



Heidur were thus removed. In the year
A. H. 954. 954, an ambassador from Kashghar joined
A. D. 1547. Mirza Heidur at Lar.

At this period, Khwaja Beiram, the son of Musaoood Chuk, who having asserted his independence had kept possession of Gujraj for the last seven years, was induced to accept of the friendship of Jan Boozoorg Mirza, who took the most solemn oaths to abstain from attacking him; but being one day in his company, he put Beiram Chuk to death, and brought his head to Mirza Heidur at Lar, conceiving by this measure to gain his favour. Abdy Zeina, one of Mirza Heidur's officers, concluding that the act had been preconcerted with Mirza Heidur, quitted the court, and indignantly declared his detestation of the man who could commit murder in violation of his oath. Mirza Heidur, however, denied any connivance or participation in the deed. Shortly afterwards, Mirza Heidur proceeded for the purpose of attacking the country of Kishtwar, and deputed Bundgan Koka with other officers in command of the advance-guard of the army. This detachment made one march from Charloo to Dote, a distance of three days' journey, came up with the Kishtwar army, and encamped on the opposite bank of the river. Neither army could cross, and a sharp discharge of arrows and musketry was kept up, though without much effect. Some stragglers from Mirza Heidur's camp lost their road, and joined the advance at Wary; but upon their arrival there, a violent gale of wind came on, and raised the dust of the whole plain. At this



moment a small detachment of the Kishtwar army then in the town, taking advantage of the circumstance, sallied and attacked the invaders. Bundagan Koka and twenty-five officers of note were killed, and the detachment made the best of its way to join Mirza Heidur. Shortly after, in the year 955, Mirza Heidur invaded Little Thibet, and not only succeeded in conquering that country, but subsequently added Great Thibet, Rajoory, and Pugly to his dominions.

A. H. 955.

A. D. 1548.

Moolla Kasim was nominated to the government of Little Thibet, Moolla Hussun to that of Great Thibet, Mahomed Nuzur to that of Rajoory, and Dawood Ally to the province

A. H. 956.

A. D. 1549.

of Pugly. In the year 956, Mirza Heidur marched against the fortress of Deebul, where he was met by Adum Khan Gukkur, who endeavoured to mediate a reconciliation between Mirza Heidur and Dowlut Chuk, the nephew of the late Atchy Chuk; but Dowlut Chuk, offended at the reception he met with, left the meeting abruptly, and even carried away the elephant which he had brought to present to Mirza Heidur. Shortly after which, Mirza Heidur returned to Kashmeer. At a subsequent period, Dowlut Chuk, and Ghazy Khan Chuk, the son of Zungy Chuk, who had lately been released from confinement, together with Yehya Chuk, connected themselves with Heibut Khan Neazy, who having fled from Sulim Shah of Dehly, now took refuge at Rajoory. Heibut Khan was pursued by Sulim Shah in person till he reached the confines of the



district of Nowshehra, when the former having deputed Syud Khan Neazy to crave his mercy, Sulim Shah consented to be reconciled, on condition of Heibut Khan sending his mother and son as hostages for his good behaviour into the royal camp; after which he fell back on Bhimbur, in the district of Seealkote. The Kashmeer partisans, who had joined Heibut Khan at Rajoory, prevailed on him to go to Deebul, and endeavoured to persuade him to depose Mirza Heidur. He not only refused his assent, but sent a bramin to inform Mirza Heidur of their intention. Heibut Khan moved to the town of Sub-zeea, in the district of Jummoo, where the Chuk confederacy, having intimation of his treachery, left him. Ghazy Khan Chuk went direct to the capital, and abandoning his associates joined Mirza Heidur, while the rest, quitting Kashmeer, retired to the court of Sulim Shah, King of Dehly. In the

A. H. 957.

A. D. 1550.

year 957, Mirza Heidur deputed Khwaja Shums-ood-Deen with a large and valuable present of saffron to the King of Dehly, who sent Yaseen Khan Afghan as ambassador, to accompany Khwaja Shums-ood-Deen on his return to Kashmeer, with other presents, consisting of horses and some of the finest Indian muslins, to Mirza Heidur, who having returned to Yaseen Khan Afghan a quantity of saffron with some beautiful shawls, despatched him back to his court.

A. H. 958.

A. D. 1551.

In the year 958, Mirza Heidur appointed Kiran Bahadur, a commander of Mogul horse, to the government of



Bheerbul. This measure gave great offence to the inhabitants, who attacked him, and resisted his authority. Mirza Heidur, in order to support his lieutenant, put himself at the head of the Moguls, and was killed by an arrow in a night-attack made upon his camp, and the Moguls were defeated.

Thus fell Mirza Heidur Doghlat, in the
A. H. 958. tenth year after his accession to the go-
A. D. 1551. vernment of Kashmeer, in the year 958.

After the death of Mirza Heidur, and the defeat of the Moguls, the whole kingdom was thrown into confusion. The leading men, however, having formed a kind of administration, divided the territory into three principalities or districts; that of Dewsar fell to the lot of Dowlut Chuk, that of Dhunuj to Ghazy Khan Chuk, and Gujraj to Yoosoof Chuk and Beiram Chuk, while Abdy Zeina remained at the capital, and was virtually ruler of the whole; though, for form's sake, Nazook, the son of Ibrahim, and grandson of the late Mahomed, was seated on the throne of Kashmeer.

In the beginning of the year 959 the
A. H. 959. Kashmeer officers, after having each
A. D. 1552. secured a portion of the kingdom, became discontented at the inequality of their shares, and in consequence a civil war arose, in which four parties at first opposed each other, under separate leaders; viz.

1. Abdy Zeina, with the Zeina tribe.
2. Hussun, the son of Abdal, with the Makry tribe.
3. The Kapoories, under Beiram and Yoosoof Chuk, with their tribes.



4. The Kamies, under Ghazy Khan, Atchy, and Dowlut Chuk, with their tribes.

These dissensions continued for some time, till at the end of two months after the accession of Nazook he was deposed a second time, and his brother Ibrahim was raised to the throne in his stead.



IBRAHIM II.

*The brother of Nazook, is raised to the throne by Dowlut Chuk.
— The party of Ghazy Khan obtains an ascendancy, and
Ibrahim is deposed.*

THE civil dissensions being conducted with the utmost rancour, the party which possessed the person of Nazook deposed him, and placed his son Ibrahim on the throne; on which occasion the Kamies under Dowlut Chuk appear to have gained the advantage, since he assumed the title of minister to the royal pageant at Serinuggur. Meanwhile Mirza Hajy, minister to the late Mirza Heidur Doghlat, made his escape, and fled to Sulim Shah of Dehly. In the year 960, a disagreement arising between Ghazy Khan and Dowlut Chuk, both of whom were of the Kamy party, another revolution succeeded. On the following year Ghazy Khan, having separated himself from Dowlut Chuk, was joined by Hoossein Makry and Shums Zeina, from Hindoostan; while Dowlut Chuk was joined by Yoosoof Chuk and Beiram Chuk. Several trifling skirmishes took place between these parties for a period of two months, when peace was concluded. At this time a body of Thibetians made an inroad into Kashmeer, and drove off some sheep from the district of

A. H. 960.

A. D. 1552.

A. H. 961.

A. D. 1553.



Gava. The invaders were immediately pursued by a large body of Kashmeeries under Heibut Khan, the son of Ghazy Khan; for men were now ready to follow, at a moment's warning, any leader who offered them an object of plunder. Heibut Khan retaliated by invading Thibet, and sacking every thing in his way; and having spread desolation far and wide, arrived at one of the forts, which he took, and put the governor to death with his own hand. Proceeding far into the interior of the country, he obliged the Thibetians to present him with three hundred horses, five thousand Puttoo cloaks, one hundred sheep, and thirty Kootas cows.* He compelled them also to restore all the good horses they took during their last inroad into Kashghar; which Heibut Khan retained for his father, Ghazy Khan Chuk, to whom he presented them on his return.

