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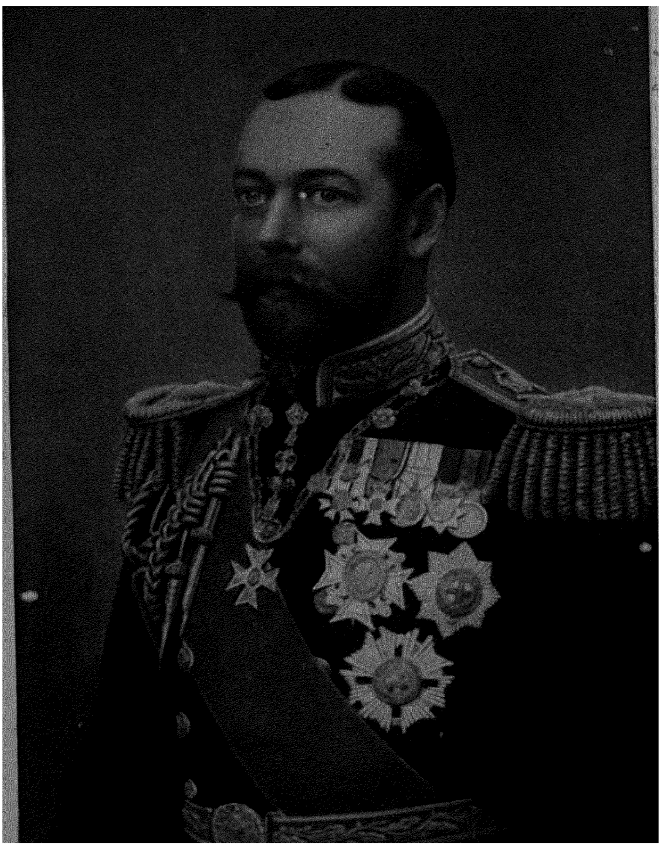


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KING GEORGE V.: EMPEROR OF INDIA.

HISTORY OF INDIA

FOR SCHOOLS

ADAPTED BY

K. A. VIRARAGHAVACHARIAR, B.A.

FROM

SRI HEMLOTA DEVI'S

"THE HISTORY OF INDIA FOR BOYS AND GIRLS"



WITH TEN MAPS, EIGHT PLATES IN COLOUR, AND FIFTY-ONE ILLUSTRATIONS IN THE TEXT

LONGMANS, GREEN AND CO.

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PREFACE.

In the preface to the original edition of this book, "The History of India for Boys and Girls," the author explains, in the following words, why the book was written :—

"In childhood I committed to memory a large store of historical facts, but now I perceive that I learned no history. A great part of the language used in histories is so difficult that, far from comprehending the history, it made my head turn to try and understand the words. I learned the names of kings, the dates of the wars, and which party was victorious ; and that, I think, is all I gained from the study of history. I puzzled myself as to whether the mother of Buddha was named Maiadevi or Mahamaia, but of the power of the Buddhist faith in Hindustan I learned nothing. I learned to repeat the names of the Mussulman kings and the dates of their

reigns, but knew nothing of the condition of the country under their rule. I learned with care the causes of the first, second, and third Mahratta wars, and the results flowing from them, but I did not from that understand the prowess of the Mahratta race.

"Now I see that in learning the lists of kings, their dates, and their wars, I merely strengthened the power of my memory. I gained nothing from the study of history."

In revising this book, so as to meet the requirements of children in the Indian schools of to-day, the vigorous and fresh treatment of the talented author is maintained. The book has been made as accurate as possible, and the results of the latest researches in the field of Indian History have been embodied. It contains a considerable amount of information on the Deccan and kingdoms of Southern India that did not appear in the original book.

K. A. V.

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PART I.

ANCIENT INDIA.

I. India and its Physical Features.

What a great stretch of country is represented by the word India! Let us look at a map of Asia to see the position, the extent, and the features of the land that is our own. There we see mountains, valleys, and plains; rivers and forests; and everywhere there are the names of towns. We are the people who live in those towns, and we are all citizens of the Indian Empire. It is our ancestors who lived in those towns in times gone by who helped to make the history of our land.

What is the position of India on the map? It is first of all a part of the continent which we know as Asia.

If we look at the southern coast of the continent of Asia, we see that it is broken into three great peninsulas. India is the middle one of these three peninsulas. But India stretches north of

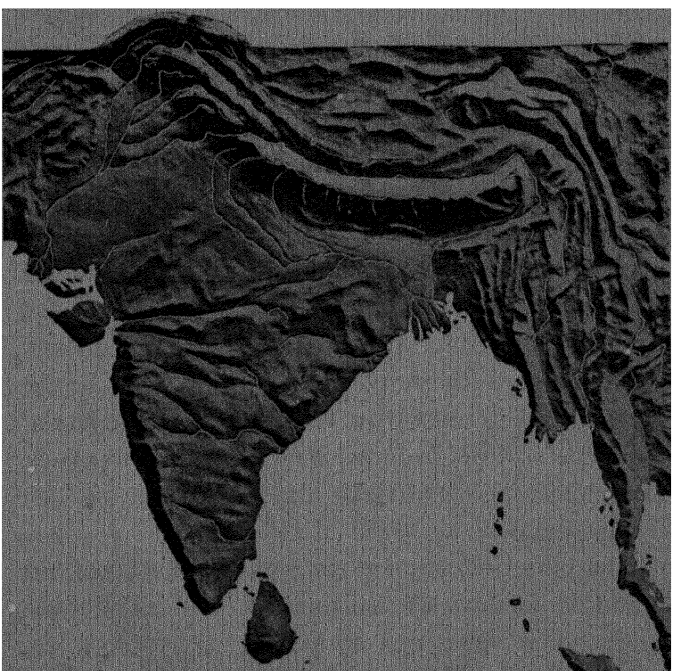
the peninsula also. Its widest part is the part that is north of the peninsula. Here are the plains of the rivers Ganges and Indus and their tributaries. This is the country known as Hindustan.

What is it that forms the limit to the plains of India? Across the centre of Asia we can see on the map a great mountain system. It is the southernmost ranges of this mountain system that forms the northern boundary of India. These ranges are the Himalayas. North of them the land is mountainous. Here are the rugged countries of Afghanistan and Baluchistan, while to the east of them is the country of Tibet.

We have noticed the plains of Hindustan that lie to the south of the Himalaya Mountains. South of these plains there are also ranges of mountains, not so high as the Himalayas, yet high enough to divide Hindustan from peninsular India. These are the Vindhya and Satpura Mountains, between which flows the famous Narbada River. South of these ranges the land is not low as it is on the northern side. Here there is the high plateau known as the Deccan.

The Deccan plateau is bounded on its eastern and western sides by two ranges of mountains known as the Eastern and Western Ghats. The

Western Ghats are high and rise close to the Arabian Sea; the Eastern Ghats are not so high. The Deccan slopes from the west to the east. This causes rivers to flow across the plateau,



The Physical Features of India.

from the slopes of the Western Ghats, through the Eastern Ghats, and down to the sea on the eastern side. The waters that wash the eastern

shore of India are the waters of the Bay of Bengal, as every one knows.

(India is thus divided into three regions.

First, south of the Himalaya Mountains, there is the great plain over which the Indus and Ganges Rivers and their tributaries flow.

Secondly, there is the Deccan, the southern plateau, terminating southwards in the high Nilgri Hills, which, though called hills, are really high mountains.

Thirdly, there is another stretch of country which we have not yet named. We read that the Eastern Ghats were not so near the sea as the Western Ghats. Between the Eastern Ghats and the sea there is a wide stretch of fertile country, watered by the rivers that flow from the Deccan. This country stretches to the southern point of the peninsula and is known as the Karnatic.)

Having now studied the general nature of our land, let us next see which parts of India offer the best homes for people to live in.

In the first place people require food to eat and water to drink. Nothing will grow where there is no water. So it is in those parts of the country where there is plenty of rain and where rivers flow that we must expect to find people

living. Such parts are the great plain of Hindustan, the country between the Western Ghats and the sea, the Karnatic, and parts of the Deccan. These parts have since very early times been the homes of people who have formed themselves into powerful kingdoms, about which we shall read presently in this book.

But you will see by the map that there are also names of towns in country where there are few rivers. It is true that people live in such parts. But the towns are smaller. Such country cannot support nearly so many people as the rich plains of the Ganges, Gujarat, or the Karnatic. The people that live in dry regions are obliged to take more care of the little food they are able to grow. They have to carry water to it over longer distances. They have to work hard to grow enough crops to feed themselves with. The hard fight they have, to provide themselves with food, makes them hardy and vigorous, and it will often be found that people who live in less favoured regions are noted for courage and vigour.

The physical features of India in ancient times were much the same as they are now. No doubt there are more people now than there were in olden times, so that there is more cultivated land now, and less forest than there used to be.

We can understand how the people who lived in the rugged countries of the Himalayas have always looked with envious eyes on the warm and plentiful plains of Hindustan. This has led to many invasions of India. In the Himalaya Mountains there are passes through which people can make their way from Afghanistan and Baluchistan into India. Many and many a time have invaders swarmed into India through these passes. The ancestors of many of those who live in Hindustan to-day have at one time been invaders of the country. The first of all these invaders were the Aryans, of whom we shall presently read. The written language of the Aryans who invaded India, known as the Indo-Aryans, was Sanskrit. The Sanskrit name of the Ganges plain was Āryā Varta, the land of the Aryans. The country south of Āryā Varta was known as Dakshina Desa. Sanskrit scholars have also called India *Bharathakunda*, but no one to-day can say exactly when this name was used by the people of ancient India. The modern name of India was given to our country by invaders at a later time. But India is not by any means a new name. It has been used for many hundreds of years.

2. Early Inhabitants.

Such is the country whose history you are now about to read. There are about 300 millions living in this extensive tract of land. Do we all belong to the same race and the same religion? We do not all belong to the same religion; because some of us are Hindus, some Muhammadans, some Christians. But we cannot say exactly to what race we belong. Many even who profess the same religion do not belong to the same race.

Why is this?

Our country is a very ancient one. Different people have come into it at different times from different parts of the world. They all spoke different languages, had different manners and customs, and attained different degrees of civilization. Most of them settled themselves here in these far distant ages, and inter-married. We, their present descendants, cannot exactly say to what race we belong.

In addition to these differences there is also the geographical division of the people. Those living in Bengal call themselves Bengalis; in the Punjab, Punjabis; in Orissa, Ooriyas; in Madras, Madrasis. But India is common to us all. She is our motherland.

Who were the original inhabitants of the country? What sort of people were they? Did they all speak the same language? What sort of food did they eat? These are interesting questions in history — questions rather difficult to answer. We call the original inhabitants by the general name of *Aborigines*. They were dark-coloured, uncivilized people. Their descendants are now living on hills and in forests to which places they were driven in times past by invaders. They are even to this day in a low state of civilization. In Orissa there is a tribe known as Juāngs. Till recently they covered their bodies with leaves. The Government slowly induced them to take to wearing cloth, by freely distributing it among them and awarding prizes to such of them as wore it.

In the different parts of India you will often meet with one or other of these aboriginal tribes. In Central India you can see the Khonds. In Rajputana you can see the Bhils. There are other tribes living in the hills of Bengal, Orissa, and Nepal. All these tribes are known by the general name "Kols".

Even to this day their descendants worship their own gods and goddesses, who are usually evil spirits. Their chief occupation in those days

was hunting; they lived on roots, fruits, raw flesh, especially of mice. They had a very rude kind of hand-made pottery baked in fire.

But of all the aboriginal races it is the Dravidians that have played the most important part



Descendants of the Aborigines of India.

in the history of this country. Their descendants are still living in Central and Southern India, and speak the Tamil, Telugu, Canarese, and Malayalam languages.

We cannot say exactly where they came from; some learned men say that this race also originally came to India through the passes in the north-west. From some of the hymns in the Vedas we learn that the Dravidian race possessed a high degree of civilization even in those early days. They fought with the Aryan invaders, but were defeated by them and driven to the south of the Vindhyas. Though they were separated from the Aryans yet they copied some of their civilized customs, and became more and more civilized in course of years. In course of time they formed themselves into kingdoms and even empires. Some branches of this race, the Tamilians and the Āndhras, produced a national and original literature, and brought into existence a new system of philosophy and new forms of art. Thus they became in course of time the foremost of the races now occupying this country.

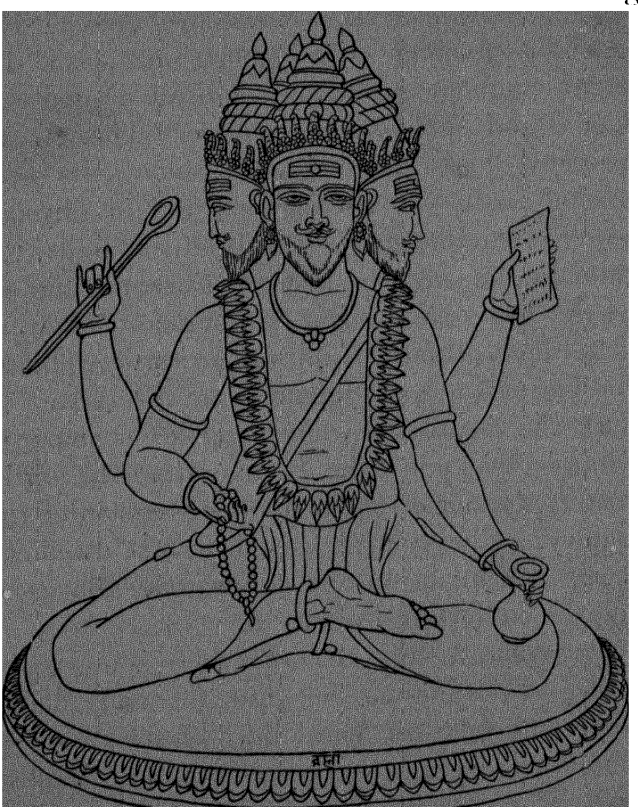
The Aryans.—The Aryans were the next to come to this country. Learned men say that before they came to this country they dwelt in some part of Central Asia. Tilling the earth and pasturing sheep and cattle formed their principal occupations. They led a wandering life, going from one place to another with their families, their flocks and herds.

Later they formed themselves into tribes, each tribe conquering a separate place and settling down in it. Nowadays these tribes regard each other as foreigners, and speak different languages; but ages ago all formed one people and spoke one language. This Aryan race now holds the chief place among the races of the earth. In intelligence and in physical power it stands first. The Hindus of India, the Persians, the English, and many European nations are the descendants of the Aryan race. They are all brothers. But the Kaffirs of Africa, the Chinese, the Tartars, and the Japanese are not Aryans.

