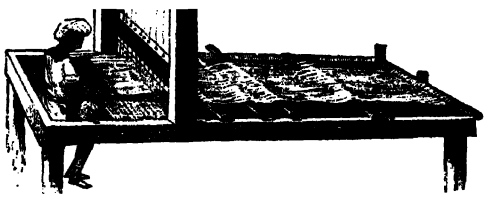
THE termination of the war was celebrated by the Governor General with great public festivities at Ferozepore, the capital of a small state lately acquired by the East India Company, in consequence of the death of an aged princess, who died without heirs. Ferozepore was, under the Mogul emperors, a city of considerable importance, being advantageously situated for commerce near the Sutlej, which communicates with the Indus; and as the passage of the latter has been secured, for the purposes of trade, by the recent conquest of Scinde, Ferozepore has a fair prospect of being restored to all its former prosperity. Steam vessels now ascend the Indus, and proceed by the Sutlej a distance of nine hundred and fifty miles, to that city, where the population has been lately much increased by fresh settlers, desirous of benefitting by the newly-opened trade. A fair has been established, the city enlarged and improved by the erection of several handsome bazaars; and it is anticipated that Ferozepore will shortly become one of the chief commercial towns of India.

The administration of Lord Ellenborough has thus been distinguished by the opening of the Indus to merchant ships of all nations, and also by another vast benefit, that of the abolition of slavery throughout the British dominions in India, whereby another important step in the moral and social condition of the people has been attained. There is, however, still one great bar to the perfect civilisation of the Hindus. Christianity has hitherto made but a very limited progress among them, so that notwithstanding the unceasing efforts of European missionaries, the great mass of the Indians are idol worshippers, and retain most of the customs appertaining to idolatry, so that their domestic habits cannot materially differ from those of their forefathers, since almost every act they perform has some reference to the superstitions of their religion. The number of converts has always been small, and is likely to be increased only as the minds of the people become more enlightened; an effect that must naturally result from the educational system so successfully pursued by the British government, the benefits of which are extended to both sexes.

All the cities esteemed holy by the Hindus are still visited, at particular seasons, by crowds of pilgrims, who are only restrained from the excesses which formerly disgraced their worship, by the influence of British authority. The temple of Juggernaut is still the most frequented, and immense sums of money are lavished on the maintenance of a numerous establishment in honour of its hideous idol, the expenses of which are paid chiefly out of the revenues derived from the temple lands. The tax on pilgrims has lately been abolished. The Hindu festivals are usually observed with great gaiety; but the splendid spectacles and processions that used to be exhibited by the native princes, have since degenerated into paltry shows for the amusement of the rabble.

The progress of education, added to their increased intercourse with Europeans, has greatly modified the scruples of the Hindus with regard to caste, especially among the higher orders, whose prejudices appear to be giving way, by degrees, to more enlarged views. The lower classes adhere generally to the superstitions of their creed, but the castes are now so numerous, and the distinctions frequently so slight, that it is very difficult for them to keep the line of separation.

The domestic arts of the Hindus are many and various, for there is scarcely any trade that is not practised by them; and almost every considerable town is famous for some particular art or manufacture. Thus, Patna, a wealthy city on the Ganges, and the great mart for opium, is cele-



Weaver and Loom.

brated for its table linen and wax candles; Benares, for its rich brocades; Monghir, another town on the Ganges, for steel and iron goods; Calcutta and Moorshedabad for curious and elegant toys, while Delhi surpasses all other cities for the ingenuity of its goldsmiths and jewellers. The manufacture of paper has been improved, of late years, by the introduction of a steam-engine, at Serampore, the capital of the Danish settlements in India; and great improvements have also been made in the mechanical arts.