The year 962 was remarkable for a
A. H. 962. severe earthquake in Kashmeer; on
A. D. 1554. which occasion the town of Dampoor, with several orchards and gardens, was removed from the eastern to the western bank of the Behut river †; and the town of Jadra, situated under the mountains, was destroyed by the falling of great part of the mountain on the town, in which upwards of six thousand persons perished.

* These are the animals from whose tails are obtained the beautiful fly-flappers used by eastern princes on occasions of state.

† It is not easy to say whether we are to take the text literally, or to suppose that a chasm opening behind the town altered the course of the river, and, consequently, the position of the town.



ISMAEL.

On the ascendancy of Ghazy Khan's party, the Prince Ismael, the brother of Ibrahim, is elevated to the throne. — His death.

SCARCELY had five months elapsed from the coronation of Ibrahim, through the agency of Dowlut Chuk, before Ghazy Khan and his party attained such an increase of power, that he deposed and blinded Ibrahim. He also drove Dowlut Chuk from the capital; and in the year 968 he established upon the throne of Kashmeer Ismael, the brother of the late King Ibrahim. At this time Hubeeb, the King's son, wished to unite with Dowlut Chuk, on which Ghazy Khan resolved to seize him; and on hearing that he had gone in a boat on the river to shoot ducks, Ghazy Khan seized the horses of his party. Dowlut Chuk endeavoured to escape to the hills on foot, but was overtaken, and his eyes put out. After this event the Prince Hubeeb became more reconciled to his situation. Ghazy Khan now wished to confer the office of minister on Nanuk Chuk, the nephew of Dowlut Chuk, but he disdained the offer, and fled the country.

A. H. 963.

A. D. 1555.



HUBEEB.

On the death of Ismael, his son, Hubeeb, is raised to the throne. — Severe struggle for supremacy among the race of Chuk, in which Dowlut Chuk prevails. — Invasion by Shah Abool Maly from Hindoostan — is defeated. — Hubeeb is deposed by Ghazy Khan Chuk.

ISMAEL died two years after his accession, and his son Hubeeb was placed on the throne in his stead. In the latter end of the year 964, A. H. 964. the following persons, Noosrut Chuk, A. D. 1556. Nanuk Chuk, Shunkur Chuk, the brother of Ghazy Khan, Yoosoof Chuk, and Husty Chuk, all bound themselves by oaths to take advantage of Ghazy Khan the first time he became intoxicated to put him to death, and to raise his brother, Hoossein Chuk, then in close confinement, to the throne of Kashmeer. Ghazy Khan, obtaining information of their intentions, contrived to gain over Yoosoof Chuk and Shunkur Chuk, while Noosrut Chuk and Husty Chuk resolved to occupy the country in the neighbourhood with troops. Noosrut Chuk was seized and confined; but Hubeeb Chuk and Nanuk Chuk made their escape, and collecting a few men crossed the river, destroyed the bridges, and formed a junction with Husty Chuk. Ghazy Khan sent troops against them; but in a severe action which took place



he was defeated, and compelled to retreat, while Hubeeb Chuk marched with flying colours to Hamoon. Ghazy Khan, upon this, marched on to Domra, where he procured three or four boats, and crossing the river with three elephants, and a force of three hundred men, attacked Hubeeb Chuk a second time. On his arrival at Khalidgur, the forces were again opposed to each other. Hubeeb Chuk was defeated, and being seized in crossing the Muchbul, his head was cut off, and suspended in the town of Kulanamut, where he usually resided.

About this period, Beiram Chuk arriving from Hindoostan received from Ghazy Khan the district of Kohtahamoon in jageer; and having taken his departure from Serinuggur, he repaired to Munchah, in the district of Rutungur, his native town, whither Shunkur Chuk and his other associates joined him, when they began to collect troops at Soopapoor. Ghazy Khan sent his sons and relations to attack them, but the rebels fled into the hills. Ghazy Khan now proceeded to the district of Kohtahamoon, where he remained for several days; when at length Ahmud Hoorein, a son of his brother Heidur Chuk, pledged himself to seize Beiram Chuk, and bring him to Serinuggur.

Ahmud Hoorein went to Sumurkote, a place occupied by a people called Russies*, a description of Sofy. He seized some of these people, and enquired of them where Beiram Chuk had gone.

* The circumstance of a convent of Russian missionaries being in Thibet (for the philosophical and horticultural Russies can be no others) is certainly a very extraordinary fact.



They replied, that they had conveyed him in a boat to Nadily, and delivered him safe over to Ameer Zeina. These Russies are an agricultural people, employing themselves either in sowing grain or planting fruit trees. They live in a society by themselves, and do not marry. Ahmud Hoorein now proceeded to the house of Ameer Zeina, and after much search he seized Beiram Chuk, whom he brought to Serinuggur, where he was strangled.

At this time Shah Abool Maly, who had been expelled from Lahore, fell into the hands of some Gukkurs. In this condition, notwithstanding his fetters, he made his escape on the back of Yoosoof Chuk, and procuring the aid of Humal Gukkur and Heidur Chuk, he resolved to attack Kashmeer. On reaching Rajoory he was joined by several persons of that place, as well as by Dowlut Chuk (the blind), Futteh Chuk, and other Chuks, as also

by Gowhur Makry; and in the year 965
A. H. 965. Shah Abool Maly invaded Kashmeer. On
A. D. 1557. approaching Baramoola, Heidur Chuk

and Futteh Chuk, whose duty it was to guard the passes, went to Madooky, while Shah Abool Maly preserved such strict discipline among his troops, that no soldier dared molest the inhabitants on any pretence. On reaching Baramoola, which is not far from Madooky, the invaders occupied a height. Ghazy Khan was encamped at a place called Gahwar, and detached his brother Hoossein Khan to a short distance in advance. This movement gave an opportunity to the confederate Chuks who had joined Shah Abool Maly to attack Hoossein Khan, and oblige him to fall back. Ghazy



Khan allowed the Chuks to penetrate into his lines before he became the assailant, when his troops attacked them vigorously, and nearly annihilated the whole force of the enemy. This event compelled Shah Abool Maly to retreat out of the country without risking another engagement. Ghazy Khan returned to Mein, where he put to death all the Mogul prisoners which had fallen into his hands in the late engagement, excepting only one, Hafiz Mirza Hoosseiny, who was a favourite singer of Hoomayoon Padshah.

A. H. 966.
A. D. 1558. In the year 966, Ghazy Khan, instead of continuing that benevolent prince which he had before proved himself to his subjects, became so inflated with pride and the importance of his situation, that he disgusted his old friends and adherents, who withdrew from about his person in consequence of his giving a loose to his passions, and committing many flagrant acts of injustice and cruelty. At this period, a report reached the ear of Ghazy Khan that his son, Heidur Chuk, was plotting his destruction, in order to hasten his own elevation to the throne. Ghazy Khan directed his minister, Mahomed Jooneid, to reprove him severely; but the young man, irritated at the liberty of speech which the minister thought proper to use on the occasion, drew his dagger, and stabbed him to the heart. On which Ghazy Khan, without seeing his son, ordered him to be carried to Zeingur, and executed.

A. H. 967.
A. D. 1559. In the year 967, Kiran Bahadur arriving at Jowlapoor from Hindoostan



with seven war elephants and a large army, remained there three months, where he was joined by Noosrut Chuk, Futteh Chuk, and others, as well as by some Gukkur officers of distinction. There he delayed some time longer, expecting to be joined by more of the malecontents. Those who had already united with him, now becoming disgusted with his apparent indifference, quitted him, and went over to Ghazy Khan. Kiran Bahadur's army being, in consequence, much weakened, Ghazy Khan sent a strong detachment of infantry from Nowrozekote to attack it. Kiran Bahadur was defeated, and fled to the fort of Duria, leaving his elephants in the hands of his enemies.



GHAZY SHAH CHUK.

After his accession a dreadful disease breaks out on the King. — Civil war throughout Kashmeer. — The sons of Ghazy Khan wage war against Thibet. — Ghazy Khan abdicates the throne in favour of his brother Hoossein Khan.

FIVE years had elapsed since the elevation of Hu-beeb, when Ghazy Chuk, imprisoning him, declared himself king, and caused public prayers to be read, and coin to be struck, in his name; but shortly after his accession, the leprosy*, which had formerly made its appearance on him, broke out so violently that he nearly lost all his fingers.