Of the Aryans of whom I spoke as living in Central Asia, one tribe, coming from the north-western border of India, took possession of the country. The Punjab was their first dwelling-place. "Punjab" means five waters—that is to say, the country of five rivers.

"Rig Veda."—It is true that there is no special history of the Aryans, but from the many books they composed we learn much of their ancient history. Do any of you know what the "Vedas" are? They are a collection of hymns composed by the Aryans after they came into this country. They were composed many thousand years ago. Even the Sanskrit language, in which the hymns

are written, is not like the Sanskrit of to-day. The Vedas are four in number. Of these the "Rig



Brahma.

Veda" is the oldest. The "Rig Veda" is a large book. It contains 1024 hymns of praise; more

than 10,000 verses. It is the Holy Scripture of the Aryans. To this day the Hindus regard the Vedas as the Word of God.

Those who composed these hymns are called *Rishis*. There were women *Rishis* as well as men. The Hindus believe that these hymns did not proceed from the minds of the *Rishis*, but were directly inspired by God, and that God Brahma, through his four faces, delivered the four Vedas to the *Rishis*. We find many names of gods and goddesses in the "Rig Veda"—Indra, Chandra, Varuna, Agni, Vayu, Savita (Sun), Marut, etc. If we read the hymns, we learn that the Aryans believed that everything beautiful or great in nature represented the Deity. Therefore they worshipped the sun, the rain, the sky, and all those things in the world that helped them or gave them joy. The clear blue sky they worshipped under the name of Dyun.

Here is a hymn from the "Rig Veda":—

"We will till this field with the Lord of the field; may he nourish our horses; may he bless us thereby.

"O Lord of the field! bestow on us sweet and pure, delicious and copious rain, even as cows give us milk. May the Lords of the water bless us.

"May the crops be sweet unto us; may the skies and the rains and the firmament be full of sweetness; may the Lord of the field be gracious to us. We will follow him unharmed by foes.

"Let the oxen work merrily; let the men work merrily; let the plough move on merrily; hasten the trees merrily; ply the goad merrily."

What joy and faith are expressed in these words!

The Manners and Customs of the Punjab Aryans in the time of the "Rig Veda".—Cows and sheep were the chief possessions of the Aryans. In the "Rig Veda" we see that they constantly prayed to the gods that their flocks and herds might have food and be kept in health. Thus:—

"May the kine be as your children. Make them to eat the splendid corn, and drink from ponds that are near at hand. Let robbers not obtain possession of them, nor savage animals attack them. Preserve them from the heat of the sun."

The Aryans were a handsome race, possessing great strength of body. They were a strong, courageous, truth-loving people, owning no subjection to others. Between them and the uncivilized races there was perpetual war. Bows and arrows, swords and spears were their principal

weapons. The Aryans constantly travelled on business by boat from place to place. In the "Rig Veda" it says: "O Varuna! when I go upon the sea in my boat, how joyously I float upon the water, with what delight I sway upon the wave".

The Aryans ground the corn and made it into bread, and they ate the fruits and the roots of the forest; they also fed upon the flesh of goats and sheep and other home-bred animals. They had an intoxicating beverage named soma-juice, made by mixing the juice of the soma creeper with milk. They used this beverage as a sacrifice in the worship of the gods.

They had no such carriages as we have, but they had a carriage they named "rath" or chariot, drawn by horses. They went to battle in these chariots.

When a marriage was to take place the Aryans lit a sacred fire in one of the rooms, which was never suffered to go out. Husband and wife worshipped the gods together. The father gave his daughter in marriage. Ordinary folk had but one wife, but the rich took more. Sons inherited the father's property, the daughters dwelt with the kinsfolk of their husbands.

Their social life was of a very simple character.

At the head of the family was the father, who lived with his sons and grandsons and their wives under the same roof and owned lands in common with them. Women held an honourable position in the ancient Hindu society. A remarkable marriage hymn given below will show how much women were respected in those days.

(Address to the bride and bridegroom): "Do ye remain here together; do not be separated. Enjoy food of various kinds; remain in your own home, and enjoy happiness in the company of your children and grandchildren."

(Address to the bride): "Enter, O bride! with auspicious signs the home of thy husband. Do good to our male servants and to our female servants and to our cattle.

"Be thine eyes free from anger, minister to the happiness of thy husband, may thy mind be cheerful; may thy beauty be bright. Be the mother of heroic sons, and be devoted to the gods.

"O Indra! make this lady fortunate and the mother of worthy sons."

Such were the Aryans when they dwelt on the banks of the Indus. Later, as their numbers and strength increased, they began to conquer and to occupy the lands bordering on the Ganges.

3. The Settlement of the Aryans on the Banks of the Ganges.

After their invasion of India, the Aryans dwelt in the Punjab for many centuries. Gradually they began to take possession of new lands. Look at a map of India of the present day and then at a map of ancient India. Crossing the Sutlej River, the Aryans gradually formed kingdoms on the shores of the Ganges and the Jumna. The names of two of these kingdoms, that of the Kurus and that of the Panchalas, have been preserved to us. The kings of these two countries were very powerful. Many tales are told of them, from which we learn much of those times. Near the city we now call Delhi stood the Kuru kingdom, and near the present Kanauj stood the kingdom of Panchala. The monarchs of these two kingdoms had long lived in harmony, but later they became bitter enemies, and a great war ensued. The epic of the *Mahabharata* is based upon the events of this war. Briefly, this is the story of the *Mahabharata*.

There were two brothers born of the Kuru race —Dhritarashtra the elder, Pandu the younger. The elder having been born blind the younger became monarch. Dhritarashtra had a hundred sons; Pandu had five sons named Yudhisthira,

Bhima, Arjuna, Nakula, and Sahadeva. Dhritarashtra's sons are known as the Kurus; Pandu's sons as the Pandus. Pandu had two wives, Kunti and Madri. Yudhisthira, Bhima, and Arjuna were the sons of Kunti; Nakula and Sahadeva of Madri. The mother of the Kurus was named Gandhari. Now, shortly after becoming king Pandu died. Then all the Pandus sought refuge with Dhritarashtra, who entrusted the education of his own sons and those of his brother to the preceptor Drona. This warrior instructed his pupils carefully in the science of arms. In a short time it became clear that in this science Arjuna was without an equal, and he became therefore very dear to Drona. Bhima also had great strength of body; no one could master him. Bhima alone was more than a match for the hundred Kuru brothers, and they all feared him.

Whatever might be the strength of the Kurus, they were unequalled in cunning—they were ever striving to injure the Pandus. At length Duryodhana, the eldest Kuru, devised a mode of getting rid of the five Pandu brothers. He resolved to construct a house of lac, shut up his five cousins therein, and set fire to it. But the Pandus, hearing of the plot beforehand, fled secretly. Duryod-

hana thought they were all killed, but they were in hiding, disguised as Brahmans.

About this time the Princess Draupadi, daughter of the Raja Drupada, held her *swayamvara* (a reception of the neighbouring kings and princes, from among whom the lady was to choose her husband). The man who should succeed in sending an arrow into the eye of a fish suspended in air and reflected in water was to marry Draupadi. Arjuna, in Brahman dress, hit the mark, amid the cheers of the people. At first no one knew him, but soon he and his party were recognized as Pandus. In the *Mahabharata* it is said that all the five brothers married Draupadi.

Dhritarashtra summoned the Pandus and bestowed upon them the half of the Kuru kingdom. Indraprastha became their capital. Yudhisthira, now monarch, held a coronation feast to celebrate his accession to the throne. The fame of the Pandus spread far and wide. Again the heart of Duryodhana was swollen with malice. Again he sought a means to destroy the Pandus. An uncle of his, Sakuni, advised him to challenge Yudhisthira to a gambling match; and though unwilling, Yudhisthira had to accept. He lost all his stakes, one after another—wealth, property, kingdom, all went. He staked his brothers and lost. He

staked himself and lost. Finally, he staked Draupadi, and, losing her, she became a slave to the Kurus. The defeat of Yudhisthira in the match resulted in the Pandus being required to leave the kingdom for twelve years; so with mother and wife they went to the forest. After twelve years' forest life and another year in unknown dwellings they returned to claim their kingdom, but Duryodhana said that he would not give up a needle's point of the land except by force; so then the famous battle of Kurukshetra was fought. It raged near Panipat and lasted eighteen days. Krishna himself (worshipped as an incarnation of Vishnu, one of the Hindu trinity) helped the Pandus. In the war, Karna, Bhishma, Drona, and other Kuru chiefs lost their lives, with a hundred Kuru warriors of less note. Countless numbers of brave men were slain on the field. The plain was like a sepulchre, and the sky was rent with the shrieks of bereaved women. This sight overwhelmed with grief the heart of the pious Yudhisthira. Thirty-six years after the war, distressed by the death of Krishna and unwilling to reign longer, he retired with his wife and brothers to the Himalaya Mountains.

We hear of three other kingdoms at this time —Koshala, Videha, and Kasi. Koshala was what

is now known as Oudh, Videha was Tirhut, and Kasi was the kingdom of Benares.

The story of the ancient kings of Oudh is told in the other great Hindu epic, the *Ramayana.* One of them, King Dasaratha, had three principal queens—Kausalya, Kaikeyi, and Sumitra. Rama was the son of the chief queen, Kausalya; Bharata the son of Kaikeyi; while Sumitra had two sons, Lakshmana and Satrughna. Lakshmana was devoted to Rama and ever in his company, while Satrughna followed Bharata. The four brothers lived in great friendship, and the three younger worshipped Rama.

As King Dasaratha was now getting old he resolved to retire and confer the sovereignty upon Rama. Great preparation was made for the coronation of Rama. There was much rejoicing and bustle in the city, in the midst of which the second queen, Kaikeyi, fell into great dejection. Once on a time she had saved King Dasaratha's life by her care of him through a serious illness, and he showed his gratitude by promising to grant any two wishes she might express. Hitherto Kaikeyi had made no claim, but now, on hearing that Rama was to be king, she made two requests—the first, that Bharata should be made king, and, secondly, that Rama

should be banished to the forest for fourteen years.

The people of those days would never utter falsehoods or break vows. Raja Dasaratha could not go back upon his promise, so Rama had to go to the forest. Rama was so good and well beloved that the population was plunged in grief at this decision. Raja Dasaratha became ill with sorrow for the banishment of Rama, and a few days later he died.

Rama had gone with a cheerful heart to redeem his father's vow. His wife was Sita, the daughter of Janaka, King of Videha. When it was known that Rama must go into exile, Sita and Lakshmana desired to go with him, and though he forbade it, they would not listen to him.

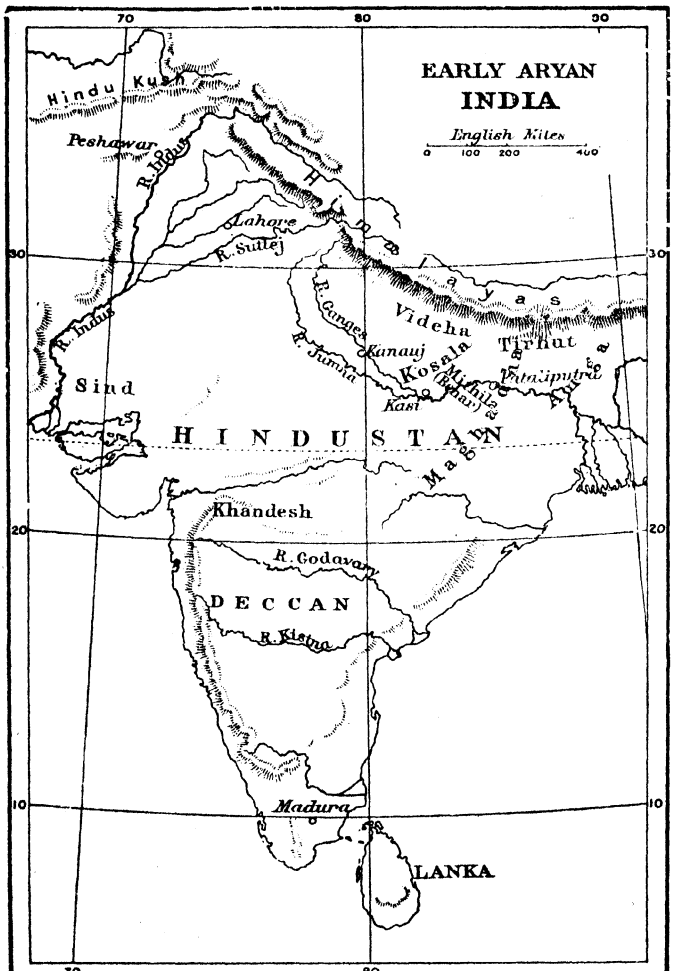
At that time the island of Lanka (Ceylon) was inhabited by Rakshasas. Ravana, the King of Lanka, was as powerful as he was lawless. When Rama was away, he carried off Sita from the forest where they were dwelling. Rama threw a bridge across the sea to the island of Lanka, and, after many battles, killed Ravana and rescued Sita. At the end of the fourteen years he returned to Oudh with his wife and brother.

But poor Sita was not destined to be happy. She had recovered her husband, but because

people censured him for taking back a wife who had been carried off by another man, Rama again banished her to the forest.

That is the main story of the book named *Ramayana.* It was written by a sage named Valmiki, and is very dear to the Hindu people. Many valuable lessons may be learned from it. Rama's devotion to his father, Lakshmana's self-sacrificing love for Rama, Sita's faithfulness, and King Dasaratha's respect for his vow, are all noble examples for us. During three thousand years this unrivalled story has been told by the people of Hindustan. To-day there is scarcely a person to be found in the country to whom it is unknown. Sita is the Hindu woman's model of a faithful wife.

I said that Sita was the daughter of Raja Janaka of Videha. King Janaka was very religious and very learned, so he was known as the royal sage. When he reigned in Videha the learned Ajat-asatru ruled over Kasi (Benares). These two kings loved to study the Shastras (sacred writings). All the learned men of these countries attended their assemblies. Raja Janaka constantly studied the deep truths of religion, and with the Rishi Yajnavalka became versed in the Vedas. We read much about him in the *Upanishads.*



Longmans, Green & Co. London, New York, Bombay & Calcutta.

Now you have heard something of the kingdoms of the Kurus, of Panchala, Koshala, Videha, and Kasi. Formerly the Aryans dwelt by the Indus, within the boundaries of the five rivers, now they have come to the banks of the Jumna and the Ganges, to what we now call the United Provinces. These early kingdoms were all established long after the coming of the Aryans.