Delhi is the famous mart for the shawls and superb embroidery of India. The modern city is called by the natives Shahjehanabad, from the Emperor, Shah Jehan, its founder, who built the imperial palace, which is enclosed by a wall of red granite, a mile in circumference. The celebrated gardens of Shalimar, laid out by the same Emperor, at a cost of a million of money, are now destroyed. Beyond the site of these gardens, to the south, extending for some miles, are the ruins of the ancient capital, exhibiting the remains of its once splendid palaces, mosques, and minarets, which form a singular contrast to the new suburb of European villas and cantonments. The British resident occupies the palace that formerly belonged to Ali Merdan Khan, but which has been modernized for the sake of convenience. The streets of Delhi are hot, crowded, and dusty. English carriages are in use there, and are seen intermingled with the sedans, palanquins, and little chaises, drawn by bullocks, which are common in many of the cities of India; besides which, elephants, camels, and horses, gaily caparisoned, are continually passing. It is the custom for all great men, when riding out in state, to have their titles proclaimed aloud before them; and the approach of the Emperor is announced by kettle drums, when all persons dismount as the cortege goes by. The shops of Delhi exhibit all kinds of European goods, and confectioners are numerous; for among the arts in which the Indians excel, may be reckoned that of making an infinite variety of sweetmeats, all composed of sugar, flour, molasses, and spices, for they never use any fruit in them except the cocoa nut.

All the towns of India are very much infested with beggars, who are chiefly mendicants of the religious orders, and present a most disgusting sight, from dirt, and scarcity of clothing; for the holiness of these fanatics appears to be estimated by the wretchedness of their outward appearance, and people bestow alms on them accordingly. Benares is the great resort



of these idle, useless beings, who are there sure of constant donations from the multitudes of pilgrims that are always going to and from the holy city, as also from the numbers of wealthy individuals in the decline of life, who repair thither in hopes to expiate their sins by giving away large sums in indiscriminate charity. Benares is a British station, but the cantonments are at Secrole, some little distance from the city, and about five hundred miles from Calcutta.

The mode of travelling in India renders all long journeys extremely tedious, difficult, and dangerous. The conveyance is by means of a kind of litter, called a palanquin, carried by men, who are changed, like post horses, at every ten or twelve miles, there being regular post-masters at certain towns and villages, who take care that a fresh set of bearers shall be in readiness when wanted. The usual number of these is twelve: eight to carry the vehicle, which is slung on poles; two for the luggage, and two to act as torch-bearers. They are generally found honest and faithful to their trust, but have sometimes been known to abandon their charge in cases of

danger, particularly on the appearance of a tiger, the dread of all travellers in the unfrequented parts of the country.

Tiger hunting has always been a favourite sport in India, and used to be conducted with great pomp, and on a very grand scale, by the native princes, whose retinue sometimes consisted of twenty thousand persons. The chase of the wild hog is also an Indian sport, in which the Europeans take great delight, and in the pursuit of which, they frequently rouse a tiger from his lair.

Elephants are caught in their wild state, by being hunted into an enclosure, prepared for the purpose, which is surrounded by a strong fence and deep ditch, to prevent their escape. These ponderous creatures are found in all the forests and jungles of the southern and eastern provinces, and are taken by the natives, who assemble for that purpose in large bands, furnished with fire-arms for their own protection, and with all kinds of noisy instruments to frighten the animals, who are thus driven towards the enclosure, which they are induced to enter, by the fruits, and other tempting baits that are within it, full in view. A whole herd is thus sometimes drawn into the enclosure, the entrance of which is then closed upon them;



Trapping elephants.

and they are tamed by degrees, being securely fastened to the trees, and fed by their mahouts, or men who are to be their drivers, whose business it is to tame, and render them fit for service. Each elephant thus learns to obey his own mahout, although he would, perhaps, be refractory under the guidance of any other driver. Most of the great men keep elephants,

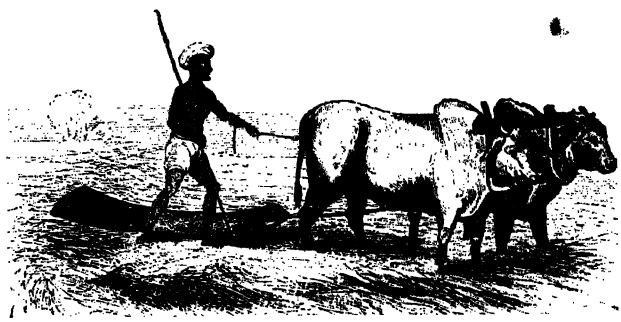
which are almost as common in the streets of an Indian city, as horses are in London.