In the year 968, Futteh Chuk, Gowhur
A. H. 968. Chuk, and Rung Ray, fled from the capital,
A. D. 1560. and collected a force in the hills.

They were pursued by Hoossein Chuk, the brother of Ghazy Shah, with two thousand men; and a heavy fall of snow coming on, most of the insurgents, being without camp-equipage, fell victims to its effects. The few persons, however, who did escape, fled to Gohore, and in the following year threw themselves on the mercy of Hoossein Chuk, who interceded with his brother in their behalf.

In the year 970, Ghazy Shah marched
A. H. 970. at the head of his army to Lar, from
A. D. 1562. whence he sent his son, Ahmud Khan, accompanied by Futteh Khan and Nasir Kutaby,

* The particular shape which the disease assumed in Ghazy Chuk was that usually denominated elephantiasis.



to invade the territory of Thibet. When they arrived within ten miles of the border, Futteh Khan proceeded to the capital without receiving Ahmud Khan's orders; and as the Thibetians were neither capable nor willing to oppose the Kashmeer troops, they agreed to pay a large sum of money as a ransom for their country. The Prince Ahmud Khan, who was entrusted with the expedition into Thibet, was so much vexed that he had had no share in the invasion conducted by Futteh Khan that he resolved to enter Thibet in spite of the conditions made by the Thibetians. On this occasion, however, Futteh Khan lost his life, and the Prince Ahmud sustained so severe a defeat, that he was constrained to return with disgrace. Ghazy Shah, being altogether disappointed at the conduct of his son, recalled him.

In the year 971, Ghazy Shah, advancing in person to the confines of Thibet, encamped at a place called Mokudkar; but the leprosy having now deprived him of his eyesight he grew irritable and peevish, and committed so many unpopular and cruel acts that the nation anxiously desired his death, while his brother, Hoossein, and his son, Ahmud, each endeavoured to gain popularity, in order to establish his claim to the crown. The moment Ghazy Shah ascertained that these two parties existed he returned to Serinuggur, and secured the succession to his brother, Hoossein Khan, by abdicating the throne in his favour, after a short reign of four years.



HOOSSEIN SHAH CHUK

Ascends the throne of his brother. — Remarkable mode of distributing his property adopted by the late king. — Hoossein Khan causes his nephew, Ahmud, to be blinded. — Death of the ex-king. — Hoossein Shah receives an embassy from Akbur, and sends his daughter to Agra to marry that emperor. — The Kashmeer princess is sent back to her father. — This insult tends to break the King's heart. — His abdication and death.

AFTER the secession of Ghazy Shah he divided his personal effects into two lots, giving one to his children, and sending the other half to the shops, requiring the shop-keepers to pay him a certain sum of money. The demand being treble the value of the property, the merchants came to Hoossein Khan, and entreated him to advise his brother to give up so strange an intention as that of a monarch selling his personal effects. Ghazy Shah, who was reduced by age as well as disease to a state of second childhood, insisted on the shop-keepers purchasing his goods; and he became so enraged against Hoossein Shah that he regretted having abdicated in his favour, and now wished to establish his son, Ahmud Khan, on the throne; for which purpose he collected a force in the suburbs, with the intention of dethroning his brother Hoossein. The new King, however, was enabled, without coming to action, to dismember the old King's army, and to reduce his brother



to the necessity of retreating to Zeinpoor, where he remained three months, and then returned to Serinuggur. Meanwhile Hoossein Shah, being firmly seated on the throne, made new regulations for the financial departments. In the
A. H. 972. year 972 he sent his brother, Shunkur
A. D. 1564. Chuk, to assume charge of the government of Nowshehra and Rajoory; but the latter shortly afterwards appeared at the head of a force in open rebellion. Hoossein Shah deputed an army under the command of Mahomed Khan Makry to attack his brother, whom having defeated, the general returned to the capital, where he was greeted by Hoossein Shah, who went out to meet and congratulate him. Shortly after the arrival of the army, some of the officers concerted a scheme to put the King to death; but he discovered the plot, and seizing the ringleaders, caused their eyes to be put out.

In the following year, 973, his prime
A. H. 973. minister, Khan-ooz-Zuman, was induced
A. D. 1565. to attack the palace during his absence, with the intention, after seizing the treasures, of proclaiming himself king; but his scheme was defeated by the exertions of Musaood Paik, the officer of the King's body-guard, who seizing the minister's son, and having cut off his head, exposed it to his party, which fled. The minister was shortly after secured, and the King ordered his execution; while Musaood Paik was elevated to the situation of minister, with the title of Moobariz Khan, and the estate of the district of Fankul was made over to him.



In the following year, Hoossein Shah, perceiving that attempts were so frequently made to dethrone him, conceived it necessary, for his personal safety, to incapacitate his nephew and rival, Ahmud Khan, from reigning, by causing him to be blinded. The news of this event had such an effect on the old king, Ghazy Khan, who was still living, that he died of a broken heart.

In the year 975, the King growing
A. H. 975. jealous of the rising power of his minister,
A. D. 1567. Moobariz Khan, seized and confined him, and appointed one Booly Govind to his situation; but the latter being detected in embezzling forty thousand bales of shawls, he was also imprisoned, and Ally Koka was raised to the office of minister.

In the year 976, Kazy Hubeeb, a
A. H. 976. person of the Hunefy persuasion, after
A. D. 1568. leaving the great mosque on Friday, went to pay his devotions at the tombs of some holy persons at the foot of the Maran hills. On this occasion one Yoosoof, a person of the Sheea persuasion, being present, drew his sword, and wounded the Kazy on the head. He levelled also another blow at the Kazy, who, in endeavouring to save his head with his hand, had his fingers cut off. This attack arose out of no other cause than the animosity which existed between the two sects. On this occasion, Mowlana Kumal, the Kazy of Seealkote, was present. Yoosoof, after wounding Kazy Hubeeb, made his escape. The King, although himself of the Sheea persuasion, sent persons to seize Yoosoof; and he



required several holy and learned men, such as Moolla Yoosoof, Moolla Feroze, and others, to investigate the matter, and to award punishment according to the law. It is related that these worthies said that it was lawful to put Yoosoof to death. The Kazy who was wounded declared, that as he had not died of his wounds the law did not admit of the culprit being executed. He was, however, notwithstanding, stoned to death. About this time a number of persons of the Sheea sect arrived with Mirza Mookeem and Meer Yakoob, who came as ambassadors to Serinuggur from Akbur, Emperor of Debly. Hoossein Shah caused his own tents to be pitched for them at Heerapoor; and when they arrived there, he went forth to meet and escort them. After which, embarking in boats with the son of Hoossein Shah, they proceeded in state to the city of Serinuggur. Hoossein Shah did not go in the boat, but rode on horseback, and prepared the house of Hoossein Makry for the reception of the ambassadors. After some days, Mirza Mookeem, being of the same persuasion as the assassin Yoosoof, required of Hoossein Shah that he should send those learned men who had pronounced the sentence of death on that culprit to him; with which Hoossein Shah complied. Kazy Zein, himself a Sheea, insisted that the sentence pronounced by the persons by whom Yoosoof had been tried was erroneous. The judges said that they had not positively sentenced Yoosoof to death, but declared that it was lawful to execute a person convicted of the crime of which he was found guilty. Mirza Mookeem now ordered the



judges into confinement, and made them over to Futteh Khan. Hoossein Shah left the city, and went in a boat to Kamraj; and Futteh Khan, at the instance of Mirza Mookeem, the Dehly ambassador, caused the holy men to be put to death; after which, ropes were tied to their feet, and they were dragged through the streets and markets of the town. Hoossein Shah, on his return, after presenting the Indian ambassadors with some valuable articles for their master, sent his daughter to be married to Akbur Padshah, and acknowledged his supremacy. In the year 977 (A. D. 1569) news arrived in Kashmeer that the Emperor Akbur, on hearing of the conduct of his ambassadors at Kashmeer, ordered them to be publicly executed at Agra; and as a token of his indignation and horror at the conduct of Hoossein Shah, who had sanctioned such a proceeding in his kingdom, he refused to receive his daughter, and sent her back to Kashmeer.* This circumstance had such an effect on the mind of Hoossein Shah, that he