From the works written by the learned Hindus of that time, we learn much about the people and their customs. Dwelling on the shores of the Ganges and the Jumna, the Aryans began to form themselves into different castes. Probably those who had formerly followed the profession of preceptor now became known as Brahmans; those who followed the art of war were named Kshatriyas; men who earned their living by agriculture and commerce were known as Vaisyas; and the conquered uncivilized people were called Sudras. The Sudra's condition was that of servitude to the three castes above him. A high-caste man might, at that time, marry a woman of lower caste.

4. Buddha.

In 557 B.C. there came a day of great importance to India, and not to India only, but to the

whole world. The 25th of December is considered a great day, because it was the day of the birth of Jesus Christ. In the same way, the day that saw the birth of Buddha is a great day. The forest of Lumbini, not far from the city of Kapilavastu, was the birthplace of Siddharta, the child of many prayers. The great king Suddhohana and his queen Mayadevi had performed much penance in the hope of obtaining a son, but their prayers remained long unanswered. Much distressed in mind, they passed their days in good works. At length a son was born to Mayadevi in the forest of Lumbini in the country now known as Nepal. The news was sent to King Suddhohana, who conducted mother and son in great state to Kapilavastu. The people of the capital filled the air with the sound of music, song, and dance. At the sight of his child's face the king forgot all his sorrows, but, alas! seven days later, the boy was bereft of his mother. Thus, in the midst of joy the shadow of affliction fell. Suddhohana reared the child tenderly, gave him the name of Siddharta, and at the age of eighteen married him with Yasodhara, the beautiful daughter of a neighbouring king.

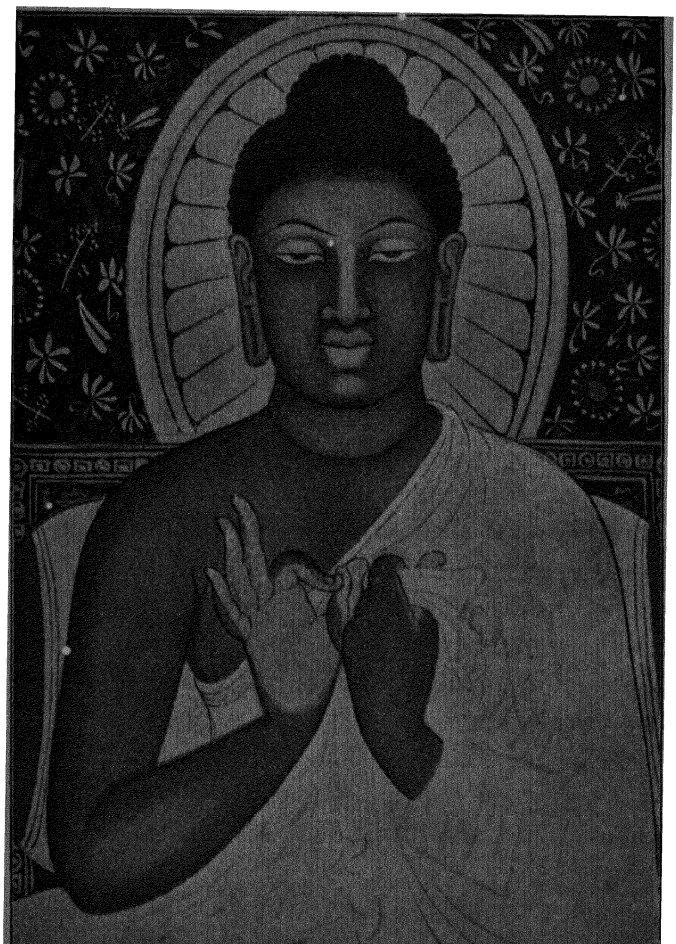
It is said that even when surrounded by pleasures, Siddharta remained sunk in meditation,

and could obtain no peace of mind. Neither food nor raiment pleased him. The sufferings of his fellow-creatures absorbed his thoughts, and made him despise amusements. Sitting alone he would think : "What satisfaction is to be found in these diversions, when the greater part of mankind is sunk in sin and sickness".

Raja Suddhohana, greatly concerned at his son's dejection, tried in many ways to divert the prince's thoughts. But all in vain. Siddharta could attain neither happiness nor peace. He resolved to give up the world and become a sanyasi (a religious devotee). He would see if it were not possible to find a remedy for the sorrows of mankind. Though he failed, he would, nevertheless, spend his life in the search.

He resolved to leave his father and his wife. As he walked by the river turning this resolution over in his mind, the news was brought that a son was born to him. "Here is another tie!" he exclaimed sadly. The city resounded with joyous shouts, but throughout the rejoicing Siddharta remained firm in his resolve to lead an ascetic's life.

Late that night, when the city was in slumber, Siddharta stepped gently to the door of his wife's apartment and saw her sleeping with her child.



The Buddha.

He would fain have held the child in his arms, but fearing to disturb his wife's sleep, he took a silent farewell and departed, resigning his possessions and all those who were dear to him.

Going first to Vaisali, Siddharta became pupil to a great Brahman pandit, from whom he learned much of the Hindu Shastras. Thence he went to the royal palace at Magadha to another pandit, who gave him further instruction in the sacred writings; but nothing that he heard satisfied him. He found that true happiness was not to be attained by study or the pursuit of knowledge; that this provided no remedy for the ills affecting mankind. So he forsook the society of pandits, resolving to see if severe asceticism would bring him happiness.

For this purpose he went to a solitary wood in the village of Uruvilla, near to the present Gayā, and practised the severest abstinence from food and sleep, till his body became thin and emaciated. He would sit, with the fierce sun beating upon his head, reciting prayers, or would stand, neck-deep in the river, absorbed in meditation. He spent six years practising these severities, when one day he fell down senseless. His five disciples thought him dead. Recovering consciousness he reflected: "Six years I have pursued this life,

yet have not found peace," and, convinced of the uselessness of this asceticism, he gave it up, and was deserted by his pupils, who no longer believed in him.

He remained alone absorbed in prayer, thinking, "Whether I live or die I will devote my life to the deliverance of man". The tree beneath which he sat to perform this vow is known throughout the world as Buddha's tree. It was here that he framed the system of his new religion.

He thereupon proclaimed himself as Buddha, or the Enlightened, and went forth to show the world the way to peace.

When Buddha proclaimed the Buddhist faith, Magadha was the paramount state, King Bimbisara ruling over it. He invited Buddha to his capital, where Buddha preached his faith. Journeying from place to place he taught his religion to the rich, to the poor, to the Brahman, to the Sudra, to the learned and to the ignorant. Before long he was joined by many disciples. After spending twelve years in teaching his doctrines, he returned to his own country, where he preached to his own family and subjects. His son Rahula, and his wife Yasodhara, giving up all they possessed, also became his disciples.

He continued thus. journeying and preaching, until at nearly eighty years of age he died near the town of Kusinagar.

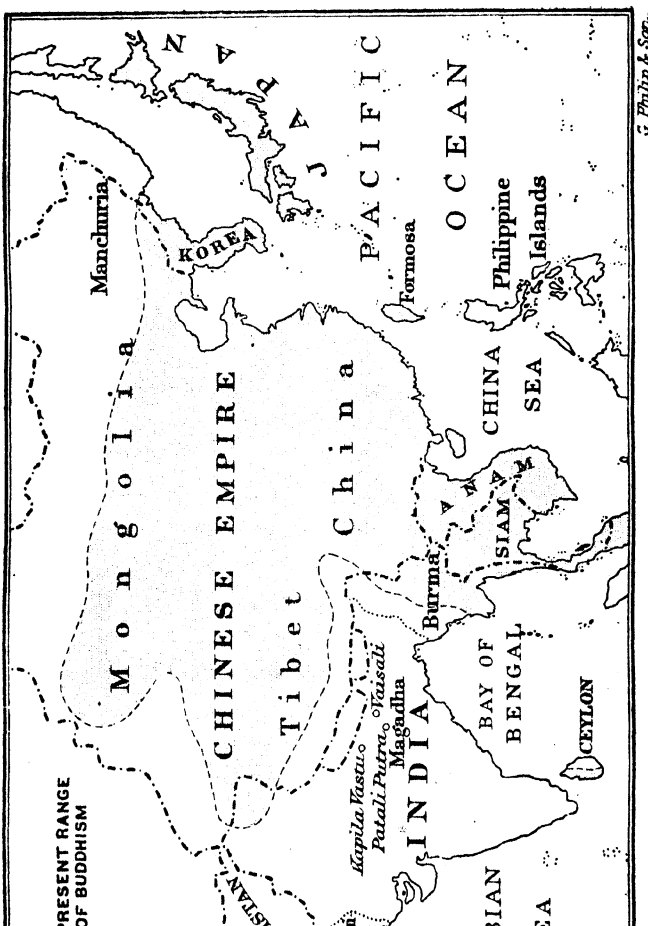
Social Condition of the Country.—Buddha, though a Kshatriya, and therefore not of the priestly caste, was proclaiming a new faith. At that time this was not a new thing, for we learn from the "Sutras" that both Kshatriyas and Vaisyas studied the doctrines of religion and taught them to their disciples.

Again, according to the Hindu Shastras, only a Kshatriya could occupy a Kshatriya throne. But in Buddha's time Sudra Rajas ruled over the kingdom of Magadha.

The castes, therefore, at this time did not confine themselves to the lives allotted to them by custom, but it was rather a time of social change, when each man thought for himself. Ascetics were attracting large numbers of people by their austerities, and Buddha, moving with the times, also became an ascetic.

Buddha's faith specially appealed to the Sudra caste. The Sudra belonged to the lowest order of the Hindu social system. By becoming a Buddhist he broke the bonds that held him down.

About Buddha's time Sudra Rajas ruled over


PRESENT RANGE OF BUDDHISM
Manchuria
Mongolia
CHINESE EMPIRE
KOREA
Tibet
China
JAPAN
PACIFIC
OCEAN
Formosa
Philippine Islands
CHINA SEA
SIAM
Burma
Kapila Vastu
Pataliputra
Vaisali
Magadha
INDIA
BAY OF BENGAL
CEYLON
ARABIAN SEA
AFGHANISTAN
Baluchistan
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the kingdom of Magadha. Had this not been so it is probable that his faith would not have won so many followers, and perhaps might not have grown to be a world-wide religion.

What is the Buddhist Religion ?—Buddha taught two principal doctrines: (1) the extinction of desire; (2) kindness to all living beings. The attainment of a pure life and freedom from passion or desire is the aim of this religion. It asserts that man—if not in one life, then in a succession of lives—may gradually become spotless, and in the end attain deliverance—extinction—and so obtain Nirvana, a state of perfect peace.

The other principal doctrine in this creed is kindness to all living things. To serve all living creatures is Buddha's great injunction; so at that time hospitals for animals were founded.

Buddhism does not attempt to explain the creation of the world.

That Buddhism grew out of Hinduism cannot be doubted. But the mode in which Buddha proclaimed his creed was something new to this country—especially the establishment of monasteries and the preaching of the faith from country to country. Buddhist preachers, male and female, devoted themselves to religion. Some of them

spent the whole of their lives in monasteries; others wandered over the country preaching, living on food given them by the people.

5. India from 600 to 300 B.C.

In the previous chapters you have been reading the history of India in very ancient times. Historians are not agreed as to the dates when the events narrated in those chapters took place. During that period the Aryans had been proceeding eastwards and were establishing kingdoms as they proceeded. The whole of Northern India from the extreme north-west to Ujjain in Central India was full of Aryan kingdoms. In the time of Buddha there were as many as sixteen kingdoms. They were constantly at war with each other. From time to time the king of one kingdom would become more powerful than his neighbours and would subdue the neighbouring kings, and proclaim himself the paramount sovereign.

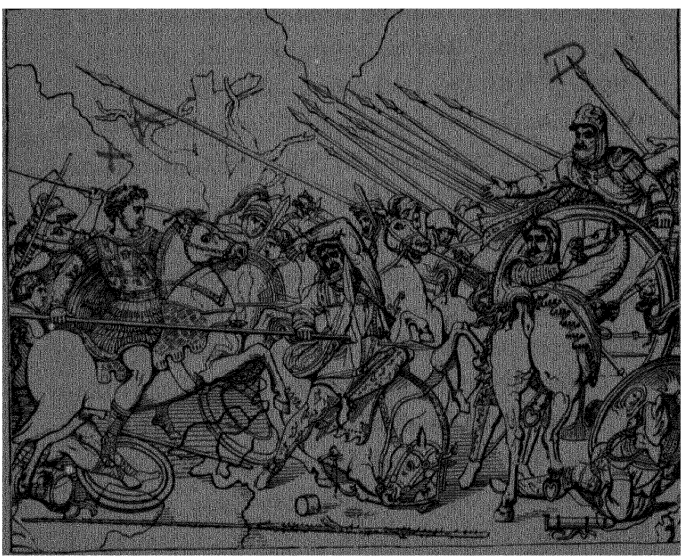
At the time when the great Buddha preached his faith, Magadha was the paramount state. It was a part of the modern province of Behar. It was a very ancient kingdom. Patalipatra was its capital. At the time of Buddha it was ruled over by a king named Bimbisara. During his

reign a foreign invasion of India took place. But the invaders did not march so far east as his kingdom.

Persian Invasion.—The King of Persia at this time was the great conqueror Darius (521 B.C.), whose empire extended from Asia Minor as far as Afghanistan. He made up his mind to conquer India. With this purpose in view, he sent his admiral Skylax to explore the River Indus. When the admiral had explored the river and reported to the king what he had discovered, Darius set out on his invasion. He occupied the valley of the Indus with his soldiers and made it a part of the Persian Empire. This new Indian province was the richest of all his provinces, and each year he collected from it large sums in gold as tribute.

The Greek Conquest.—Meanwhile Bimbisara died at Magadha, and was succeeded by his son Ajātasatru. Under this great king nearly the whole of Aryan India was brought under one government. We know very little of the subsequent history of this kingdom until we come to the year 320 B.C. A king of the family known as Nanda was then ruling over it. His descendants were all known as Nandas, and nine members of the same family ruled over the kingdom. At the time when the Nanda king, Mahāpadma, was

ruling in Magadha, a great soldier from Greece appeared on the borders of India. This was Alexander the Great, king of Macedon. The ambition of the great Greek king was to conquer



[*From a Mosaic in the Naples Museum.*

The Persians and Greeks, both of whom invaded Hindustan, also fought against each other. This picture shows the Greek and Persian armies engaged in a battle. King Alexander is on horseback on the left of the picture with his long Greek spear. Darius is in the chariot.

the whole of the then known world. In the year 326 B.C., after he had conquered Persia, he ap-

peared at the head of his army on the borders of India.