The natives of India, whether Hindu or Mohammedan, attach importance to a grand equipage, and a numerous body of attendants; and these outward signs of dignity are so essential to persons holding official situations, in order to secure to them a due share of respect, that it is often necessary for an English family to keep an establishment of from twenty to thirty servants; an arrangement that is indeed scarcely to be avoided on another account; for the greater number of these serving men are Hindus, who are very careful to observe the rules of caste in one point, that of not interfering with each other's duties; so that every trifling occupation is allotted to some particular individual, who will perform that one and no other. The expense, however, of keeping so large an establishment, is not very great, as the wages of native servants are small, and they furnish themselves with food and clothing; for no Hindu would eat of a dish that had been set before a Christian. They live chiefly on rice and vegetables, and sleep in huts near their master's house. Almost all the household duties are performed by men, such as dusting the rooms, making the beds, sweeping the floors, and a variety of offices that usually fall to the lot of women in Europe, the only female domestics employed in English families being ladies' maids and nurses. Owing to the religious prejudices of the Hindus, the cooks and men who wait at table, are always Mohammedans.



Hindu farm-yard.

The Indian system of husbandry has already been noticed. The farms are, in general, small, and the wealth of the farmer is usually estimated by the number of his bullocks. The staple food of the people is rice, but potatoes have been introduced into every part of the country, and very excellent wheat is grown in the northern and western provinces.



Indian thrashing.

The thrashing is performed by bullocks, two or more of which are yoked together, and driven over a quantity of sheaves spread on the ground; and thus the grain is trodden out very quickly. The rice or corn is then cleared from the husks by large fans, and the straw is formed into stacks for the cattle, as hay is not known in India.

RECENT EVENTS.

THE Afghan war has been followed by other events of much greater relative importance to the power of the British Empire, which is now more firmly established and more widely extended over India than that of the Moguls ever was, even under their most potent princes. The principal historical facts to be recorded, are the conquest of Scinde, the revolution in the Punjab, and the victories of Gwalior, which have brought that state completely under the controul of the British government.

Immediately after the restoration of Dost Mahommed to the throne of

Cabul, fresh disputes arose between the English government and the Ameers of Scinde, relative to the free navigation of the Indus, and the cession, according to treaty, of certain forts with their territories on the banks of that river. A detachment of British troops was therefore sent into the country, under the command of Sir Charles Napier, with a view of forcing the Ameers to fulfil their engagements. This small force, which did not amount to three thousand men, was attacked near Hyderabad, by the whole Sindian army, composed of several warlike tribes, numbering, in all, above twenty thousand soldiers, commanded by the Ameers in person, who, after a long and well-fought battle, gave up the contest, and surrendered themselves prisoners on the field. The victors then took possession of the capital, Hyderabad, a mean town, consisting chiefly of mud hovels, at the base of an eminence, on the summit of which stands the fort, in which treasures were found, to the amount of above a million of money.

Although the principal Ameers had given themselves up to the English, great efforts were made by the other chiefs to maintain their independence, and another battle took place on the 24th of March, 1843, the result of which has added the province of Scinde to the British dominions. The Ameers were sent as state prisoners to Bombay, and Sir Charles Napier, the successful General, was appointed Governor of the country he had conquered. Slavery was immediately abolished throughout the whole territory of Scinde, and the River Indus was declared open to ships of all nations.

In the mean time, the kingdom of Lahore had been in a state of the utmost confusion, in consequence of the civil wars that followed the death of Kurruck Singh. The British government took no part in these dissensions, but maintained a friendly intercourse with Shere Singh, in order to secure for the troops in Afghanistan, a free passage through the Punjab, from Cabul to British India.

The condition of the country was, at this time, extremely wretched. The great Seik army, which had been organised by Runjeet Singh, on the European system, and which in his time had been a powerful force, commanded by European officers, was now disbanded; the roads were infested with banditti, who plundered the villages with impunity, and, in many instances, set them on fire; so that the miserable peasants were wandering about every where, without the means of procuring food or shelter, while the government was too weak to afford them protection, and the king was regarded in the light of a usurper by many of the greatest nobles of the kingdom.

Shere Singh, however, maintained his seat on the throne, until the month of September, 1843, when he was assassinated by some of the chiefs, in his gardens, during the celebration of a public festival; and his son shared the same fate. The citadel of Lahore was then seized by the conspirators; Dhyan Singh, the minister, was shot, and the wives and children of the murdered princes were barbarously massacred. But the success of the insurgents was of short duration, for they were defeated before the close of the same day, by the opposite faction, who captured their leader, and placed on the throne Dhulleep Singh, a boy only seven years of age, said to be a son of the great Runjeet. At present, the government is conducted by the minister Heera Singh, but the country is still in a very unsettled and miserable condition, and may probably, ere long, follow the fortunes of the rest of India, and submit to the authority of British rulers.