* When I consider that Hoossein Shah Chuk was himself a Sheea of rigid principles, it is fair to conclude that the trial of Yoosoof by a conclave of divines, and his subsequent execution, arose solely out of the necessity of yielding to the voice of the people. The unwillingness which Hoossein Shah felt in giving up Yoosoof to public feeling seems plainly indicated by his subsequently permitting Akbur's ambassadors to assume the power, in his capital, of punishing the bench of judges who condemned the criminal. The conduct of Akbur (himself a Sheea), in making an example of those ambassadors on their return, and in refusing to espouse the daughter of a king who had acted with such baseness and duplicity as Hoossein Shah Chuk, are equally honourable to his character as a prince and as a man.



was seized with a violent illness, and was soon rendered totally unfit to transact public business. Most of the chiefs now quitting the court, waited on his brother, Ally Khan, at Shewpoor; whence they induced him to march to the capital. On his arrival within fourteen or fifteen miles of Serinuggur, the whole of the court-party deserted Hoossein Shah; and that monarch was compelled to abdicate his throne in favour of his brother. He accordingly sent to him the Koottas canopy, and the other insignia of royalty. Ally Khan was formally acknowledged King; while Hoossein Shah, leaving Serinuggur, went to Zeinpoor, where he died, three months afterwards, of dysentery, in the same year, viz. A. H. 977.

A. H. 977.

A. D. 1569.



ALLY SHAH CHUK

Succeeds his brother on the throne. — An imposter, called Shah Arif, enters Kashmeer. — The King gives him his daughter in marriage. — The imposter exposed and expelled from the country. — An embassy from Dehly. — Death of Ally Chuk.

ON the death of Hoossein, his brother Ally was formally crowned at Serinuggur; and Dookna, the late minister to Hoossein Shah, received from the new monarch the seals of office. At this time, Shah Arif, a dervish of the Sheea persuasion, and who claimed relationship to Shah Tahmasp of Persia, arrived in Kashmeer from Lahore; where he had for some time lived under the protection of Hoossein Kooly Khan, governor of the Punjab. Ally, who was himself a Sheea, was so pleased with this stranger, that he gave him his daughter in marriage; while Ally Chuk, the son of Nowroze Chuk, and Ibrahim, the son of Ghazy Khan, absolutely worshipped this holy personage, and declared him to be the Imam Mehdy, who is to appear again in the last days. This infatuation carried them so far, that they resolved to dethrone Ally, and to raise Shah Arif to the government. The moment the King heard this, he took measures to persecute the der-



vish. The holy man gave out that he would, by means of his sanctity, convey himself to Lahore in one day; and on the following morning having disappeared, his disciples concluded that he had been transported by means of his art to some other country; but he was discovered to have paid a large sum to the ferryman to carry him across the river, and was taken at Baramoola, whither he had travelled. He again escaped, and was taken at the hill of Mehtur Sooliman; after which the King fined him in the sum of one thousand ashrufiles, and taking away his daughter from him, compelled him to quit the kingdom. In the year

A. H. 979.

A. D. 1571.

979, Ally, the son of Nowroze Chuk, represented that the minister, Dookna, had plundered the country, and that when spoken to on the subject he had conducted himself with great insolence. The King accordingly caused Dookna to be seized and sent to Gujraj, whence he effected his escape to the court of Hoossein Kooly Khan, governor of the Punjab; but that chief not receiving him with the cordiality he expected, he returned to Nowshehra, in Kashmeer, where he was apprehended, and sent to Serinuggur.

A. H. 980.

A. D. 1572.

In the year 980 Ally Shah marched at the head of his army to Gunwar, commonly called Kishtwar, and having espoused the daughter of the prince of that country, returned to his capital, where he received an embassy, consisting of Moolla Eshky and Kazy Sudrood-Deen, from the court of Dehly; the result of which was, that Akbur was proclaimed Emperor of Kashmeer in the public prayers. Ally Shah Chuk,



at the request of Akbur, now sent his niece * to be married to the Prince Sulim.† In the year 984 a severe famine was experienced in Kashmeer, in which many thousands of the inhabitants died. In the year 986 Ally Shah was killed by a fall from his horse, after a reign of nine years.

* This Princess was probably the daughter of Hoossein Shah, whom Akbur thought it politic, three years before, to send back to her father; but relenting in his severity towards her, he seems to have sent an embassy to escort her to Dehly.

† This prince afterwards ascended the throne of Dehly, under the title of Jehangeer.



YOOSOOF SHAH CHUK

Succeeds his father on the throne — attacks and slays his uncle, Abdal Khan — is eventually driven from his country by Gowhur Chuk — proceeds to India — obtains the aid of Akbur Padshah — returns to Kashmeer — defeats Gowhur Chuk, and deprives him of sight. — A new insurrection created, which is suppressed. — Ambassadors arrive from Akbur. — The King's two sons return with them to the Dehly court. — Akbur arrives at Lahore, and proposes to visit Kashmeer. — Yoosoof Shah wishes to meet and escort him, but is prevented by his chiefs. — Akbur causes Kashmeer to be invaded. — Peace concluded. — A second invasion. — The Kashmeer prince makes considerable resistance. — Final conquest of Kashmeer by Akbur.

ON the death of Ally he was succeeded by his son Yoosoof, while the late King's brother, Abdal Khan, apprehensive of his nephew's designs on his person, withdrew from the capital. Yoosoof wrote to his uncle, entreating him to lay aside all suspicion, and even requested him to come to court, promising faithfully to abide by his advice, and even offering to make over to him the government, if he were disposed to assume the charge of public affairs. This communication, which was sent by Syud Moobarik Khan, was not delivered to Abdal Khan, as was intended; and the messenger returned to Serinuggur, assuring the King that his uncle not only refused to come to the capital, but was raising a



force secretly to oppose his coronation. On this Yoosoof Shah marched against him, and Abdal Khan, collecting his retainers, resolved to die like a soldier; so that on the occasion of meeting with the government troops both himself and his son were killed. After this event, Yoosoof Shah, returning to the capital, buried his father agreeably to the custom of the Sheeas, and he was proclaimed King in his stead. In the course of two or three months Syud Moobarik Khan, Ally Chuk, and others, crossing the Behut, raised the standard of revolt. Yoosoof Shah, with Mahomed Khan his minister, marched to oppose them; and in an action which ensued Mahomed Khan, with sixty of the King's personal guard, were slain, and himself being defeated, fled to Heerpoor, whither he was pursued by Syud Moobarik Khan. Thence the King was compelled to retreat into the woods, to a place called Hurunpal Nursak, and eventually to the hills, while Syud Moobarik Khan, returning in triumph to Serinuggur, assumed the reins of government. The first act of his administration was to confine his colleague, Ally Chuk; a measure which so enraged those persons who had supported him, that on quitting the court to proceed to their jageers, they resolved to raise Yoosoof again to the throne; but before that could be effected, the Chuks had again disagreed, and having separate interests, they endeavoured to establish Gowhur Chuk on the throne. Syud Moobarik Khan, perplexed with the intrigues by which he was surrounded, wished Yoosoof Shah to resume charge of the government; but the latter having fled from Kashmeer during the late



commotion, went direct to the court of Dehly, and laid his petition at the feet of Akbur Padshah.

Akbur ordered Raja Man Sing and Syud Yoosoof

Khan with a force to re-establish him;

A. H. 987.

A. D. 1579. for which purpose they marched from

Futtehpoor in the year 987.

At this period, Gowhur Chuk being at the head of the government of Kashmeer, Yoosoof Shah thought it advisable to send his son, Yakoob, in advance, in order to gain over some of his former adherents; and, at any rate, by his appearance in the country to create a sensation in his favour among the inhabitants.