Western India at this time was parcelled out among many princes who were waging war against one another. When the invader came, therefore, they did not join together to drive him away. The first Indian prince who opposed him was the brave ruler of a kingdom that lay between the Jhelum and Chenab Rivers. This prince was named Porus by the Greeks, the name by which we know him at the present day. A battle was fought on the banks of the Jhelum, in which the Greeks were victorious. But Alexander admired the bravery of Porus so much that he restored his kingdom to him, and so made of him a trusty friend.

After this battle Alexander led his army across the rivers of the Punjab in an easterly direction. His ambition was to conquer India, but although his soldiers were brave and had been led to many a victory by their leader, their numbers were so small that at last they refused to advance further into an unknown land. Alexander therefore had to content himself with leaving Greek garrisons in the territories he had conquered and returning to Macedonia. Before he could march back again to India and make further conquests

he died (323 B.C.), and his empire, which stretched far into Asia, broke up into many kingdoms. Each of these kingdoms was ruled by one of Alexander's generals or governors.

Chandragupta.—At the time when Alexander was on the Indus, conquering the kingdoms of the Punjab, Magadha was ruled over by the last of the Nanda kings. This king is said to have married a Sudra woman, and to have had a son named Chandragupta. The son is said to have rebelled against his father and to have been driven out of the kingdom.

As soon as the news of Alexander's death reached India, Chandragupta assembled an army of soldiers in the Punjab, attacked the Greek garrisons, and took possession of the country they held. He then turned his victorious arms against Magadha, and with the aid of a Brahman named Chānukya, he took possession of the throne. He thus became the founder of the dynasty known as the **Maurya** dynasty, named after Murā, the mother of Chandragupta.

Seleucus.—Seleucus was the general to whose share fell the Asiatic conquests of Alexander. He marched to India with the object of reconquering from Chandragupta the country that he had taken possession of. But he was defeated

by the Indian army, and was obliged to make peace, surrendering a large portion of his own territory, and giving his daughter in marriage to Chandragupta. After this war King Seleucus sent an ambassador, named Megasthenes, to the court of the Indian king at Pataliputra (305 B.C.).

Chandragupta thus spread his conquests far and wide till he became the first emperor of all Hindustan. No monarch so powerful as he had ever sat on the throne of Magadha.

Megasthenes, the Greek who resided in his Court, wrote a vivid account of Magadha at that time, of its power and its civilization. His writings were quoted by other Greek writers, notably by Arrian, and such writings are now very valuable to us. If they had not been preserved for us to read, we should know very little of the history of India at this time.

From Megasthenes we learn something about the way in which the administration of the country was carried on in those days. The emperor appointed six committees of *five* members each (Panchayats) to govern the towns. These bodies looked after the work and industries of the town, attended to the entertainment of visitors, registered births and deaths, inspected weights and measures, and collected rates on the prices of all articles

sold. Similar Panchayats were appointed over the rural tracts to superintend the traffic on the rivers, to measure the land, to inspect the sluices by which water was let out from the canals on to the land, and to see that every one received an equal supply of it. They also collected taxes, constructed roads, and set up pillars here and there to show distances.

From the same source we also learn that Chandragupta's army consisted of 60,000 infantry, 30,000 cavalry, 9000 elephants, and a large number of chariots, the whole being managed by a body of thirty men, divided into six committees of five each.

The agricultural classes devoted their whole time to tillage. No enemy dare do any harm to the husbandman at work on his land. The peasants were regarded as public benefactors, who provided the food that was necessary to the country.

The Greeks thought that there were only seven castes in India. They describe the Hindus as sincere, courageous, and truthful. The Brahmans of that time devoted their time wholly to learning and religion, and were not required to earn money for their livelihood. Instead, the kings and men of wealth and power supported

them. They were held in great reverence by the people. The Greeks marvelled at the severity of their lives. For the sake of religion these men gave up all that makes life a pleasure to ordinary men.

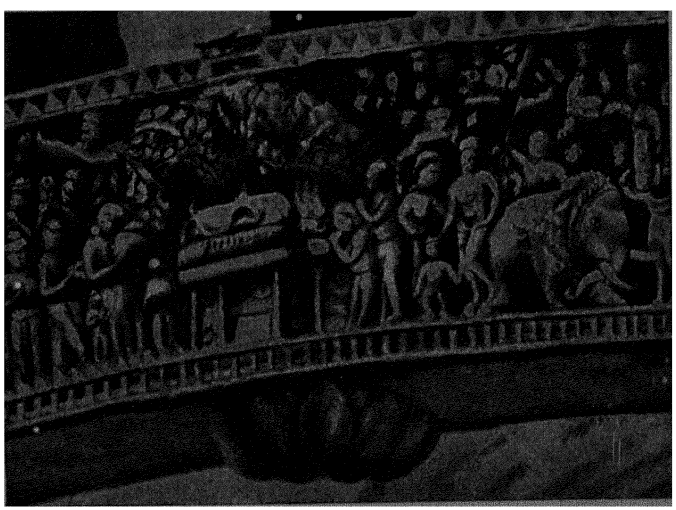
6. Asoka—272-231 B.C.

King Asoka.—Many years after Buddha died a great king ruled in India. You have already read how King Chandragupta built up a kingdom after the death of Alexander. His son Bindūsara ruled after him, and was succeeded in turn by Asoka. The kingdom of Asoka stretched from the Bay of Bengal to Kabul, and as far south as the River Palar, and it was he who developed the simple faith of Buddha into a great religion.

Of all the monarchs of ancient India Asoka was the most distinguished. His kingdom was divided into five provinces, of which he ruled the central, and the others were ruled by royal viceroys.

Both his father and grandfather had been warriors. They had won their empire by war. It fell to Asoka to improve the empire he had inherited from them by peaceful means. He did this in two ways. First of all, he made the country more productive by opening irrigation

canals and digging tanks, and secondly, he encouraged education among the people. In his time the University of Nalanda became famous for its learning. But the fame of Asoka chiefly lies in his efforts towards the religious education of his people.



Photographed from a carving at Sanchi.

Asoka sending a branch of the Bo-tree to Ceylon.

Asoka, as his years grew upon him, became a convert to Buddhism, and his belief grew so strong that he taught his people the great truths of the religion. He did this by setting up stone pillars on which were carved the teachings of

Buddha in the language of the people. They are known as the edicts of Asoka. They taught the people the value of kindness and truthfulness. They prohibited the slaughter of animals. One of them reads as follows: "Obedience to father and mother is good: liberality to friends, acquaintances, relatives, Brahmans, and ascetics is good; avoidance of extravagance and of violence of language is good".

From this edict we can see what a good influence Buddhism must have exerted. We can also see that it was not opposed to Hinduism, because liberality to Brahmans is praised. It was rather an effort of the Hindus who believed in the teaching of Buddha to rise to something higher and purer than the Hinduism of that day. In later years Buddhism became a distinct religion.

What Asoka did for the Buddhist religion is almost without parallel in history. When he himself had adopted the creed of Buddha he summoned a great meeting to his capital. Then he sent preachers forth who made the new faith known in Greece, China, Japan, and Ceylon.

In the various cities of India he erected 80,000 stupas, that is to say, cones built up of earth or brick, under some of which were placed relics of Buddha. Besides these he constructed a count-

less number of travellers' rest-houses, hospitals, temples, and monasteries.

In studying the decrees of Asoka, one sees that he was a man of great thoughts. Although himself a devout follower of Buddha's teachings, he gave freely to the Brahmans. In his later life he actually took the yellow robe and became a Buddhist priest, although his kingly duties prevented him from giving up the world entirely for a priestly life.

The Spread of Buddhism in India.—All that we have told you concerning Buddha and his religion is from tradition. Buddha left no scriptures. After his death his chief disciples held a meeting at Rajgriha and collected all his teachings. During the next hundred years many differences of doctrine arose among the believers in Buddhism, and a second meeting was held in the city of Vaisali. In the reign of King Asoka a third meeting was held at his capital. A thousand monks being assembled, the teachings of Buddha were written out.

The Buddhist scriptures are named the three Pitakas, which are in the same form now that they were in the days of Asoka. Among the followers of Buddha there are two sects—those of the northern and those of the southern

country. The Buddhists of Tibet, China, Japan, and some other countries are of the northern, and those of Burma, Ceylon, and Siam are of the southern country. The southern Buddhists follow the Pitakas according to Asoka, while the northern sect follow the commentary on the three Pitakas that was made at a later date, in the reign of King Kanishka of Kashmir.

Buddha's religion was spread rapidly from country to country, first by King Asoka's preachers and later by missionaries of King Kanishka.

The Jains.– At the same time that Buddha was preaching his doctrine, another preacher, also a prince of the Magadha royal family, was preaching a similar religion. This preacher was Vardhamana Māhavira (Jaina), and the religion was the one we know to-day as Jainism. As in Buddhism, so among the followers of Jaina, the first virtue is kindness. In the fear of taking life Jains eat their food in darkness so that insects shall not be attracted by the lamps, and so be destroyed. Jainism never attained the popularity of Buddhism, although at one time it became the prevailing religion of Madura, Mysore, and Western India. But it has, nevertheless, remained alive, while Buddhism in India, as a separate religion, died long ago.

The Jains are famous for their temples, which are often beautifully carved and ornamented with gold. The most famous are at Mount Abu in Rajputana, and Parsnath in Bengal, to both of which places many pilgrimages are made.

7. India after Asoka—200 B.C. to A.D. 600.

The empire of Asoka did not long maintain its greatness after his death, because his successors were weak and unable to rule such vast territories with the necessary firmness. The history of India during the next few centuries is an account of the rise and fall of many smaller dynasties. The most famous of these was the Āndhra dynasty.

The Āndhra Dynasty.—The Āndhras, as their name indicates, were Telugu people, and therefore Dravidians. Their kingdom was originally the territory now occupied by the Telugu people (the Northern Circars). Their original capital city, Srikakulam, stood at the mouth of the Krishna River. While Asoka lived they formed a dependency of his empire, but they had many walled towns and armed men, and when Asoka died they were the first of his provinces to declare their independence. About the year 27 B.C. the Āndhra kingdom conquered territory in

Northern India and became the most powerful nation in India. This conquest of Aryan territory on a large scale by a Dravidian kingdom is the only one known in the early history of India.

It is believed that the religion of the Āndhra kingdom was Buddhism, and that the many stupas that still stand in the Guntur district in the Madras Presidency were built at this time.

While the Āndhra kingdom held power in Central India and extended its territories to the North, many invasions also took place through the north-western passes of India. The most important of these was the invasion of Menander.

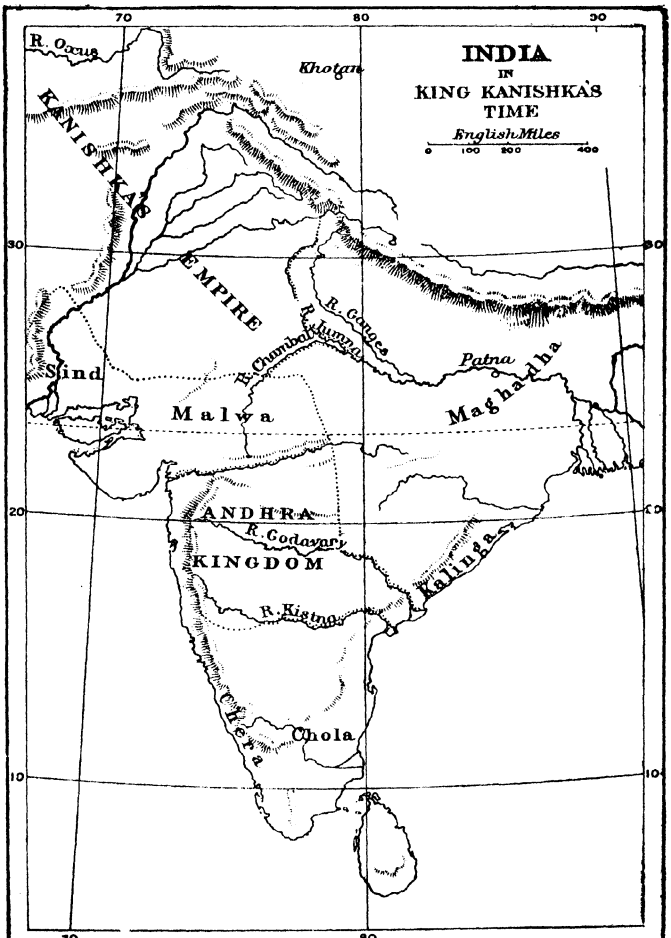
Invasion of Menander (155 B.C.).—Ever since Alexander the Great retired from India there had been kingdoms ruled by Greek princes in the hill country to the north-west of India. One of these Greek princes, named Menander, with an army of Greeks, Afghans, and northern tribesmen, marched over the whole of Western India as far as the Ganges, but was repulsed when he attacked the Magadha kingdom. This prince became a Buddhist, and is spoken of under the name of Milanda in the Buddhist literature of this period.

About this time, also, other invaders began

to enter India through the northern passes. Wandering tribes from Central Asia entered the Punjab and settled there. The chief invasion was that of the Kushan tribe, which formed itself into an empire within the borders of Hindustan.

A great king, named Kanishka, became ruler of the Kushan Empire. He came to the throne in A.D. 125, and ruled for about forty years. This king increased his territories until the whole of Northern India owned allegiance to him. His empire, before he died, extended from the Narbada to Kabul. The capital of this great empire was Purushapura (Peshawar).

King Kanishka became a devout Buddhist. Just as Asoka had done many years before, he called together a great Buddhist council to draw up afresh the doctrines of Buddhism. Many years had passed since Buddha preached his doctrine in Magadha. As generation succeeded generation the Buddhists forgot that Buddha was only a man like themselves, although a great and devout thinker. They began to regard him as something more, and to worship his image. Thus the Buddhism of King Kanishka differed from the Buddhism of Asoka. Missionaries of this time travelled to China and Japan; and those countries,



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as well as Tibet, follow the religion laid down in King Kanishka's reign, and are known as the northern sect. Kanishka is reputed to have been a great patron of learning. His court was full of literary men and scientists, and among them was the famous Buddhist medical author, Charaka.

The Gupta Emperors (A.D. 320).—The next great dynasty of emperors in the history of India was the Gupta dynasty, said to be related to the earlier dynasty founded by Chandragupta.



A Coin of Samudragupta.

Chandragupta was the first king of this dynasty. His son, Samudragupta, extended his territories as far south as Palghat. Western India and the Punjab were the only provinces that did not acknowledge his supremacy. Samudragupta's son, Chandragupta II, conquered Western India. Some historians identify this king with the great King Vikramaditya, renowned in legend and song.