It now only remains to speak of the affairs of Gwalior, and to trace the circumstances that have at length destroyed the independence of that state, so long preserved under the government of the family of Sindia. The last of those powerful princes died in 1827, leaving no son to succeed him. In such cases it is customary in many parts of India for the widow of the deceased sovereign, to select from amongst his relatives, some youth to be his successor, and she acts as Regent until the adopted heir becomes of age, or she chooses to resign her authority.

This was the course pursued by Baiza Bye, the widow of Sindia, who ruled over the extensive dominions of her late husband, till the year 1831, when Jhundkoo Rao, the chosen prince, became impatient to possess the sovereign power, which she was not disposed so soon to relinquish. A violent contest ensued, which was terminated through the mediation of the British government, in favour of Jhundkoo Rao, who was acknowledged as Maharaja, while the queen consented to retire on a pension of ten lacs of rupees, or £100,000 a year, to be paid out of the revenues of the state. Jhundkoo Rao Sindia died in December, 1843, under the same circumstances, with regard to the succession as his predecessor; and as there was no direct heir, the British government interfered so far as to direct, or rather to sanction, the choice of the widowed Maharanee, or Queen, who adopted her deceased husband's nearest relative, Jyngee Rao Sindia, the boy who now bears the title of Maharaja.

The Mama Sahib, a chief known to be friendly to the British interests, was appointed Regent, during the minority; and for some time acted in that capacity; but he was no favourite with the Maharanee, who was, in

fact, at the head of a faction hostile to the English, and desirous of deposing the Regent appointed by their authority. He was at length expelled, and a rival chief, the Dada Khasgee Walla, placed at the head of the government. This assumption of independence on the part of the Queen and her partizans, together with the conduct of the new minister, whose undisguised animosity towards the English, seemed likely to occasion some trouble, caused the Governor General of India to adopt prompt and decisive measures for future security, by reducing the dominions of Sindia to a more complete state of subjection. With this view, a British army, accompanied by the Governor General, entered the territories of Gwalior, towards the close of the year 1843, and proceeded direct towards the capital, where the Mahratta forces were in readiness to oppose them.

On the 29th of December, two great victories were gained in the neighbourhood of Gwalior, the one at Maharajpore, by Sir Hugh Gough; the other at Punniar, by General Grey. These two engagements cost the lives of many of our brave countrymen, but they have effectually put an end to the factions that threatened to disturb the peace of the Indo-British empire, and will most probably be the means of annexing a large and opulent state to our eastern dominions.



Fort of Gwalior.

The fort of Gwalior, so long celebrated for its commanding situation, and apparent impregnability, was surrendered immediately after these

battles, when the queen and the leading chiefs, with the young Maharaja, presented themselves in the English camp, to make submission, and give up the obnoxious minister; a concession that had previously been demanded and refused.

The tranquillity of the state being thus restored, the young Maharaja was placed on the throne, and the government will, in future, be conducted under the superintendence of British authorities.

In closing the present volume, it may be proper to mention the recall of Lord Ellenborough from the Government of India, under an order of the Court of Directors of the East India Company, a subject which for some time engrossed much public attention.

The exercise of this authority on the part of that body, was made without any previous misunderstanding with the British Government, by which, however, it was subsequently sanctioned, and Sir Henry Hardinge, a clever and experienced officer, was, with the full concurrence of the ministers of the crown, nominated to succeed the late Governor.

This privilege of recalling a Governor General has never been exercised by the Court of Directors, except in this instance, though the late Sir William Bentinck was recalled by that body from his government of Madras.

It may here be added, that till the year 1773 the East India Company had been allowed the free exercise of its authority over all its servants, whom it appointed or recalled without control. This privilege was more clearly defined in 1784, during the ministry of Mr. Pitt; when by a bill, called the East India Bill, the right of recalling any officer, even a Governor General, was distinctly given both to the Crown and the Court of East India Directors, independently of each other; and the provisions of this bill have since been renewed upon more than one occasion.