When Yoosoof Shah arrived at Seealkote his affairs looked so prosperous that he marched on direct to Rajoory, which district he subdued, and then proceeded to Lassa, where he was met by one Yoosoof Khan, a Kashmeery sent to oppose him, but who joined him with his whole army, and enabled the King to enter his country by the route of Jeehbul. This is the most difficult approach to the valley; notwithstanding which he proceeded direct to the fort of Shewpoor, where he found Gowhur Chuk ready to oppose him, on the opposite bank of the Behut. A severe engagement took place shortly after, when the Kashmeeries were defeated, and Yoosoof Shah entered the city of Serinuggur, where Gowhur Chuk was seized and imprisoned.

Yoosoof Shah, again seated on the throne, restored the several districts of Kashmeer, as before, to his own officers, and concluded the revolution by putting out the eyes of his rival Gowhur Chuk.



In the year 988, Shums Chuk, Ally
A. H. 988.
A. D. 1580. Chuk, and Mahomed Khan, being sus-
pected of treason, were seized, while Hu-
beeb Khan, afraid of sharing the same fate, fled to
a place called Garbeer; and Yoosoof, the son of
Ally Chuk, having escaped from prison with his
four brothers, joined Hubeeb Khan at the same
place, whence they all proceeded to the court of
Thibet. Having procured reinforcements, they di-
rected their arms against their own country; but by
the time they arrived on the frontier, such dis-
sensations arose among them that their troops left
them, they were themselves seized, brought to the
capital, and their noses and ears were cut off.

In the year 989, when Akbur Pad-
A. H. 989.
A. D. 1581. shah returned from Lahore to Agra,
that monarch deputed Mirza Tahir and
Mahomed Saleh as envoys to Kashmeer. On their
arrival at Baramoola, they were met by Yoosoof
Shah in person, who, kissing the letter from Akbur
Padshah, placed it on his head. After a short time
the ambassadors returned to Dehly, accompanied
by the Princes Heidur and Yakoob, the King's
sons, to the court of Akbur, where having staid
some time they returned to Kashmeer.

In the year 990, Yoosoof marched in
A. H. 990.
A. D. 1582. the direction of Lar; during which
journey, Shums Chuk, escaping from
prison, joined Heidur Chuk, who had fled to
Kishtwar; but as they were pursued by the Kash-
meer army, they fled further, and Yoosoof re-
turned to Serinuggur.



In the year 991, Heidur Chuk having
A. H. 991. returned to Kishtwar collected a force
A. D. 1584. and marched to invade Kashmeer, but
was defeated on the frontier by the King in person.

In the year 992, the Prince Yakoob,
A. H. 992. having left Kashmeer, had the honour
A. D. 1585. of again paying his respects to Akbur
Padshah; and when that monarch reached Lahore,
Yakoob wrote to his father, that Akbur intended to
visit Kashmeer; and in the mean time Hukeem
Ally Geelany arrived at Lassa, as envoy from his
court. Yoosoof Shah met the envoy, put on the
honorary robe sent to him, and intended to pro-
ceed to court to pay his respects; but Baba
Khuleel, Baba Mehdy, and others of the Kash-
meer nobles, told Yoosoof Shah that he must not
quit the kingdom; and if he insisted upon it, they
declared they would proclaim his son Yakoob,
lately arrived in Kashmeer, King. The King was
thus compelled to forego his intention, and dis-
missed the ambassador, who reported the whole of
the proceedings to his court. Akbur, who had all
along intended to conquer Kashmeer, made the
conduct of the nobles on this occasion a plea for
doing so; and he in consequence deputed Mirza
Shahrokh, Shah Ally, and Raja Bhugwundas, with
a large force, for that purpose. When the Indian
army arrived at the Hoolias pass they found it oc-
cupied by Kashmeer troops; and the Indian gene-
rals were glad to make terms, requiring only that
the King of Kashmeer should pay an annual tribute
to Akbur Padshah. On the return of the Dehly



troops, Yoosoof Shah accompanied them to the court of Akbur ; but the Emperor, by no means satisfied with the terms, refused to ratify the treaty ; and in the year 995 he appointed Mahomed Kasim Khan, who held the rank of Ameer-ool-Behr (Admiral), to march and subdue Kashmeer.

A. H. 995.

A. D. 1586.

Yakoob, who had now succeeded to the throne, in consequence of his father's detention at the court of Dehly, collected an army and occupied the passes ; but the treacherous Kashmeeris, as usual, forsook their sovereign, and joined the foreign invaders. Some of the nobles, who were at Serinuggur, also threw off their allegiance, and rebelled. Yakoob, conceiving it advisable to check the insurrection in his own kingdom, before opposing the foreign enemy, returned from the frontier to the capital ; and the forces of Akbur entering Kashmeer, proceeded, without opposition, to Serinuggur. Officers being now appointed to subdue the several districts, the conquest in a short time was rendered complete. On the successful approach of the Indian army, Yakoob fled to the hills ; but collecting a force, he attacked Mahomed Kasim Khan, and in one action which took place many Indian chiefs were killed, though the Prince Yakoob was eventually defeated. Not disheartened by this reverse, he again assembled troops, and marched to the gates of Serinuggur, where he was opposed by Mahomed Kasim Khan, whom he defeated, and compelled to seek protection in the citadel of that town, whence Mahomed Kasim wrote to his court for assistance. Akbur



Padshah having recalled Mahomed Kasim, nominated Syud Yoosoof Khan Mushedy to the government of Kashmeer; and on his approach the Prince Yakoob withdrew his forces from the citadel, and fled to the hills, whither he was pursued for two years; he was at last seized and sent to Dehly, where Akbur enrolled both Yoosoof Shah Chuk and his son Yakoob among the nobles of his government. They each received estates in the fertile province of Behar, and from that period the kingdom of Kashmeer has been a province of Dehly; before which, for upwards of one thousand years that principality had been independent, and was never subdued by any of the monarchs of Hindoostan.



CHAPTER XI.

SOME ACCOUNT OF THE MAHOMEDANS IN MALABAR.

ALL the materials of the history of the Mahomedans of the Malabar coast that I have been able to collect are derived from the Tohfut-ool-Mujahideen; from which we learn that the province of Malabar is situated on the southern part of the peninsula of India, and that the Hindoo princes of that country previously to the reign of Ramraj * paid tribute, and acknowledged fealty, to the rays of Beejanuggur and the Carnatic.

Anterior to the propagation of the Mahomedan faith, the Christians and Jews had established themselves as merchants in that country; till at length, during the reign of a prince called Samiry †, some vessels from Arabia having Mahomedans on board, going on a pilgrimage to the footsteps of Adam, on the island of Selandeeep (Ceylon), which is also called Lunka, were driven into the port of Cranganore, where the Samiry raja resided. This prince received the strangers with hospitality, and

* For the history of Ramraj, see vol. iii. p. 80, &c.

† Zamorin of the Portuguese historians.



was so pleased with the society of some holy men who were among the pilgrims, that having enquired respecting the Mahomedan faith, he became a convert; and leaving his kingdom, went to Mecca, and died in one of the ports of the Red Sea. Before his death, he wrote to his representative in Malabar to receive the Mahomedans in future with hospitality, and permit them to settle and build musjids. This communication was written in the language of Malabar, whose ruler henceforward assumed the title of Samiry.