These Gupta emperors were followers of the Hindu religion, but their religion differed from the old one of the Vedas. For many years Buddhism and Hinduism existed side by side in India. Buddhist festivals took place by the side of Hindu sacrifices, and the followers of each vied with the other to make their ceremonies attractive. It is supposed that Hinduism was influenced in this manner, and that image worship crept into the old Vedic religion about this time. This was a time of revival in the Hindu religion. Temples were built on every side to vie with the Buddhist stupas and monasteries. The Puranas were begun to be written, and the Code of Manu, the book of ancient Hindu law, was recomposed.

The Code of Manu.—The code of law of the great lawgiver Manu is the basis of Indian law at the present day, the law which we are all bound to obey. Manu's code also contains rules for the daily guidance and conduct of the various castes. We learn also, by reading Manu, how children were educated in those early days. There were no government schools such as there are now. Religious men were the teachers. The children left the homes of their parents after their investiture with the thread, and lived under the roof of the gurus and renowned sages. They

led a life of asceticism till their education was completed. Then they returned home and married, and settled down as householders.

With regard to the position of Hindu women, Manu says that honour should be paid to all faithful women, by husband, father, and brother; for if women are not honoured sacrifices and rites are all in vain. But where women are honoured there will men prosper.

Fa Hien.—It was during this period (A.D. 406) that the Chinese traveller, Fa Hien, visited India. Wherever he went he wrote an account of what he saw and heard, and this is of the greatest value to us to-day when we try to piece together the history of these early times.

We learn from him that the two religions at this time were practised side by side, and that neither tried to persecute the other. The people killed no living thing, nor did they drink wine. There were hospitals for the poor, and every kind of help was given to those who were sick. Medicine, food, and drink were given by the government free of charge.

Invasion of the White Huns.—In the sixth century, while Northern India was still ruled by the Gupta kings, a horde of barbarous invaders swarmed over the frontier and laid the country

waste with fire and sword. These were the White Huns under their famous leader, Toramana, and his son Mihiragula. Many of the Hindu kings joined their armies together to drive the invaders out. Yasodharman, King of Malwa, led the Indian forces. In the great battle of Kahror the Huns were defeated and retired to the mountains (A.D. 528).

Yasodharman is said to have gained the title of Vikramaditya, or "Sun of Valour," in consequence of this victory, and became the ruler of a much larger kingdom than Malwa, which afterwards developed into an empire.

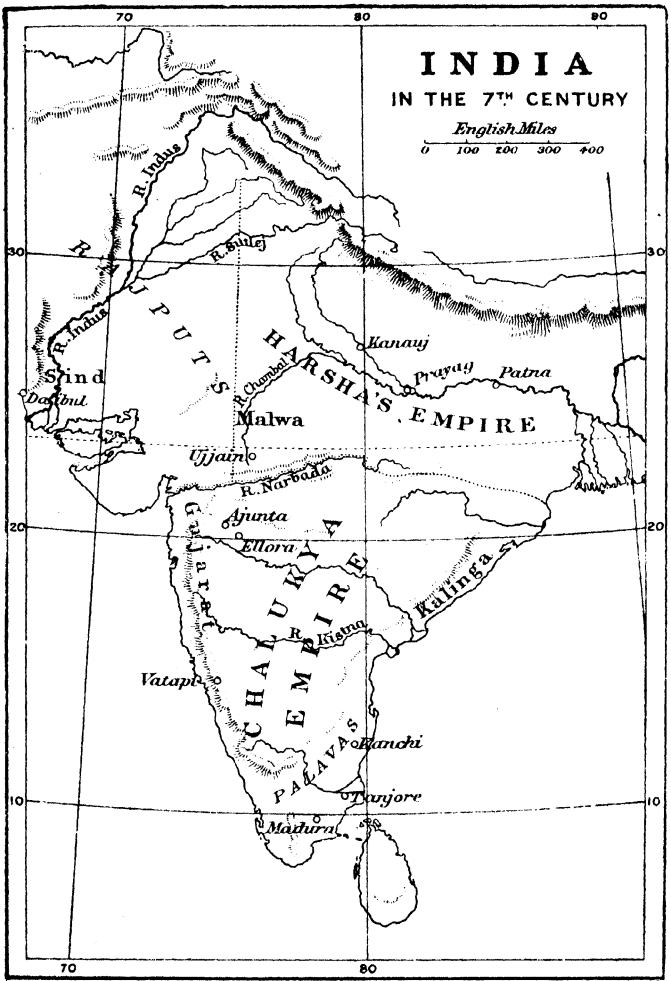
King Vikramaditya.[1]—Vikramaditya was a patron of learning. In his reign there lived the great poet Kālidāsa, author of the Sanskrit drama "Sākuntala," which every one has read or heard of. The great astronomer Varāhamihira also lived and studied in the reign of Vikramaditya. This period of mental activity, when poets and astronomers wrote immortal works, was the time also when the Hindu religion issued from the cloud under which it had lain so long, and once more became the religion of the people.

[1] Mr. V. A. Smith and Dr. Bhandarker are of opinion that it was King Chandragupta II who was the real Vikramaditya, famous in story and song. Messrs. Hoernle and Stark name King Yasodharman as Vikramaditya.

8. Harsha Vardhana and Hiuen Tsang.

King Harsha or Silāditya (A.D. 606-646).—In the next century (the seventh) another great king rose to rule over the larger part of Northern India. This was King Harsha, known as Harsha Vardhana or Silāditya. King Harsha's capital was the city of Kanauj. He attempted to conquer South India, but was defeated by a powerful king of the Deccan who reigned at that time. Like the other great Hindu emperors Harsha was a patron of Sanskrit learning, and was himself the author of two celebrated dramas. He was a devout Buddhist, and yet he was completely tolerant to the followers of the Hindu faith. He held assemblies with a view to revive Buddhism. In those assemblies Brahmans and Buddhists freely discussed religious questions. At Allahabad (Prayāg) he held a great toleration feast. On this occasion the images of Buddha, Siva, and the Sun (Vishnu) were all carried in procession.

During the reign of King Harsha, and nearly two centuries after Fa Hien's journey to India, another Chinese pilgrim made his way to India. This was the Chinese scholar Hiuen Tsang. From Hiuen Tsang's writings we learn a great deal about the condition of India at this time,



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He found Buddhism declining and Brahmanism reviving with all the strength of a new-born religion. The Hindus and the Buddhists were living side by side as in the days of Fa Hien, without any sort of ill-will towards each other. Hiuen Tsang visited Nalanda, the famous Indian university, which boasted of 10,000 students. He says that the emperor set apart the revenue of a hundred villages for the support of this university. Like Fa Hien, Hiuen Tsang found Hindus truthful, honest, fond of peace, and law-abiding.

9. The Rajputs and their Kingdoms.

The Eighth Century to the Twelfth Century.—The empire of Harsha was the last of the great empires of ancient India. After his death in A.D. 648 there was confusion and anarchy everywhere. Numerous petty kingdoms came into existence throughout India. These kingdoms warred with one another, and continued their existence with varied fortune till in the end of the twelfth century A.D. they fell an easy prey to the Muhammadans. Each of these kingdoms had a history of its own. It would take too long to trace these histories. It will be sufficient if we know that

these kingdoms were the homes of a race of Kshatriya warriors known as Rājputs. Who these warriors were, or where they came from, nobody can exactly say. Some of them were doubtless the descendants of Aryans. Others might have descended from the Scythian and other invaders who in the fifth and sixth centuries settled in the Punjab and Rājputana. Many of these invaders married with the people of India and became a part of the Hindu race. The Rājputs soon made their influence felt in the land. They were remarkable for their bravery. The Rājput ladies were not less brave than the men, and the deeds of heroism of the Rājputs, both men and women, have made them famous throughout the world. You will read of some of the deeds they performed when they defended the wild mountains and sandy tracts of Rājputana against Muhammadan invaders.

In the period between the years A.D. 750 and 1000 the Rājputs conquered all the ancient kingdoms of the Aryans, and were everywhere supreme in Hindustan. This period is sometimes called the Rājput period.

In this period the most powerful kingdoms were Kanauj, Delhi, and Ajmere. The Rājputs regarded Buddhists as bitter enemies. They

warred upon them and almost destroyed them, proclaiming everywhere that the Hindu religion was victorious.

Thus we see that Buddhism, which flourished in this land for over a thousand years, slowly disappeared. How can we account for it? Why did the Rājputs hate that religion? It could only be because Buddhism in course of ages became corrupt as every religion is apt to do, and this caused good and learned men to rise and preach against it and try to make the faith of the people pure once more. Many such men did preach against Buddhism about this time, the greatest of whom was Sankara Charya.

Sankara.—Sankara Charya is said to have been born in Malabar in the latter part of the eighth century. He was a great Sanskrit scholar, a deep thinker, and an eloquent preacher. In the course of his short life of thirty-two years he wandered through the country, preaching strongly against Buddhism and stirring up a popular revolution against it. He wrote commentaries on the Vedas, the Upanishads, and the Bhagavadgīta. He made the Vedanta Philosophy of the Brahmans into a national religion that all could share in and understand. Though he condemned Buddhism, yet he adopted the monastic

system which had been so important a feature in it, and founded a number of Hindu monasteries in different parts of the country.

Other reformers followed Sankara Charya, and, like him, preached against Buddhism, which finally disappeared from the land of its birth.

Many great and good ideas of Buddhism were accepted by the Hindu reformers, and these ideas form a part of the Hindu faith to the present day. Instead of saying that Hinduism expelled Buddhism from India, we should rather say that Hinduism absorbed Buddhism in itself. The principal places of Buddhist pilgrimage became places of pilgrimage for the Hindus Hinduism revived with new vigour. Before the preaching of Buddhism the Vedic Hindu faith was current in India, but on the revival of Hinduism it assumed the Purânic form.

Brahma the creator, Vishnu the preserver, and Maheshwar the destroyer are the three gods of Purânic Hinduism - -three forms of one supreme deity.

Lakshmi, the wife of Vishnu, and Shâkti or Kâli or Durgâ (three names for the wife of Maheshwar) are the goddesses chiefly worshipped at the present time. Those who are mainly devoted to Vishnu are called Vaisnavs, those

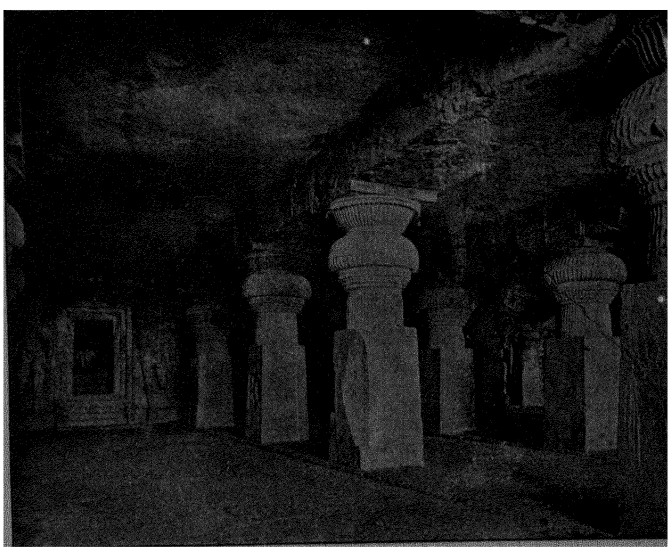
who worship Shâkti or Kâlî or Durgâ are named Shâktas, and worshippers of Maheshwar are called Saivas. The Hindus worship Râma, Krishnâ, etc., as incarnations of Vishnu. Besides these there are many gods and goddesses in Purânic Hinduism.

10. History of the Deccan.

The part of India lying south of the Vindyas is called the Deccan, or the southern country. Correctly speaking, it should be applied only to that portion of it lying between the Vindyas and the Krishna River. To the south of the Krishna River the country is called Southern India. We first hear of the Deccan in the Rāmayana, where it is spoken of as the wilderness of Dandaka. The monkeys and the giants mentioned in that poem were, it is thought, the barbarous peoples of the Deccan and of Ceylon.

The Chalukya Empire.—In historical times we know the Deccan as the home of the Andhras. After the decline of their power, a dynasty of kings, known by the name of Chalukyas, came to power. Their empire was a vast one, its capital being Vatapi in the modern Bijapur district. Pulikēsan was the most powerful king of

the Chalukya dynasty. It was this king who defeated King Harsha when the latter attempted to conquer Southern India. Pulikēsan was, like Harsha, a great conqueror. He put down the power of another race of kings known as



The Ellora Cave Temple.

the Pallavas, who were very powerful in South India at that time. He established an eastern Chalukya Empire, and made his brother Vishmi Vardhana the viceroy of this empire. The capital of this Eastern Empire was Vengi, between

the Godavary and Krishna Rivers. Powerful though it was, this empire shared the fate of other empires. Another Rājput race conquered the Chalukya kings. These conquering kings made themselves famous in history by causing the cave temples of Ellora to be carved. Every one must have heard of the famous cave temples of Ellora.

South India.—From the earliest times we hear of four important kingdoms, the Pandya, the Chola, the Pallava, and the Chera kingdoms.

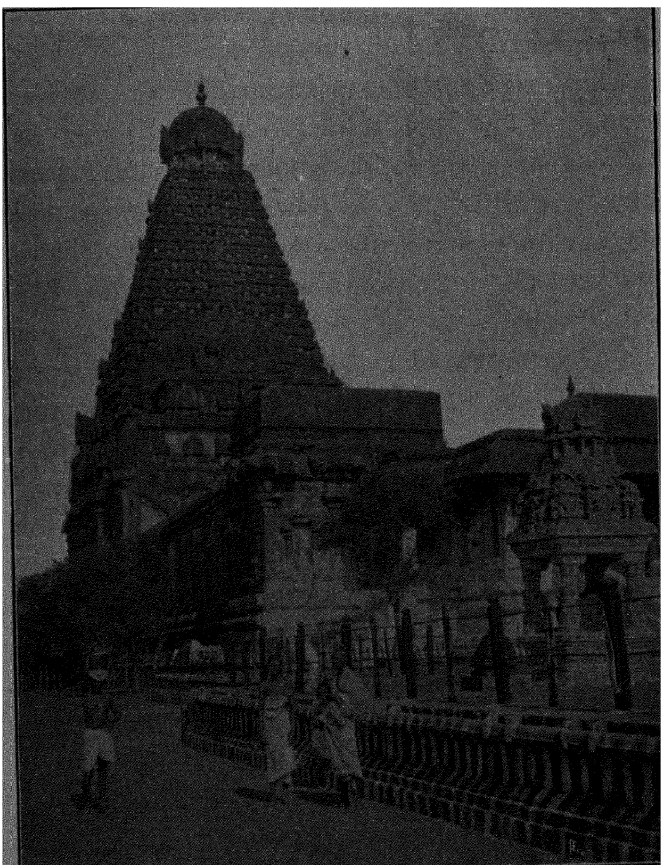
The Pandya Kingdom comprised the modern districts of Madura and Tinnevelly. Madura was its capital. It is surmised from the numerous Roman coins now found in Madura that it might once have been a Roman Colony. It had extensive commercial relations with Rome, Assyria, and Babylon. Its kings sent embassies to and received embassies from the Roman emperors who were the most powerful rulers in Europe in those days. Madura was a seat of Tamil learning and literature. Some of the Pandyan kings were Buddhists and others were Jains. In the eleventh century the Pandyan kingdom was conquered by the Cholas.