THE WAR IN THE PUNJAB, AND GENERAL AFFAIRS OF INDIA SINCE 1843.

SINCE the publication of this work, at the commencement of the year 1844, events of the deepest interest have taken place in our Indian Empire, which may now be truly said to extend over the whole of that vast region.

Lord Ellenborough was, as already stated, superseded in the year above-mentioned, by Sir Henry Hardinge, an experienced officer, who served with great distinction in the long peninsular war, and at the famous battle of Waterloo, where he had the misfortune to lose his left arm. He arrived at Calcutta in July, 1844, and began his government by such measures as were most likely to maintain peace, and advance the civilisation of the country; but these pacific intentions were speedily frustrated, and he was compelled by circumstances to engage in a war, the success of which has not only extended the British dominion in India, but has probably been the means of preserving it, also.

Ever since the death of Kurruck Singh, the kingdom of Lahore had been one continued scene of anarchy. The government was too weak to keep the army in subordination, and that powerful body, like the Turkish Janissaries, before they were put down by the late Sultan Mahmoud, had assumed the right of setting up and deposing the rulers at their pleasure. The Rance, or Queen Mother, who acted as Regent for her son, disliked the minister Heera Saigh, who was murdered in a rebellion of the soldiers, of which she was believed to be the instigator, at the beginning of 1845, after which, her own brother Jewahir, who had headed the insurrection, was made prime minister, and remained in power till the end of the year, when another revolution took place, and he met with a fate similar to that of his predecessors. The confusion and misrule that prevailed at Lahore, and certain indications of a hostile disposition towards the British Government, induced the Governor General to send several regiments to the frontiers, to protect the British possessions, in case of invasion, but with a full determination not to go to war, unless the safety of the empire was endangered.

The troops were stationed on the banks of the Sutlej, which is the largest of the streams that flow into the Indus, and forms the eastern boundary of the Punjab, separating that country from the British territories.

While the Governor General was thus preparing for a war in the north of India, Sir Charles Napier was earning fresh laurels in Scinde, where the British authority was still resisted by some of the mountain tribes, whose depredations in the districts around the locality, prevented the establishment of good order; and acted as a check upon the industry of the peaceful inhabitants.

In the month of January, 1845, the gallant conqueror of Scinde undertook an expedition against this formidable banditti, with a force of 7000 men; and after a long search, and the endurance of many hardships in a rugged, barren country, he discovered the principal chief Beejar Khan, with his people, in a strongly-fortified position on the summit of a lofty ridge of hills. Our troops forced their way through a narrow defile, which was the only approach to the fort, into which, after some firing on both sides, they effected an entrance. Very little resistance was offered. Several chiefs surrendered themselves prisoners; while their followers, consisting of three different tribes, being thus left without leaders, made no farther opposition. Beejar Khan escaped; but he has since offered to submit, on condition that his life shall be spared, and some land granted him. It was resolved that the three predatory tribes should be settled on the banks of the Indus, where lands were to be given them to cultivate; while their mountain country was made over to the Murrees, a friendly nation already under the protection of the British Government.

In the meantime, the signs of a war with the Seiks were growing more manifest, 'till at length little doubt could be entertained that they were contemplating an attack on the British territories.

The Government of Lahore continued in a very unsettled state; and although the Ranee and her ministers pretended to the British authorities that the hostile movements of the troops were not sanctioned by them, it is well known they encouraged the invasion as a means of ridding themselves of a turbulent soldiery, of whom they were in perpetual fear. The Court astrologer was even consulted as to the best day for the march of the troops, and he narrowly escaped falling a sacrifice to their fury for naming one more distant than suited their inclinations. In short, the war was determined upon at Lahore, and the Seik army, consisting of not less than 50,000 warlike men, furnished with one-hundred and eight pieces of artillery, and well-trained in the European system of warfare, advanced towards the Sutlej, in hostile array. It certainly appears to have been a most unprovoked aggression on the part of the Seiks; and as they sought the war without even a pretext of quarrel or complaint, their fate is the less to

be compassionated; and the greatest cause of regret is that so many of our gallant soldiers have fallen in the contest.

In consequence of the information he had received, the Governor General left Calcutta on the 22nd September, and proceeded, by way of Agra and Delhi, to join the army on the Sutlej, where he offered his services as second in command to Sir Hugh Gough, who was Commander in Chief.