In consequence of this letter the Mahomedans were treated with kindness by the reigning prince, who wrote to the governors of his districts in these words: — “Whereas Mullik, the son of Hu-beeb, and certain other Mahomedans, have come to visit this our country, and intend residing among us, it is our royal order, agreeably to the imperial command of the late Samiry, that wherever the said Mullik or any of his tribe wish to reside, ground shall be allotted to them, in order to build either habitations or places of worship.” Mullik first settled at Cranganore, where he built a musjid, and cultivated some garden land; afterwards, having gone farther into the country, he established a colony of Mahomedans in the town of Quilon. Thence he went to Hurrayputtun, Daraputtun, Mundra, Jay-Faknoor, Mangalore, and Kalinjurkote*; in each of which towns he built musjids, and established Moollas to preach the true faith; and as the Ma-

* Many of these places are either erroneously written in my MS., or they have changed their names.



homedans in Malabar are mostly of the Shafay* persuasion, I conclude that Mullik, the son of Hubeeb, was also of the same faith. From this period, the Mahomedans extended their religion and their influence in Malabar; and many of the princes and inhabitants becoming converts to the true faith, gave over the management of some of the sea-ports to the strangers, whom they called Nowayits (literally, the New Race). The rajas of the ports of Goa, Dabul, and Choul, were the first who gave them this appellation, and encouraged emigration from Arabia; and though their elevation to public offices gave umbrage to the Christians and Jews†, who became their determined enemies; yet, as the countries of Deccan and Guzerat were gradually brought under Mahomedan subjection, their enemies were unable to do these Arabian settlers any material injury, until the tenth century of the Hijra, when in the decline of the Ma-

* Mahomedans adopting the doctrines of Aboo Abdoolla, surnamed Shafay, who lived in the eighth century of the Christian era. He was the first and most able of the Mahomedan doctors who wrote on the civil and canonical law. His tenets and opinions are in conformity with those of Aboo Huneefa, who died in the year 782. Aboo Abdoolla Shafay was born in the same year at Gaza, in Palestine, and died in Egypt at the age of fifty-four, A.D. 836. The followers of these divines are entitled Soonies or orthodox, in contradistinction to other Mahomedan schismatics, whom they call Rafzy, or Heretics.

† The Jews and Christians here alluded to are those which came from western Asia; and it seems not improbable that their emigration to the East occurred during the period of the early Christian schisms of Nestorians, Manicheans, &c. which emigration continued, perhaps, even down to the time of Mahomed.



homedan empire of Dehly the Portuguese invaded India.

In the year 904, four vessels belonging to the King of Portugal arrived at the ports of Calicut* and Koilad; when, having made observations on the nature of the country and its inhabitants, they returned to Portugal. On the following year six vessels arrived; and the Portuguese endeavoured to persuade the Raja of Calicut to shut his ports against the traders from Arabia, telling him that by such a measure the Indians would gain more advantage than by carrying on a small traffic annually by the Red Sea; but Samiry not consenting to this proposal, the Portuguese declared war against the Arabs, and attacked their vessels; which so incensed the Raja, that he ordered several of the Portuguese then on shore to be attacked, and seventy were killed. The rest made their escape to their ships, and took refuge with the Raja of Cochin, an enemy of Samiry. The Cochin chief permitted the Portuguese to build a fortified factory at that place; they also destroyed a mosque, and built a chapel in its stead, which was the first building erected by Europeans in India. From Cochin they sailed to Cananore, where they also made friends with the Raja; and having built a fort, established a factory there; and while they transported pepper and ginger to Europe, they prevented any other vessels from doing so also.

Samiry, hearing of these proceedings, attacked

* Faria-e-Souza says, Vasco de Gama reached Calicut on the 20th May, 1498. Vol. i. part i. chap. iv.



the Raja of Cochin; and having killed three petty rajas in action, and taken their country, he returned to his capital: but the heirs of those slain, collecting a large force, retook their countries, and the rajas of Cochin and Cananore continued to support and befriend the Portuguese. Samiry, a thousand times more incensed than ever, distributed largesses to his troops, and marched to Cochin; but finding the Portuguese had sailed and left the place, he returned to his capital, and immediately despatched ambassadors to Judda, in the Red Sea, to the Deccan, and to Guzerat; informing the respective sovereigns of those countries, that the Portuguese had behaved in the most cruel manner to his Mahomedan subjects, and that he was unable to withstand their forces. He states: — “ I am
“ not apprehensive for my own country, but for
“ my Mahomedan subjects; for, although myself
“ a Hindoo, I conceive it my duty to protect them
“ as if they were also of the same persuasion. But
“ the King of Portugal is wealthier than I; and as
“ I find that by destroying these invaders they
“ increase their numbers on the following year, I
“ am reduced to solicit the assistance of the Maho-
“ medan kings; so that I entreat you, by the value
“ you place on your religion, to send your ships
“ filled with victorious troops into these seas, to
“ attack the Europeans, and entitle yourselves to
“ have your names enrolled in the list of holy
“ warriors, who in supporting the cause of religion
“ have become inhabitants of paradise.” *

* This *orthodox* letter, if actually written, was probably penned in Arabic by some worthy Moslem scribe; and it is



Munsoor Ghoory, the Caliph of Egypt, accordingly deputed his admiral, Ameer Hoossein, with thirteen ships of war, to proceed to the Indian coasts. Mahmood Shah of Guzerat, and Mahmood Shah Bahmuny of the Deccan, also sent ships from Diu, Surat, Gogo, Dabul, and Choul, which all met at the island of Diu; from whence the combined fleets proceeded, under the command of Mulik Eiaz Sooltany, the Guzerat admiral, and Ameer Hoossein, the admiral from Egypt, to the south. This armament fell in with the Portuguese off the port of Choul, where an engagement took place, in which some Arab vessels fell into the hands of the Portuguese, and the Mahomedan fleet was dispersed, after which the Portuguese returned to their own ports. At this period an army from Constantinople arriving in Egypt, the Ghoory dynasty became subservient to the Turkish government of Europe. Samiry, hearing this news, was much dejected, despairing of subduing the Portuguese, who every day became more and more powerful.

A. H. 915.

A. D. 1509.

During the absence of Samiry, in the year 915, from Calicut, the Portuguese landed and plundered the town, and burned the principal mosque; but on the following day, the inhabitants rising on the invaders, five hundred Portuguese were killed, and many drowned in endeavouring to reach their boats. Notwithstanding this circumstance, they obtained a grant of land from a neighbouring zemindar, on which

likely its contents were never clearly explained to the Hindoo prince.



they built a fort within three miles of Calicut. It has been before related in the Deccan history, that during the same year they attacked and took by storm the fort of Goa, which was, however, shortly after retaken by stratagem; but they subsequently became possessed of it again by bribing the governor with large presents; since which period Goa has been considered the principal Portuguese settlement in India, and a governor-general is appointed from Europe.

Samiry, finding all his efforts against the Portuguese of no avail, was reduced to such a state of despair, that being taken seriously ill, he died of a broken heart in the year 921,

A. H. 921.

A. D. 1515.

when he was succeeded by his brother, who shortly after his accession made peace with the Portuguese. In this treaty the (latter) were authorised to build a factory at Calicut, and to trade without molestation, on condition of permitting four ships laden with pepper and ginger to sail annually to the Arabian coast. The Portuguese immediately built a fortified factory; and after establishing themselves, not only refused to allow the transport of the pepper and ginger to take place agreeably to compact, but persecuted the Mahomedans, on all occasions, with great cruelty. The Jews, also, who resided at Cranganore, taking advantage of the weakness of the Samiry government, following the example of the Portuguese, put to death many of the Mahomedans in that town and its vicinity. Samiry, repenting of having come to any terms with these Europeans, and seeing that their example had induced the Jews to commit



these outrages, marched with a force to Cranganore, and succeeded in expelling all the Jews from every part of his country; after which, calling upon the Mahomedans in Malabar to join his standard, he proceeded to attack the Portuguese factory at Calicut, which he stormed, and took by assault; and he was enabled to despatch the four Arab vessels laden with pepper and ginger. ✕

The Portuguese, however, resolved to have a factory near the town of Calicut, for two reasons: in the first place, on account of its great trade; and, secondly, because their factory being contiguous to that port, they could blockade it, and entirely monopolise the export of pepper and ginger. In spite of remonstrance, therefore, in the year 938 they built a fort at the port of Jaliat, seven miles distant from Calicut, and also the fort of Reevadunda, near Choul.

A. H. 941.
A. D. 1534. In the year 941 they took possession of the ports of Swally and Daman, and of the island of Diu, in Guzerat, from Bahadur Shah, as has been already related in the history of that monarch; and in the year 943 they attacked the town of Cranganore, and built a fort, notwithstanding the efforts of Samiry to prevent it. At this time, Sooliman, the Grand Signior of Constantinople, resolved, if possible, to deprive the Portuguese of the trade to India, and to attack their factories, after which he proposed to conquer the empire of Hindoostan. For this purpose he appointed his vizier, Sooliman Aga, to the command of an armament,



consisting of upwards of one hundred vessels, which sailed from the Red Sea in the year
A. H. 944. 944. Sooliman Aga first attacked and
A. D. 1537. took the port of Adun, which lies at the mouth of the Red Sea, whence he sailed towards the island of Diu, in Guzerat; but finding, on his arrival, that his treasury was low, and his provisions nearly exhausted, he was compelled, after a few days, to return, without accomplishing his purpose.