The Pallavas.—The Pallavas were a ruling race in Southern India from the second century A.D.

They were foreigners (Pahlavas-Parthians) who came and settled at first in the west, but were driven by the Andhra princes from their first Indian home to Southern India.

There were three branches of the Pallava people. The first branch extended over the Tondaimandalam, and Kanchi was its capital. They rose to very great power under one of their kings, who defeated the emperor of the Deccan and extended his power towards the north. War was constantly waged between the Pallavas and the Deccan kingdoms, and Kanchi was often taken. The Pallavas were great builders, and the famous seven pagodas at Mahāpalipuram were constructed by them. The Pallavas were finally conquered by the Cholas in the tenth century A.D.

The Chola Kingdom.— The Chola kingdom originally comprised the territory between the Pandya and the Pallava kingdoms. It was in existence in the days of Asoka. But we do not hear of it till a long time after Asoka. About the year A.D. 910 the Chola kingdom established itself as a great power on the ruins of the Pallava kingdom. The greatest Chola king was Rāja Rāja the Great. He conquered the whole of Southern India and the Deccan and also Ceylon. He



The Tanjore Temple.

possessed a large fleet with which he overran the Laccadives and protected his coast from the pirates. He made Tanjore the capital of his empire, and beautified it with temples. It was he who built the famous Brihadīsvara temple at Tanjore.

For a long time the Cholas enjoyed supremacy in the south, till their kings grew weak and their provinces were lost. Madura became independent in the twelfth century, and the Deccan even earlier.

The Chera Kingdom.—To the west of the kingdom of Pandya, and on the shores of the Arabian Sea, lay the kingdom of Chera, which comprised the modern districts of Coimbatore, Travancore, and Malabar.

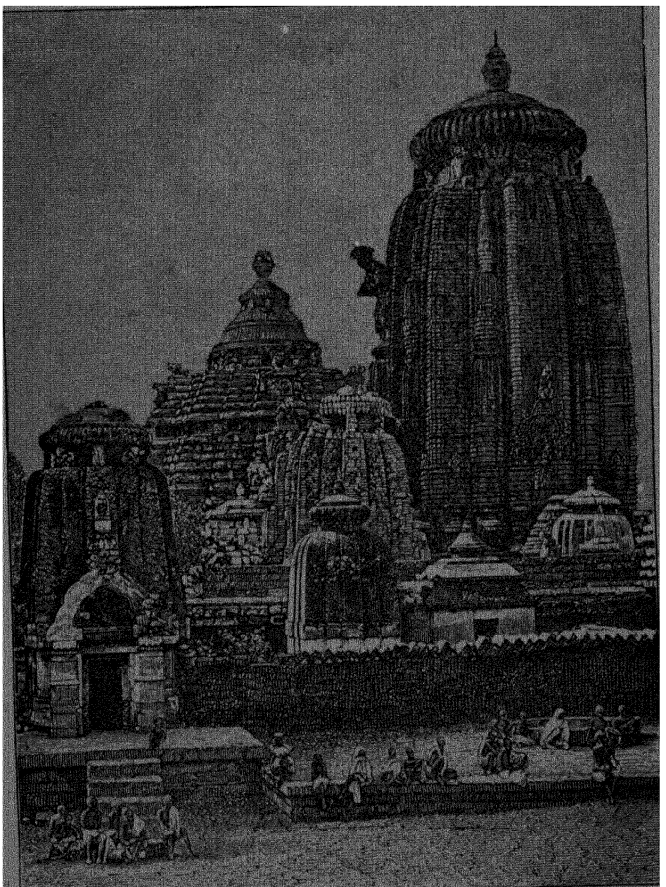
The Civilization and Learning of the Hindus.—It is true that no trustworthy history of the Hindus exists, but from the many priceless works that have been written from the times of the "Rig Veda" onwards many historic facts can be gathered. The civilization of the ancient Hindus is one of the oldest known to us to-day. The Greeks and Romans were renowned for their high civilization in ancient times, but the Hindu civilization was probably yet more ancient.

European scholars of to-day are amazed when

they see how much was known to the Hindus. Astronomy they studied deeply; in arithmetic and algebra they were unequalled. The decimal system we use was discovered by Hindus thousands of years ago. Now it is used by all civilized peoples. Trigonometry and geometry were well known in this country. The Hindus did not learn these sciences from other nations. The world has learned them from the Hindus.

Another glory of the Hindu race was its devotion to religion. The Hindus did not spend their time over things that minister to pleasure and delight; this life is ours that we may attain virtue. They remembered always that life on earth is but for a day. They who cherish noble thoughts and cultivate virtue are truly civilized.

The Hindus did not care for the pleasures and comforts of earth, and did not give their attention to earthly inventions and practical matters such as the opening of communications as we do to-day, when we build railways. The Brahmans, who were the cultivated and thinking part of the population, confined their attention to the practice of religion and to study. They were maintained by the lower castes, who confined themselves to doing manual work. For this reason the intelligence and inventive power



Great Temple, Bhubaneswar.
From Fergusson's "History of Indian and Eastern Architecture" (by permission of Mr. John Murray).

of the latter did not develop. Because of this the sciences have stood still in India through so long a period. According to the principal marks of civilization the Hindus were a highly civilized people.

PART II.

MUHAMMADAN INDIA.

11. Muhammad the Prophet.

If we look at a map of Asia we see how near to India lies the country of Arabia. In the Arabian city of Mecca was born a child who was destined to bring about undreamt-of revolutions in the history of the world. This was Muhammad, the founder of the Mussulman faith.

Before the birth of Muhammad the name of Arabia was scarcely known, as it is a barren country, a mere desert of sand. As Arabia produced no corn, the Arabs were at no time a wealthy people, nor very highly civilized. They were not Mussulmans before the birth of Muhammad; they were not believers in one God; they worshipped the stars and the planets and other gods and goddesses. Muhammad taught the Arabians to worship one God. Now I will tell you something of his life.

Muhammad was born in the year 570 of the Christian era. His father was named Abdulla, his mother Amina. Abdulla died before his son was born. It was the custom in Mecca to put infants out to be nursed, so when the child was forty days old he was placed in the hands of a nurse, who tended him with the utmost care. When Muhammad was five or six years old, his mother, Amina, died.

The boy's grandfather cherished him fondly, but after a while he also died. Before his death he placed Muhammad in the hands of an uncle, urging the latter to bring up the boy as though he were his own child. His wishes were faithfully observed by the uncle.

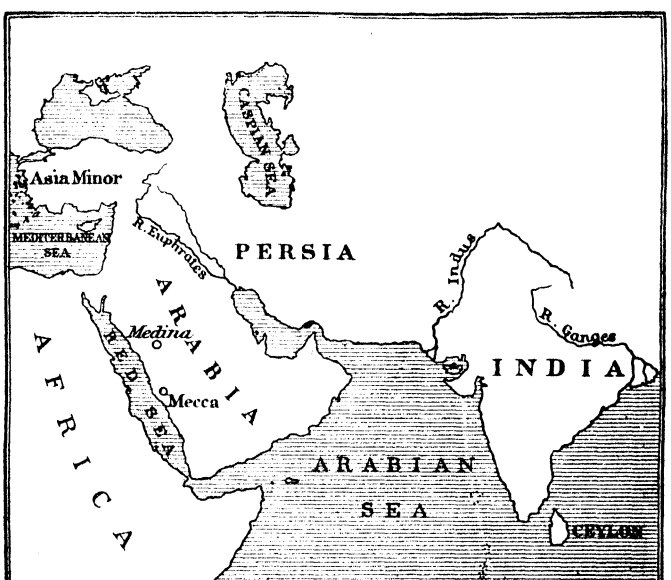
When Muhammad had attained his twenty-fifth year he took service with a rich widow named Kadija, and journeyed to various places as a trader on her behalf. Observing his good qualities, Kadija wished him to marry her. She was religious and intelligent as well as rich, so Muhammad fell in with her wishes. He was twenty-five, Kadija was forty, but from boyhood Muhammad had been grave and thoughtful, and fond of solitude. It is said that after his marriage he began to hear a voice calling to him. Gradually he lost his peace of mind and became

troubled, so that he shunned the society of other men.

Near Mecca is a mountain named Hira. In a lonely cave of this mountain Muhammad spent many days and nights in meditation, occasionally returning to his family. Thus the time passed till he came to be about forty years old, when he proclaimed his belief that there is but one God, and that he, Muhammad, was His Prophet. He was now eager to teach this new doctrine to the Arabians. Ascending a hill he addressed the people, saying: "Hear, oh ye inhabitants of Mecca. There is one God, and He only is worthy of worship." The people did not understand these words. Some thought him mad; some were furious. But Muhammad continued to preach. His wife, Kadija, became his first disciple, and gradually others joined him. But the people of Mecca soon began to scoff at him, and while they were persecuting him Kadija died. Muhammad was overwhelmed with grief, for his wife had been his principal helper. He honoured and loved her deeply. While she lived he took no other wife, but after her death he married several women, in accordance with the custom of the country.

After Kadija's death the persecution became

intolerable to Muhammad. He fled to Medina, where the people came in troops to welcome him, anxious to see him and to hear him speak. Medina had never seen such a sight, nor had Muhammad ever known such a day for thankful-



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ness. He felt strengthened by the confidence and kindness shown by the people. The Muhammadan era dates from his flight to Medina (A.D. 622). There he built a mosque, to which all his con-

verts resorted for prayer; but their numbers so increased that the mosque would not hold them.

Muhammad had taken refuge in Medina, but the persecution of his followers was continued in Mecca. He felt that this was no longer to be endured. He collected troops, and, giving up his peaceful habits, prepared to subdue his enemies by the sword. He said: "The Lord saith unto me, 'Destroy the enemy, for I am thy helper'". Henceforth the Mussulman waged war with the idôlater. The conquest of Mecca made all Arabia tremble, and everywhere the standard of the Mussulman creed was raised. Muhammad died in the year 632 of the Christian era.

Muhammad taught the Arabians many new truths. His doctrines urged them to do great deeds. A century had scarcely passed before all the countries from the Mediterranean Sea to the Indus River had become subject to the Mussulman power.

12. Mussulman Invasions of India.

Under the Caliphs who succeeded Muhammad the victorious armies of the Mussulmans marched west into Europe, and east into Asia, Persia,

Turkey, Egypt, and the whole of Northern Africa. Even Spain in Europe was conquered by them. Within a century of Muhammad's death a strong and powerful empire was established, stretching from the Atlantic to India. In 712 A.D. the Muhammadans under a general named Muhammad, son of Kasim, invaded Sindh. The Rajput princes of Sindh were conquered, though with difficulty, and a Muhammadan kingdom was established there for some centuries. The conquests of the Arabs in India did not extend farther than Sindh. It was not until three centuries later that the Muhammadans made serious attempts to conquer India.

Mahmūd of Ghazni.—Many years after Muhammad's invasion of India, at the close of the tenth century, there was ruling at Ghazni a famous soldier chief named Mahmūd. Mahmūd, like all the Afghans, was a Muhammadan. He was not only a great soldier, but a patron of learning and the fine arts. In all his conquests he brought back beautiful things with which he enriched his capital. During his lifetime Mahmūd made seventeen campaigns into India. These campaigns were not undertaken to extend his empire. His wars were directed against the Hindu religion, and for the pure love of fighting. At the head of his army

he would descend to the plains, sweep across the Indian provinces, gather untold wealth from the temples and towns, and return to his capital. He destroyed the temples at Nagarkote, Mathura, Thaneswar, Somnath, and other celebrated places of Hindu pilgrimage. On one occasion he was met by Jai Pal, the brave Rajput king of Lahore. Jai Pal was defeated and taken prisoner. Mahmūd granted him his liberty at a huge price, but the Hindu prince, unable to live after the disgrace of defeat, burned himself on the funeral pyre.

Mahmūd did not win his victories without much hard fighting. Many and many a time he was opposed by the brave Rajputs, who at this time ruled the north-west of India. First of all Jaipal, the king of Peshawar, and after his death, his son, were defeated by the Mussulman invader.

The last campaign Mahmūd made was directed against the temple of Somnath, in Gujarat. This temple was of great sanctity, and all the princes and people of this part of the country gave rich gifts to it. When Mahmūd appeared with his troops, a Brahman advanced and said to him: "Return whence you came. If you attack this temple the Lord Somnath himself will destroy you." But Mahmūd paid no heed and began the

attack. The Hindus prostrated themselves before the god, weeping and praying: "O God, save now the glory of thy name; let not these barbarians enter this holy temple!"

The Mussulman hosts outside sent up a cry that rent the skies and made the earth tremble: "Alla ho akbar" (God is great). The Rajput warriors, imploring a blessing from God, zealously defended the temple. Mussulman soldiers ascending the walls were driven back by the defenders. Next day the attempt was renewed, but the foe could not advance a foot nearer to the Rajputs, and there was a great slaughter among the besiegers. On the third day, Mahmūd, with the words, "Fear not, fear not, the Lord is our helper," led on his troops with great vigour. They also, repeating their cry, "Alla ho akbar," advanced to the attack. It is said that on that day five thousand Hindus fell on the field. Finally, seeing little hope of saving the temple, the Hindu soldiers took to the boats and fled away by sea. Mahmūd entered the shrine unhindered, and stood amazed at the beauty of the interior, its immense depth and elaborate workmanship. Then he raised his sword to break the image in the temple. The priests, clasping his feet, offered him immense sums if he would

refrain from injuring the figure, but Mahmūd took no heed; he gave it a heavy blow. It is said that great masses of precious stones fell from the inside of the figure. The figure of the god was solid, not hollow, so it could not have contained these jewels as alleged. Mahmūd razed the temple to the ground, and, bearing off his burden of booty, returned to Ghazni full of exultation.

The Mussulmans give high praise to Mahmūd, and that he had many praiseworthy qualities is not to be denied. He was a brave king, a lover of learning, and a firm ruler. He encouraged learning in various ways. Among the men who accompanied him to India was a great astronomer named Abērūnī. He left us valuable accounts of what he saw in India in his time.