The Seiks began to cross the river on the 11th December, and took up a position at Ferozeshah, a village about ten miles from the populous town of Ferozepore, and an equal distance from the village of Moodkee, the British head quarters. Orders had been sent to the troops at Umballa to join the army without delay; and by forced marches, they performed the journey, (one hundred and fifty miles,) along heavy roads of sand, in six days, suffering greatly from fatigue and thirst, as no water was to be procured on the way.

On their arrival at Moodkee, on the 18th December, they found the enemy was then advancing in order to battle, and though nearly worn out with toil, they had scarcely one hour to rest and refresh themselves, before the action commenced. It lasted from three o'clock in the morning, 'till some time after night fall, for the Seiks fought with the utmost bravery, and it was not without considerable loss on our part that they were at length driven from the field, leaving behind them seventeen of their guns, which had been captured during the engagement, and some thousands of their fallen comrades.

Among the distinguished officers who fell at the battle of Moodkee, was Sir Robert Sale, who with his lady, had lately returned to India, having been in England since his memorable campaign in Affghanistan.

After this defeat, the Seiks retreated to Ferozeshah, where, for three days, they occupied themselves in raising strong entrenchments around their camp, which, on the 21st December was attacked by Sir Hugh Gough, who had been reinforced by a detachment of troops from Ferozepore. This was a more severe conflict than that at Moodkee, for the Seiks had the advantage of firing from behind their batteries, which could not be destroyed without a frightful sacrifice of life. Ere the close of day, however, this was partially effected; but the event of the battle was still uncertain, for while it was yet raging, the night set in, and obliged the combatants to cease for awhile their deadly strife. It was very cold and dark. The weary soldiers, without food or extra covering, laid down among their dead and dying companions, exposed to the cannonading of the enemy, which was kept up during the whole night. Sir Henry Hardinge, and the rest

of the generals, remained in the field with the men, doing all in their power to revive their spirits; and when daylight appeared, the attack was renewed, the enemy put to flight, and the camp taken.

Seventy-three pieces of cannon were captured in this engagement. But the numbers of the barbarians seemed inexhaustable, for the victors had scarcely congratulated each other on their success, when a fresh army was seen advancing, led by one of the chiefs who had just fled; and our brave troops had to begin a fresh battle under all the disadvantages of exhausted strength and spirits. By exertions almost superhuman, this second army was put to flight, some of the chiefs were killed, and the British remained masters of the camp, in which were found stores of grain and ammunition, both of which were greatly needed. The whole force of the Seiks who had taken the field, is estimated at about sixty-thousand; while that of the British, did not amount to more than one-third of that number.

Among the many distinguished officers who were present at the battles of Moodkee and Ferozeshah, was Prince Waldemar, of Prussia, first cousin to the present King of that country, from whom he obtained permission, in 1844, to visit the British dominions in India. He is a young man, a Colonel of Dragoons in the Prussian guards; and being desirous of gaining some military experience, he did not lose the opportunity, and fought most gallantly during the whole of these severe engagements. He was accompanied by two Prussian officers of rank, who also highly distinguished themselves; and by his physician, who unfortunately was killed in the action at Ferozeshah.

The government of India has granted a medal, inscribed with the word "Ferozeshah," to every individual engaged in the battle, to be worn with the general uniform.

The Seiks had retired to the other side of the Sutlej, and were assembling again in great force; so that it was evident that another battle would soon take place. They formed a solid bridge of boats across the river, over which they came in parties, on plundering expeditions; and about the middle of January, 1846, established a camp within the bounds of the British territory, where they soon mustered to the amount of about twenty thousand.

The position they occupied was opposite the wealthy and populous city of Loodiana, from which a part of the protective force had been withdrawn, so that some fears were entertained for its safety; and Major General Sir Harry Smith was, therefore, dispatched from the main army with a body of troops, to unite with those remaining there, for the purpose of repelling

any attacks in that quarter. The enemy being so posted as to intercept his march, the gallant commander did not accomplish his object without some severe skirmishing; but, at length, by a succession of skilful manœuvres, he formed a junction with the Loodiana forces, and having been strengthened by other detachments, advanced towards the Fort of Budhowal, the station of the Seik Chief, who drew off his army to a position on the Sutlej, a few miles off; while the British took possession of the abandoned fort. The General led on his army, which was now sufficiently strong to attack the Seiks in their new encampment; but as they had been re-inforced with more troops and cannon, they boldly advanced, and the two armies met at the villiage of Aliwal, which has given its name to one of the most memorable battles recorded in the history of British India.