Before the year 963 we find that other
A. H. 963. nations of Europe had sent vessels to
A. D. 1555. India, and settled in the several ports and islands of the East. They built factories at Pâlicat, Mylapoor, Negapatam, Madras, Barcelore, Mangalore, and in Bengal. They also settled on the islands of Sumatra, Malacca, Timoor, and Ceylon, and even established factories on the coast of China; but Sooltan Ally Akhy attacked the Europeans on the island of Sumatra, and drove them from their factory, as did also the King of Ceylon. Samiry, the King of Calicut, being much oppressed by the Portuguese, sent ambassadors to the Mahomedan kings of Beejapoor and the Deccan, requesting their assistance.

In the year 979, the Deccan and
A. H. 979. Beejapoor monarchs marched against
A. D. 1571. Reevadunda and Goa, while Samiry attacked and captured the fort of Jaliat; but the Mahomedan kings were compelled to raise the sieges both of Reevadunda and Goa, and return to their respective capitals. The Portuguese now became more and more exasperated against the



Mahomedans; and having the entire command of the seas, they plundered several ships (belonging to Akbur Padshah of Dehly) returning from Judda in the Red Sea, whither they had conveyed pilgrims to the holy shrine at Mecca. They also landed and burned the towns of Adilabad and Carapatam, on the shore of the Beejapoor empire, and went to Dabul for the same purpose; but the governor, Khwaja Ally Shirazy, having heard of their intentions, permitted them to land, and put to death upwards of a hundred and fifty Portuguese. From the time the vessels belonging to Akbur Padshah were taken, that monarch laid an embargo on all his ships sailing either to the Red Sea or to the Gulf of Persia, as heretofore, conceiving that to obtain passes from the Europeans would be derogatory to his dignity; and the ships being plundered incurred both disgrace to the King and loss to his subjects. Some of the governors on the sea-coast, however, such as Abdool Raheem of Surat, and others, obtaining passes for their vessels, still continued to trade. In the year 1020, the Emperor of Dehly, Jehangeer, the son of Akbur Padshah, granted a spot for the English to build a factory in the city of Surat, in the province of Guzerat, which is the first settlement that people made on the shores of Hindoostan. The persuasion of this nation is different from that of other Europeans, particularly the Portuguese, with whom they are in a state of constant warfare. They assert that Jesus was a mortal, and the Prophet of God; that there is only one God; and that he is without equal, and has no

A. H. 1020.

A. D. 1611.



wife, nor son, according to the belief of the Portuguese. The English have a separate king, independent of the King of Portugal, to whom they owe no allegiance ; but on the contrary, these two nations put each other to death wheresoever they meet. At present, in consequence of the interference of Jehangeer Padshah, they are at peace with each other, though God only knows how long they will consent both to have factories in the same town, and to live on terms of amity and friendship.



CONCLUSION.

It is stated in the history of Babur, that the territory of Hind (India) is confined to the first, second, and third climates, but that no part is in the fourth climate. This country is quite peculiar, and the manners of its inhabitants are very remarkable. Its towns bear little resemblance to those of other countries; but the customs of the people have some affinity with those of Yemun in Arabia, with the Bedouins, and especially with the inhabitants of Madagascar. Hind is bounded on the north by Kashmeer, whence issue the great rivers which flow to the south-west. These all unite, near Mooltan, with the river Indus, and flow in one stream to Tutta, where they disembogue into the Indian ocean. These rivers are the Sutlooj, the Beca, the Ravy, the Chunab, the Behut, and, lastly, the Sind, or Indus. The Behut used to be called the Jheelum, as at present the Sind is in some places denominated the Neelab. Besides these rivers are several other large streams issuing from those mountains, such as the Joon (Jumna), the Great Gung (or Ganges), the Kaly Nye, the Gunduk, the Surjoo, and many others, all of which streams, rising in



the east, and passing through the province of Bengal, unite with the Ganges and flow into the Eastern sea. Independently of these there are other numerous rivers in Hindoostan, which do not take their rise in the mountains that form the Indian barrier. Among them we may reckon the Chumbul, the Bunas, and the Soane, all of which unite with the Ganges, and fall into the ocean. In the Deccan are also several rivers; such as the Nerbudda, the Tapty, the Poorna, the little Gunga (Godavery), the Krishna, the Bheema, and the Toongbudra. The three former rivers flow to the west, and the three latter eastward. So superficially do many of the rivers of the Deccan pass through the open country, that their waters might be rendered applicable to its irrigation; and although in some villages it is usual to dig channels and convey the water into their fields, it is not sufficiently practised; for the inhabitants do not appear to enjoy the sight of running streams, or to feel refreshed by breezes blowing over water. It sometimes happens, indeed, that men of rank, in travelling, prefer pitching their tents on the banks of streams, but they usually have the female apartments in the vicinity of the water.*

* In order to understand this sentence it is necessary to observe, that the mode of encampment adopted by travellers of distinction in India is quite systematic and uniform. In front is the chief's guard of honour and his flag; behind is his state tent for holding levees and receiving visitors; next in order come his private tents, surrounded by screens embracing a square area of several yards, and in the rear of all are the female apartments, which for convenience and privacy are placed close to the edge of the water, or stream, if there should be one.



The houses of India are built like prisons, and the towns and cities are filthy and uncleanly. I must, however, except the Hydrabad of Golconda, which has lately been constructed by Mahomed Ally Kootb Shah, and which not only bears a fair comparison with the cities in other parts of the world, in appearance as well as in cleanliness, but is superior to many. The cause of this excellence arises out of the fine stream of water that flows throughout the streets and bazars, which are beautiful and wide. The shops and private houses in Hydrabad are throughout constructed of stone and mortar, and on each side of the stream is a row of trees affording abundance of shade. India abounds with forests and extensive wildernesses, full of all sorts of trees; so much so, that these wastes seem to offer inducements, both to rajas and subjects, to revolt from the government. The agricultural population, and the abundance of cattle, in this country, exceed that of all others; but its depopulation and desolation are sudden and rapid beyond conception. This is owing principally to the inhabitants building their houses of thatch, and having their domestic utensils of earthen-ware, both of which they relinquish without remorse; so that by taking their cattle with

On both flanks of the chief's establishment are his retainers and the cattle and carriages: an arrangement which effectually deprives him and his guests of enjoying the sight of running streams, or being refreshed by the breezes blowing over the water. Ferishta's countrymen (the Persians) are absolute enthusiasts on the subject of running waters and green fields.



them, and departing to some other spot, they easily construct houses like those they have deserted, and, after obtaining a few earthen vessels, they again apply themselves to husbandry. *

The autumnal crops are produced in the months when the sun is in Cancer, Leo, Virgo, and Libra, and are brought forward by the rain of the monsoon; while the spring crops, which grow during the months when the sun is in Scorpio, Sagittarius, Capricornus, and Aquarius, require no rain, nor the aid of streams or wells, but are brought to great perfection by the dews and the cool nights at that season of the year, a fact which has always surprised me. The air of the Deccan, owing to its proximity to the sea, and the abundance of the rain which falls, is extremely moist.

The Indians divide the year into three seasons, each having four months. These they call the hot season, the wet season, and the cool season. They calculate their months according to the revolutions of the moon; but their three seasons are rendered subservient to both the solar and lunar year. This they contrive in the following manner:—Whenever the beginning of the lunar month falls on a Tuesday, for instance, and the sun enters Leo on the fifteenth or twentieth of that month, supposing it to be the month of Srawun (August), they commence the month of Bhadown (September) from the day on which the sun enters the new sign of the zodiac. This makes a difference of ten days, and some hours, in every solar year. Thus in every third year they have an extra month, which they include in that division they call the rainy sea-

CONCLUSION.

son; and in that year they have five lunar months for the wet season. On the occasion of the extra month again recurring they include it in the cold season, and on the third occasion, in the hot season. The seasons, according to the Indian phraseology, are as follow : —

Srawun (August)	}	The season of rain,
Bhadown (September)		
Asween (October)		
Kartik (November)		

answering to Cancer, Leo, Virgo, and Libra. They reckon only twenty-six days, and something over, for Libra; and this difference they carry to the account of the lunar year, to make it correspond with the solar calculations.