Mahmūd died in 1030. His empire did not last long. It was assailed on all sides, and this led to constant wars. Ghazni itself was on one occasion sacked for seven days and nights and its splendid buildings were destroyed. The Punjab, which was the only province which was annexed by Mahmūd in India, remained under the rule of the Ghazni family till they were expelled by the next Muhammadan invader of India.

13. Muhammad Ghorī.

Muhammad Ghorī.—The princely house that conquered Ghazni was the rival Afghan house of Ghor, a petty kingdom in the mountains. But the kingdom of Ghor remained a petty kingdom for many years after Ghazni was destroyed. At last a strong ruler became the king of Ghor. This was Muhammad. In a few years he made his name as a warrior, and increased in power and territory until he was able to undertake the conquest of India. Muhammad Ghorī made several invasions of India. He descended upon the plains of Hindustan and soon made himself master of Sindh and the Punjab, the two Muhammadan provinces of India in those days. His ambition, like that of Mahmūd of Ghazni, was to plunder the country and carry off its riches. He resolved to get into the interior of the country and attack the Rajput states. Of these states Kanauj was the foremost. Delhi was another important kingdom. At this time Prithi, the king of Delhi and Ajmere, was at enmity with Jai Chandra, the king of Kanauj. Jai Chandra's daughter was holding her *swayamvara.* All the princes attended except Prithi Rai, who refused to come. To disgrace him Jai Chandra had a figure constructed

in his image, and placed this figure in the doorway as doorkeeper to the palace. The maiden entered the assembly, with the marriage garland in her hand, and passing by all the princes, cast the garland over the neck of the image. It is said that Prithi Rai carried off the maiden in the face of all Jai Chandra's chieftains. Unable to conquer his son-in-law without assistance, the story goes on to say that Jai Chandra called in the aid of Muhammad Ghorī, thus destroying his own country and people.

In the year A.D. 1190 Muhammad Ghorī invaded India. All the Rajput kings joined together under the leadership of Prithi Rai to drive him back. Jai Chandra alone stood aloof. The armies met on the field of Tarain (about fourteen miles from Thaneswar), and Muhammad Ghorī was utterly routed. The Sultan went back to his mountains, but only to return the following year with a stronger force. Once again the battle was fought on the same ground, but this time with a very different result. Prithi Rai was captured and put to death. Muhammad Ghorī seized Delhi and Ajmere. Next year he attacked Kanauj itself, drove out Jai Chandra, and took possession of the kingdom. The Rajputs being thus defeated, India fell into the

hands of the Mussulmans, and lost her independence. King Muhammad did not return to his own country, content with winning a few victories and looting towns. He wished to keep Hindustan. So he left garrisons to hold the country in his name. He appointed Qutb-ud-din, one of his slaves, to act as his viceroy in India, and when the king died Qutb-ud-din became king of Hindustan.

SULTANS OF DELHI (A.D. 1206-1526).

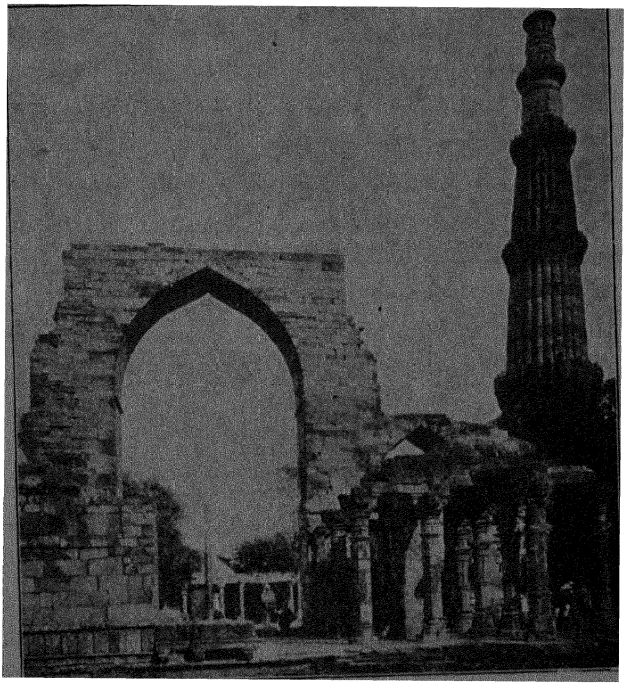
Slave Kings . . .	1206-1290
Khaljī Kings . . .	1290-1320
Tughlak Shāhīs . .	1320-1413
Saiyid Kings . . .	1413-1451
Lodi Kings . . .	1451-1526

14. The Slave Kings.

Qutb-ud-din (1206-1210).—Qutb-ud-din was the first of a long line of kings, and the dynasty he founded was the first of many Mussulman dynasties to rule in India. The dynasty to which Qutb-ud-din belonged is known as the Slave dynasty, because not only Qutb-ud-din but his successors were all either slaves or the sons of slaves.

Qutb reigned for only four years, but for many years he had governed the Punjab wisely and

well as viceroy during the life of Muhammad Ghorī. While he was viceroy of Delhi he began the construction of some fine buildings. He used the materials of Hindu temples with which



The Kutb-Minar and Hindu Ruined Buildings.

to build mosques. Many people believe that it was he who began the construction of the Kutb-Minar, the famous minaret at Delhi. Others

doubt it. Whoever did construct it, it is undoubtedly the finest minaret in the world. Some historians are of the opinion that it was King Iyaltimish who began the construction of it, and that it was named after Kutb-ud-din, a famous Muhammadan saint, and not after Sultan Qutb.

Iyaltimish (1214-1236). — The third king of the slave dynasty was Iyaltimish, a wise and powerful ruler. In this reign the race of fierce warriors known as Mughals made themselves famous throughout Asia. Chenghiz Khan was their leader. He swept with his conquering armies over Asia. Fortunately he did not visit Hindustan.

Raziyah (1236-1240).—When Iyaltimish died, his daughter, Razīyah Begum, succeeded to the throne by his wish. Razīyah Begum was the only queen who ever ruled at Delhi. Among the Muhammadans such a thing had never been known before. To make herself as little like a woman as possible, the Sultana dressed herself in man's clothes, and rode her elephant with face uncovered. She was a good and vigorous ruler, but in trying to quell a rebellious noble she herself was taken prisoner, and a grandson of Iyaltimish took possession of the throne.

Nāsir-ud-dīn (1246-1266). — The next king

of importance was Nāsir-ud-dīn, a simple, pious man. He spent a great deal of his time in religious works, and left the government of his kingdom to his minister, Ghyās-ud-dīn. This minister had at one time been a slave. He was a brave and fearless warrior. Ghyās-ud-dīn served the king faithfully for twenty years, and drove back the Mongol invaders who constantly came down upon the plains. When the king died Ghyās-ud-dīn became king.

Ghyās-ud-dīn Balban (1266-1286).—The new king put down disorders in his kingdom with a strong hand; so fierce were his measures against evil-doers or against those who opposed him, that he earned a name for great cruelty.

During his reign one or two Hindu kings, and Tugral, the Mussulman governor of Bengal, revolted. Ghyās defeated the rebels, and punished all the rebel leaders very severely. The Mongols also made several invasions but were driven out by the king's son. At length, in the last of the wars, this son was slain, and Ghyās felt the blow so deeply that he died of grief. He was succeeded by a prince named Kaiqubād.

Kaiqubād (1286-1290).—When this prince became sovereign of Delhi he was only eighteen years old. He was a dissolute and worthless

man, and proved himself to be an equally worthless ruler. Two years after he succeeded to the throne he was killed, and the Slave dynasty came to an end.

15. House of Khaljī.

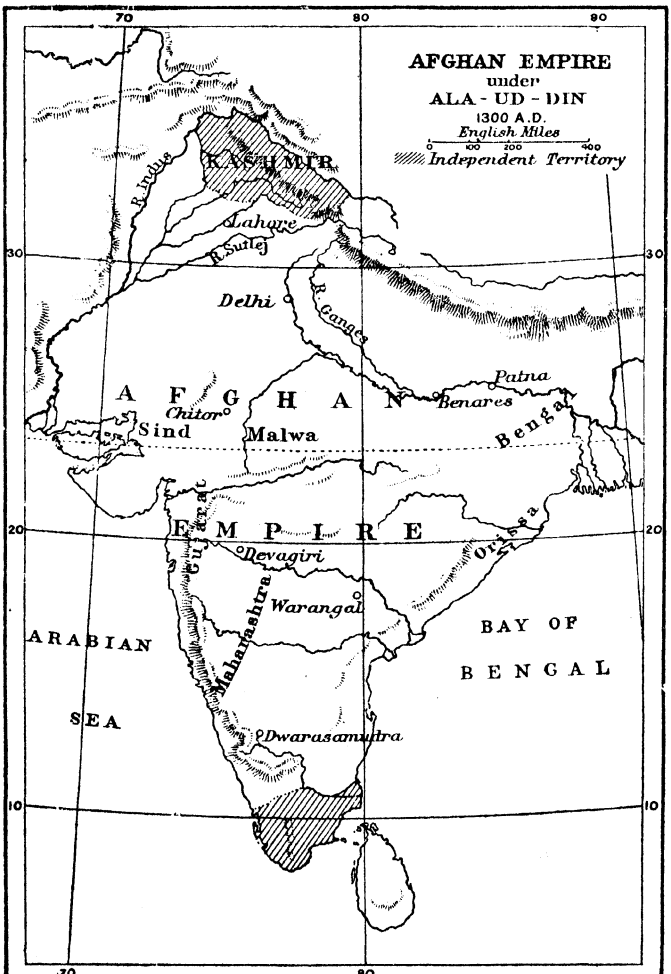
Jalāl-ud-dīn (1290-1296).—On the death of Kaiqubād, the first prince of the house of Khaljī became king. This prince, Jalāl-ud-dīn, proved to be a weak ruler. He inflicted no punishment on evil-doers and took no prisoners in war, but allowed all to go free. The evil-disposed in the kingdom, observing his excessive soft-heartedness, were encouraged to commit outrages. All classes, high and low, were guilty of tyranny and oppression. Everywhere disorder and misrule prevailed. During this reign Alā-ud-dīn, the king's nephew, crossed the Vindya Mountains, marched into the Mahratta country known as Berār and Kāndesh (Western Deccan), attacked Deogiri, and took the Hindu king prisoner. Up to this time the Muhammadans had not set foot in the Deccan. Deogiri was known to be very rich, and Alā-ud-dīn carried off to Delhi immense booty.

On Alā-ud-dīn's return from this war, the king set out to meet him. As the prince greeted

the king he treacherously stabbed him to the heart.

Alā-ud-dīn (1296-1316).—Having killed his uncle, Alā-ud-dīn succeeded to the throne. He was a mighty warrior and a clever ruler. In his time the Mongols again made raids into India, but they were always driven back. When Alā-ud-dīn was secure on the throne he made war on Gujarat. The King of Gujarat fled, and Alā-ud-dīn himself married the wife of the defeated king. He then made war with the Rajputs, and reduced Chitor, the capital of the Raja of Mewar. The brave Rajput men all fell by the sword rather than yield, and their women threw themselves in the flames of the funeral pyre. But Rajputana did not stay long under Mussulman subjection.

The king was not content with these conquests. His ambition was to subdue the Deccan. His general, Malik Kāfūr, first advanced against Deogiri and reduced that city for the second time. He then advanced against the kings of Warrangal (in the present Nizam's dominions) and conquered their country. The kingdom of Mysore was next attacked. Its capital, Dwarasamudra, was rich and famous for its temples. This kingdom readily surrendered to the Muhammadan con-



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queror. Malik Kāfūr then advanced to the Tamil country, and returned to Delhi laden with precious jewels and gold.

Alā-ud-dīn was a powerful ruler. He was more feared than loved, as all despots are. His word was law; yet the great Muhammadan historian of India, Ferishta, says that in his time there was security of life and property, and that the wealth of the people was shown by the public and private buildings throughout his empire. Alā-ud-dīn was a great conqueror, and he wished to be remembered as "the Second Alexander". But before his death many of the countries he subdued reasserted their independence. This loss of his conquests roused the anger of the king and hastened his death.[1]

[1] There is a story that Alā-ud-dīn desired to make Padmini, the Rajput queen of Chitor, his wife. This lady was famed far and wide for her beauty. Alā-ud-dīn asked the Raja, Bhim Singh, to allow him to see the Rani of whose beauty he had heard so much. The Rana rejected this base proposal. Then Alā-ud-dīn humbly said that if the Rani's modesty would not let her appear, if she would let him merely see her reflection in a mirror he would be content and go away. To this they were obliged to consent. Alā-ud-dīn got his wish and was enchanted with the image of the Rani, as seen in the mirror.

The Rana paid a return visit of courtesy to Alā-ud-dīn, who

Mubārak (1316-1320).—After the death of Alā-ud-dīn, his son Mubārak came to the throne. He was cruel alike to the Hindus and Muhammadans. He gave himself up to vulgar pleasures, and placed all the power into the hands of a low-born Hindu convert, Khusrū Khan by name. Khusrū murdered his master, and the deed roused the people against him. Ghyās-ud-dīn Tughlak, governor of the Punjab, led an army against him and killed him. The nobles with one voice called Tughlak Khan to the throne.

16. HOUSE OF TUGHLAK; SAIYIDS; LODIS.

Ghyās-ud-dīn Tughlak (1320-1325). — This prince was the son of a Turkish slave born to a Hindu woman. He was an able and powerful man. His people were all contented with his rule during the few years that it lasted.

immediately made his visitor a prisoner and had it proclaimed abroad that, until he obtained the Rani, he would not release the Rana. The Rajputs sent word that the Rani would give herself up, if accompanied by her ladies. Hundreds of palanquins were assembled, each containing a Rajput warrior dressed in a woman's garb. They slew many Mussulmans and delivered their prince. Then ensued a war, in which the Rajputs were defeated, the Rana, Bhim Singh, was slain and Chitor destroyed. Padmini burnt herself to death on the funeral pyre.

Muhammad (1325-1351).—After the death of Ghyās, his son, Juna Khan, or Muhammad, came to the throne. He was one of the most learned kings that had ever reigned in Delhi. But of what use was his learning and his other virtues? Judged by his actions, he can only be regarded as a madman. Whatever impulse arose in his mind he acted upon, without weighing the consequences. Yet the king never drank wine, and he led a very moral life. It cannot be doubted that he meant well by his people, and wished to do them good. But his very virtues brought him into difficulty. He gave enormous amounts to poets and learned men. To widen his empire he recklessly spent money on the army. In the early part of his reign he completed the conquest of the Deccan, and his empire thereafter was a very vast one. It was larger than it was in the time of his predecessors. But it was an empire without peace. The Mongols were constantly invading the country, and the king spent all the money in the treasury in buying them off, and thus keeping himself free from war. He formed mad projects of conquering Persia and China, and wasted much money upon these expeditions. Not only this, thousands of soldiers lost their lives in passing through the mountain-passes to China.