The battle of Aliwal, which is termed by Sir Hugh Gough, the Waterloo of India, was fought on the 28th of January, 1846, and ended in a complete victory over the enemy, whose loss was terrific; for, in andition to the many hundreds slain in the combat, great numbers perished in their despairing efforts to make their way across the river. Rich shawls and gold bracelets in abundance fell into the hands of the victors.

The immediate consequence of this engagement was that the whole of the territory on the left bank of the Sutlej submitted to the British government, and the Lahore troops evacuated every fort that they had held on that side of the river.

But there was yet more to be done, for the main body of the Seik army was still encamped on the opposite side of their fortified bridge, at the village of Sobraon, and until that army was entirely broken up, it was obvious that any pacific measures would be useless. Notwithstanding their repeated losses, they yet numbered about 30,000 men, and had seventy pieces of cannon remaining; added to which, they occupied a port that was very strongly fortified; so that our troops had before them the prospect of another sanguinary engagement.

Sir Harry Smith, with his forces, rejoined the Commander-in-Chief, and on the 10th of February, the battle of Sobraon terminated this eventful campaign.

The entrenched camp was attacked and taken by storm, after a most desperate struggle, in which thirteen British officers were killed, and above one hundred wounded, the losses in the ranks being great in proportion. The victory, however, although so dearly purchased, was decisive; and has, as far as human foresight can judge, secured to Great Britain the full and peaceable possession of her Indian empire. The Seik army was almost

totally destroyed, every gun captured, and scarcely a vestage left of that formidable power which, but for the ability of our commanders, and the bravery of our soldiers, might, at least, have shaken the power of the British government in India, and have occasioned far greater calamities than those which have attended this brief and most successful warfare.

Immediately after the battle of Sobraon, the victorious generals encamped in the Punjab, at Kussoor, about sixteen miles from the bank of the river, and thirty-two from the capital.

In the meantime, the utmost confusion prevailed at the court of Lahore, where a very remarkable person was acting in the capacity of prime minister. This was the Rajah Gholab Singh, the uncle of Heera, and brother of Dhyan Singh. He was a powerful chief, with plenty of men and money at his command; but since the death of his brother, Dhyan, he had resided at his fortress of Jamoo, among the mountains, watching the course of public events. On the breaking out of the war, he brought his army, with abundance of stores and money, to the capital, but avoided taking any decided part in the contest.

After the battle of Aliwal, the Ranee, though his personal enemy, was induced to appoint him prime minister, in the hope of obtaining his assistance, which he did not refuse, but still delayed his departure for the camp under various pretences, and was yet at Lahore when the news of the total defeat of the army at Sobraon changed the whole face of affairs.

The Ranee and her party were now anxious to make peace on the best terms they could, and Gholeb Singh was commissioned to proceed at once to the British camp, for that purpose. The Rajah wisely insisted that they should first sign an agreement to abide by such terms as he should make, and thus invested with full power to negociate, he arrived at Kussoor on the 15th of February, accompanied by several of the most influential of the Sirdars.

The Governor General received him without the usual ceremonies; and after alluding to the unjustifiable conduct of the Seik government in beginning a war without the slightest pretext, he referred the minister to his agent and secretary, who were in possession of the terms on which he would pardon the late aggression, and renew the friendly alliance between the Seik and British governments.

These conditions were, the cession of the whole territory between the Sutlej and Beas rivers; the payment of a million and a half sterling, as an indemnity for the expenses of the war; the surrender of all the rest of the cannon that had been pointed against the British; and the total disbanding

of the army, to be newly constituted upon principles approved by the British government.

The Rajah signed the treaty, and the Governor General issued a proclamation to the effect that, as he had been forced into this war by an unprovoked attack on the part of the Seiks, he felt it necessary to adopt such measures as should secure the British dominions from such aggressions in future; and that, as it was not the wish of the British government to take advantage of the success of its arms to enlarge its territories, he should endeavour to re-establish the Seik government in the Punjab, on such a footing as should enable it to exercise authority over its soldiers, and protect its subjects.