Margsirsh (December)	}	The cold season,
Poos (January)		
Mag'h (February)		
P'halgoon (March)		

which lasts from the end of Libra to the beginning of Aquarius, including part of both.

Cheitr (April)	}	The hot season.
Veishak (May)		
Jesht (June)		
Ashar (July)		

The rains are usually the heaviest in the two months of Srawun and Bhadown (August and September); whereas the cold is in the extreme in the months of



Poos and Mag'h (January and February); and the hottest months are Cheitr and Ashar (April and July). According to this account the Hindoos subdivide the year into six portions, each of which has its particular name; for instance,

Srawun and Bhadown (August and September)
are called Burk Root, or Veersha;
Asween and Kartik (October and November)
Surrid Root;
Margsirsh and Poos (December and January)
Heemunt Root;
Mag'h and P'halgoon (February and March)
Seesbir Root;
Cheitr and Veishak (April and May) Busunt
Root;
Jeisht and Ashar (June and July) Greeshm Root.

The Hindoos divide the day and night into twelve hours each; and they subdivide their twelve hours into minutes in the same way as in other countries. They also separate the day and night into eight pe'hrs, or watches. A pe'hr is the same as the pas of the Persians, from which is derived the word pasban, a watchman. The Hindoos also subdivide their twelve hours into thirty gurries; so that there are seven gurries and a half in each pe'hr, or watch. The variations in the length of the day and the night are minutely observed, and recorded by their astronomers and learned men.

Let it not remain concealed from those persons who peruse history in general, that the central portion of Hind has been subjected to the arms of the



kings of Islam, (may God perpetuate their good works!) while the territories of the confines are still in possession of several great Hindoo princes; who having submitted to pay tribute are permitted to retain their countries, which they thus preserve from foreign invasion. Of these princes, there are five principal rajas on the north, and five others on the south, each of whom has numerous tributary rajas dependent on him. There are several great rajas, too, in the Deccan who possess extensive regions, and who have also tributary chiefs subordinate to them. Of the five former great rajas are

The Raja of Kooch,
The Raja of Jummoo,
The Raja of Nagrakote,
The Raja of Kumaoon, and
The Raja of Bhimbur.

The rajas of Kooch are lineally descended, from father to son, from Shunkul, who was once a great ruler of that territory. In modern times there have been four dynasties of kings; and he who is now on the throne is of the race of hill-bramins, which are not held in much estimation by the inhabitants of Hindoostan. The territory of Kooch is bounded on one side by Chittagong, on another by China, and on another by Bengal. The Raja of Jummoo in ancient times was held to be very powerful, because he possessed seventy forts. He is of the tribe of Moolbas, or Boolbas: this tribe is connected with the Nowair Purwary. Raja Rig is the first person of this hill-race who is mentioned as



famous in history. In the time of Gooshtasp of Persia, Kedaraj, the nephew of Mahraj, King of Kunowj, constructed the fort of Jummoo, and made it over, with the neighbouring country, to Raja Rig. He, accompanied by four hundred blood relations, raised an army, and fixing himself in that mountainous region, established a kingdom for his descendants. The Raja who is now on the throne is the sixty-first lineal descendant of Raja Rig; but he does not possess all the power which his ancestors once did.

The Raja of Nagrakote is of a family which traces its pedigree through a long ancestry of one thousand three hundred years; anterior to which, the race of Beis, or Byce, held sovereign sway in that territory for nearly one thousand years, when the present family ascended the throne; but I have been unable to trace its origin. The Raja of Nagrakote obtains consideration from the Hindoos for two reasons: first, because he holds in his possession so strong a fortress as that of Nagrakote; secondly, because the celebrated temple dedicated to Doorga is within his dominions. From this source he derives a considerable revenue, on account of the pious Hindoos who come annually to make offerings there.

The Raja of Kumaon also possesses an extensive dominion, and a considerable quantity of gold is procured by washing the earth mounds in his country, which also contains copper mines. His territory stretches to the north as far as Thibet, and on the south reaches to Sumbhul, which is included in India. He retains in pay an army of eighty

thousand men, both cavalry and infantry, and commands great respect from the emperors of Dehly. His treasures, too, are vast. ~~X~~ It is a rule among the kings of Kumaon not to encroach on the hoards of their ancestors; for it is a saying among them, that whoever applies his father's treasures to his own use will become mean and beggarly in spirit; so that at the present day fifty-six distinct treasures exist, which have been left by the rajas of Kumaon, each of which has the owner's seal on it. The sources of the Jumna and Ganges are both to be found within the Kumaon territory.

The Raja of Bhimbur is also a prince of great power, and has an extensive dominion. These five rajas have numerous petty princes dependent on them, whose countries are situated in their vicinity. Such are the great Hindoo princes of the Sewalik mountains, which lie on the north of Hindoostan. These mountains extend from Swad and Bijour in a continuous chain as far as Bengal; and they embrace Hindoostan on the north, so that both ends are lost in flat and sandy deserts on the south. ~~X~~ From the boundaries of Kech and Mikram, as far as the mountains, is a desert tract. In these regions are the territories of the Raja of Kutch, the Raja of Amurkote, the Raja of Bhikaneer, the Raja of Jeselmere, and the Jam Raja. The Raja of Kutch, whose territory lies proximate to Sind, is dependent on the King of Guzerat. Water is so scarce in this country that some of the wells are two hundred yards deep, and the element is drawn up by camels. In consequence of



this deficiency, agriculture is very limited, and provisions are scarce.

The Raja of Amurkote is one of the rajas of Sind. Like Kutch, it is deficient in water and cultivation. The Emperor Akbur was born at Amurkote.

The Raja of Bhikaneer claims the privilege of receiving daughters from the several other rajas of India. He is of the race of Bhurteea.

The Raja of Jeselmere is also a great prince : his country lies between Guzerat and Sind. This tract abounds in fearful deserts and forests, and is very deficient in water. Its resources are chiefly derived from breeding horses and camels ; for, like the countries of Kutch and Sind, it suffers for want of water, and the cultivation, therefore, is very limited.

The country of the Jam Raja is situated near to Guzerat. When the King of Guzerat is powerful, the Jam Raja pays tribute, otherwise he refuses to do so. His country is ill supplied with water, and his subjects are not only in want of clothing, but frequently suffer from the absence of food. They subsist, for the most part, on the milk of camels and buffaloes. Fine horses are procured in abundance in that country, and the Arabians* which are brought to India are imported through Kutch, and pay a considerable revenue to the government.

* The finest horses produced in India are bred in Kattywar ; and it is to the circumstance of crossing them with Arabian blood to which alone we can refer the great superiority of these animals over the other horses of the country.



Within the territories of these five rajas little other grain but bajry and jowar is cultivated. The revenue is for the most part derived from horses and camels.

Among the great rajas of the Deccan is the Raja of the Carnatic. Of this line the most illustrious was Beejy Sing, who, nine hundred years ago, founded the city of Beejanuggur, so called after him; and his descendants considered it incumbent on them to add to its extent and beauty, so that it became seven coss* in circumference. The first person who displayed the banners of revolt in India, and pretended to establish his independence from the kings of Kunowj, was the ancestor of the rajas of the Carnatic, as has been before related†; and in the reign of Mahraj he expelled his lieutenant, Shew Ray, from the Deccan. His descendants, however, from father to son, succeeded to the kingdom, when at length Ramraj, in the year 972 (A. D. 1564), opposed the kings of the Deccan, and was slain; after which period no such raja has sat on the throne.

As ample details regarding the other rajas of the Deccan are to be found by referring to the histories of that part of India which have been before given in this work, I have not thought proper to lengthen it out by again dwelling on those subjects.

* Fourteen miles. † Introductory chapter, vol. i. p. xxix.