It was then stipulated that the Maharaja and principal chiefs should repair to the British camp, to tender their submission. The summons was promptly obeyed, and the young Prince, mounted on an elephant, and attended by Gholab Singh, and about twelve of the Sirdars, had an interview with the Governor General, when his submission was tendered by the minister, and it was then declared that he would, in future, be treated as a friend and ally.

These arrangements being all completed, Dhulleep Singh, who is only ten years of age, was conducted back, in state, to his palace, in the citadel of Lahore, by a large escort of European and native troops, who formed, altogether, a grand and imposing spectacle; the youthful sovereign, surrounded by his chiefs, in all the pomp of barbaric splendour, riding amid the victorious troops, who might be regarded both as his conquerors and protectors.

The treaty of peace had, however, still to be ratified; and as the Lahore government was not able to pay the sum that had been stated, it became necessary to alter the conditions. It was, therefore, settled that half a million, in money, should be paid, instead of one million and a half; and that as an equivalent for the deficient million, all the country should be ceded that lies between the Beas and the Indus, including the beautiful vale of Cashmere. The greater part of this territory is bestowed in full sovereignty on Gholab Singh, in consideration of the neutrality he preserved during the war; and who, in return for so valuable an acquisition of territory, is to pay seventy-five lacs of rupees, equal to three quarters of a million sterling.

A treaty containing sixteen articles was drawn up and signed at Lahore, on the 10th of March, 1846, by the representatives of the late contending powers, and was afterwards confirmed by the seals of the Governor General

and the Maharajah. A separate treaty was then concluded with Gholab Singh, who has thus become a sovereign prince under the supremacy of the British government, which he is to acknowledge by an annual present, or tribute, of a horse, twelve shawl goats, and three pairs of Cashmere shawls; besides which, like the crown vassals of the feudal times, he is bound to assist the superior power, with all his military force, in any wars in the states adjoining his territories.

The Queen mother remains at the head of the government, and a body of British troops is stationed at Lahore, for the protection of the Maharajah, who, when these arrangements were finally completed, received a visit of congratulation from the Governor General, who was accompanied by the Commander-in-Chief, with the rest of the most distinguished British officers, and Sir Charles Napier, who had just arrived from the province of Moultan, where he had lately achieved another conquest.

Thus has terminated the war in the Punjab, the importance of which may be in some degree estimated by the magnitude of the rewards bestowed on those who conducted it.

To the Governor General of India the Queen has granted the dignity of Viscount; and to the Commander-in-Chief, that of Baron; in addition to which, large pensions will be granted to them, both by Parliament and the East India Company. Sir Harry Smith has also received a Baronetcy, as a reward for his services at Aliwal. It is stated that the newly-acquired territory is extremely fertile, and will yield an enormous revenue; that the climate is healthy; and that the change of its rulers is hailed with joy by the Mohammedan part of the population.

And now it is to be hoped that the measures for the general improvement of the contry and people, which were interrupted by the war, will be resumed; and that the illustrious Governor of India will be able to carry out the beneficial plans with which he began his administration. One of the most important of these, related to the education of the natives of Bengal, and the employment of them in the public service.

Soon after his arrival at Calcutta, Sir Henry Hardinge published a document, stating, that in all appointments to public offices throughout Bengal, preference would be given to those among the candidates who had been educated in the government schools, especially to such as had distinguished themselves by their attainments; and this regulation was to apply to the subordinate as well as to the higher situations; so that in appointing a public officer, even of the lowest grade, a man who can read and write is preferred to one who cannot. With such encouragement, it can scarcely

be doubted that education will make rapid progress among the lower orders, as it has already among the higher classes of the Hindoo population.

Among the projected improvements, is the formation of railroads in India, for which purpose a company was established at Bombay, last year, to co-operate with the company in London. If this great work should be accomplished, the benefits will, no doubt, be very great, especially if they can be made available in transporting the produce of the interior to the ports, and of conveying troops from station to station. It is certain, in so vast a country, where the means of travelling are slow, difficult, and insecure, that such a mode of transit would prove one of the best boons ever conferred by science on mankind.

Steam navigation was making great progress. Last year, steam-boats had begun to ply from Bombay to the Indus, and a company had been formed, with a view of establishing a regular communication between Guzerat, Scinde, and Bombay, and also between Bombay and Ceylon.

THE END.

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