Another idea of the king was to remove the capital city to a more central place, to make it Deogiri instead of Delhi. The name of the former place was changed into Daulatābad, and to this new capital the inhabitants of Delhi were ordered to proceed. You can imagine the distress of the people. What horror! What suffering! The people had to leave their homes and familiar associations, to proceed to a new city. Every one was made to march, and Delhi was deserted. It is said that not even a cat or a dog was left in the city. The whole attempt to change the capital proved a miserable failure. Famine and pestilence were the only results. Muhammad then ordered the unhappy people to march back to Delhi.

Such mad projects must necessarily empty the treasury of any monarch. When by these follies the treasury had become empty, the king caused copper coins to be made instead of silver ones. He ordered by law that the copper coins should be regarded as of the same value as the old silver coins. This was, of course, absurd. The copper coins soon came to be of no value, and foreign merchants would not accept them at their nominal value. So the king increased the taxes. His subjects, not being able to pay these demands,

deserted the villages and fled to the woods, where they lived by robbery. Agriculture and commerce could not be carried on. At this the king lost all self-control and exercised such inhuman cruelty that one shudders at the thought of it. Proclaiming a man-hunt, he surrounded the helpless peasants, and slew them like wild animals.

The unhappy people knew not what to do. There was famine in the land and pestilence. The country had become a place of desolation and of confusion. The empire began to break up. Hindus and Muhammadans in Northern and Southern India began to revolt and set up independent kingdoms. In the midst of these confusions the king, who was so learned and religious yet merciless and mad, passed away.

Firoz Shāh (1351-1388).—After the wild acts of Muhammad, the reign of Fīroz was a peaceful one. The new king was a strong and capable ruler, and under his guidance the Delhi kingdom recovered from the wretched state it had sunk to. His reign is specially remembered for many acts of public charity. He constructed the system of canals for the supply of water from the Jumna and the Sutlej. Wasted lands were by this means converted into cultivated fields. Fīroz

abolished many taxes which pressed hard on the people. He ruled for thirty-seven years, but was succeeded by weak kings, and twenty-five years after his death the dynasty came to an end.

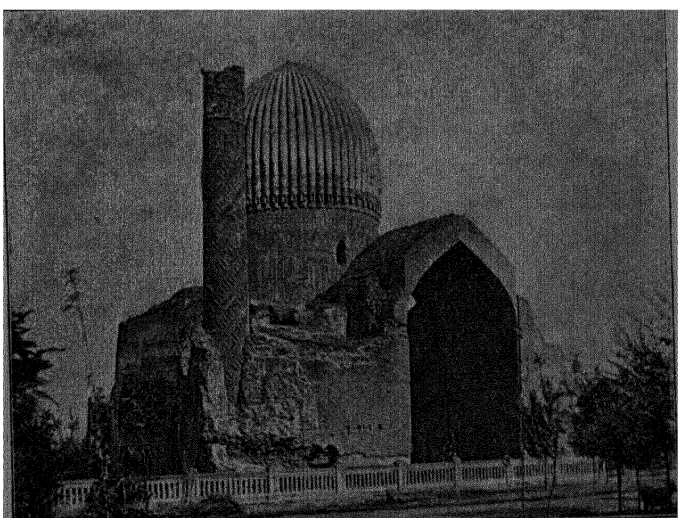
In the reign of the last Tughlak king India was subjected to the long threatened invasion of the Mongols (or Mughals).

Taimūr the Lame.—The leader of the Mongols was the fierce, headstrong warrior Taimūr. He led his undisciplined soldiers into the plains of India. There they fell upon the busy husbandmen who tilled the soil, burnt the Indian villages, and pillaged the beautiful cities. At last the terrible invaders reached the walls of Delhi (A.D. 1398); the king fled from the city and the people opened their gates. Taimūr sat down to feast while his soldiers roamed through the city. Fights began between the new-comers and the people of the city, and soon Delhi became the scene of a great slaughter. Thousands of the inhabitants were killed in their houses, and the streets were encumbered with the dead. At last Taimūr and his countrymen left the city to march back to their own country.

The Saiyids (1421-1451).—After Taimūr left India a race of kings known as Saiyids ruled

ver Delhi for nearly thirty years. They were all weak, and the last of these left the kingdom in the hands of an Afghan chief.

The Lodīs (1451-1525).—This Afghan chief belonged to the family known as the Lodīs.



Tomb of Taimūr at Samarkand.

Ibrāhīm was the last of the Lodī kings. The nobles in the country gave him very great trouble. They constantly revolted, and he punished them severely for it. The result of all this was that the governor of the Punjab invited the ruler of

Kabul to invade India. Bābar was the name of the Kabul ruler. He was descended on his mother's side from Chenghiz Khan. This prince gladly availed himself of the opportunity of invading India, marched on Delhi, and defeated Ibrāhīm Lodī on the plain of Panipat to the north of the city. Ibrāhīm Lodī lost his life. From this time the rule of the Sultans of Delhi was at an end, and the Mughal rule began.

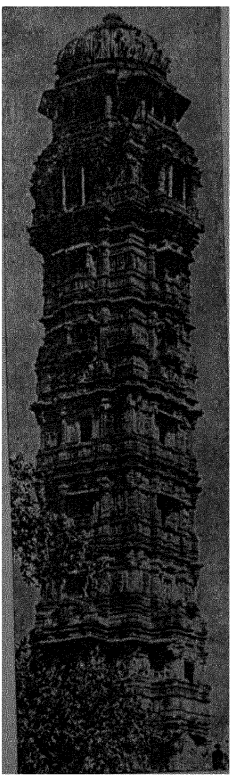
The Extent of the Delhi Empire.—You have seen that the empire of the sultans began to be broken up in the time of Muḥammad Tughlak. From that time onward petty kings in different parts of the country asserted their independence and established new kingdoms. Bengal, Gujarat, Malwa, and Jaunpur were the foremost of these kingdoms. All these four were in the hands of Muhammadan kings.

Bengal and Gujarat asserted their independence in the time of Fīroz Shāh. Gujarat remained in a prosperous condition for two centuries from that time. Ahmadabad was its capital. Its people were rich, and far-famed for commerce. They established a great port and maintained a fleet on the west coast to protect the shores from pirates.

Jaunpur city is on the Gumti, a tributary of the

Ganges. The Jaunpur kingdom also remained independent for a hundred years, 1394-1493, when it again fell into the hands of the Delhi sultans.

Malwa is to the north of the Narbada River. This state flourished for over a hundred and thirty years. One of its kings conquered Ajmere and some other Rajput states. But in the end the Rajputs thoroughly defeated him. The Hindu historians say that the "Tower of Victory" at Chittoor in Rajputana was built to commemorate their victory over the king of Malwa. Whatever be the cause that led to its construction, it is undoubtedly one of the most beautiful towers in India. It is one hundred and twenty feet high and has nine stories. Both inside and outside it has Hindu idols beautifully carved on it.



The Tower of Victory at Chittoor.

17. The Kingdoms of the Deccan.

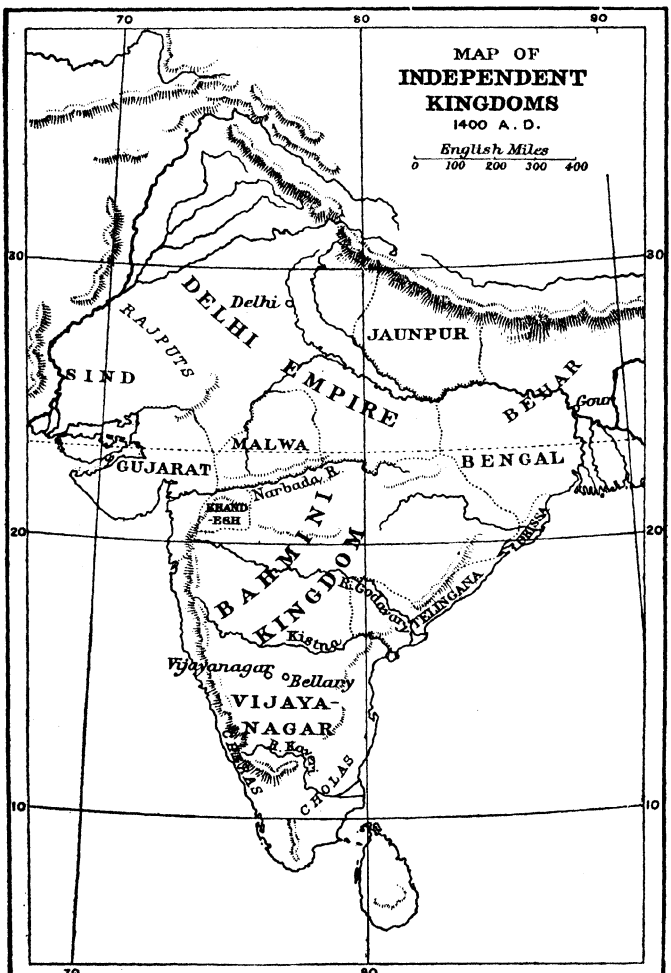
I told you in a former chapter about the rise and fall of the various kingdoms in the Deccan and South India. After the downfall of these the Deccan was nominally under Mussulman rule. You have already learnt that it was in the time of Jalaluddin that the Muhammadans set their feet in the Deccan for the first time under Alā-ud-dīn, and that Deogiri was captured by them. You have also read how Alā-ud-dīn sent his general Malik Kāfūr to the South and how he conquered the whole of the Deccan. At the time of his conquest there were powerful kings ruling in Warrangal, in Mysore, and in Maharashtra. In the South also the Cholas, the Pandyas, and the Cheras continued to rule, but much of their former power was lost. A new kingdom was also founded at Anagondi, which subsequently developed into the empire of Vijayanagar.

Warrangal.—The kings of Warrangal came into prominence in the early part of the twelfth century. Tradition ascribes the foundation of the kingdom to a prince of the Andhra dynasty. Prataparudra I of this dynasty appears to have been a famous prince, and it is said that he conquered Kalinga (Orissa). Some years later

a capable queen named Rudramma reigned for a period of forty years, and proved herself to be one of the most remarkable of Indian women. She gave up the throne in favour of her grandson Prataparudra II. It was in his time that Malik Kāfūr invaded and captured Warrangal and rendered it tributary to Delhi. But soon after, there was a change of dynasty in Delhi—the Khaljis were overthrown, and the Tughlaks came to power. Taking advantage of this change Prataparudra formed an alliance with another Hindu king of the Deccan, and revolted against the Sultan of Delhi. An army was sent against the rebel but failed to subdue him. Two years later a more powerful army marched to Warrangal, captured it, and took the king a prisoner to Delhi. From this time the kingdom declined in power, though in the time of Muhammad Tughlak a confederacy of the Hindu princes was formed, and Warrangal again became independent.

However, a new Muhammadan kingdom was founded at this time under the name of the Bahminī kingdom; the sultans of this kingdom often fought with Warrangal, till in 1424 they finally conquered it.

The Bahmini Kingdom. — This kingdom was founded by a Mussulman of Daulatābad named



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Hassan Gangu. At the height of its power the kingdom extended from Orissa to the Tungabhadra river, and from Goa to Masulipatam. The history of the kingdom consists of a tale of many wars with Vijayanagar.

Vijayanagar.—In the district of Bellary and on the banks of the Tungabhadra there is a little village called Humpi. The magnificent ruins of this place are still an object of wonder. Few realize that it was at one time a great city, with mighty fortifications, palaces, temples, richly carved and decorated pavilions, council-chambers and markets, and stables for elephants and horses. This city, which bore the name of Vijayanagar, "the city of victory," was the capital of an empire which once swayed the destinies of Southern India during a period of two centuries.

Nothing definite is known about the origin of this kingdom. In the time of Muhammad Tughlak, Anagondi, a petty principality on the banks of the Tungabhadra, took a leading part in organizing a rebellion against the Sultan of Delhi. In the confusion that followed two brothers, who were at first serving the kings of Warrangal, but subsequently became the minister and the treasurer at Anagondi, rose to positions

of influence. These two brothers, on the advice of their preceptor, the celebrated Vidyāranya, set up a new capital on the southern side of the river, and took the titles of king and minister of a new kingdom. This city was originally called Vidyanagar after the sage.

From the time the kingdom was founded there were constant wars between it and the Muhammadan Bahminī kingdom. Vijayanagar was more than once besieged, and was at one time even forced to pay a tribute to the sultans of the Bahminī kingdom. But a century and a half after its foundation the Bahminī kingdom was broken up into five states which warred with one another. It was then that the Hindu kingdom widened its territory and increased its power.

Krishna Dēva Rāya, who ruled about this time, was the greatest of the Vijayanagar emperors. He was a great conqueror, and in his time the kingdom extended throughout the whole of Southern India. He entered into commercial treaties with the Portuguese, and thus increased the wealth of his country. He was a patron of letters, and some of the greatest Telugu poets adorned his court. He himself is an author of a number of Telugu works. He had many

temples built in Southern India; also forts, fortresses, bridges, and dams. He was one of the ablest of Indian administrators, and under him the empire enjoyed peace and prosperity. After



The Council Chamber at Vijayanagar.

his death the kingdom began to decline. His descendants fought with each other, and often called in the help of the neighbouring sultans.

The sultans themselves were disunited, and the Hindu kings also sometimes took part in their quarrels. On one occasion the Hindu conqueror committed serious outrages on the Muhammadans, which caused all their states to league together against Vijayanagar. A battle was fought at **Tālikota** (1565). The Hindus were completely defeated. Vijayanagar was sacked and all the inhabitants were put to death. The important buildings were either demolished or burnt; the city was plundered for five months, and its immense treasures were carried off by the conquerors.

The empire broke into pieces. A descendant of the dynasty established himself at Chandragiri, and petty poligars called *Naiks* established themselves as rulers all over the South.

18. The Condition of India under the Sultans of Delhi (1206-1526).

You have seen how the Muhammadans first came to this country and established their power. You will have noticed that these conquerors had to contend with three great difficulties—the revolt of their own viceroys, the rebellions of the Rajputs, and the inroads of the Mongols. Generally this was a period of wars and of blood-

shed. The system of administration was very rude. The rulers were very despotic, their will being law. Yet it must be said that the general mass of the people prospered fairly well under their old institutions. In Bengal the people lived under their Zamindars who preserved peace and punished crime. In other parts of the country the village communities were left undisturbed. Dynasties rose and fell, but yet the peaceful agriculturists of India continued to toil, tilling the land their ancestors had tilled from generation to generation. Industries also prospered, and the markets of Europe never ceased to be supplied with Indian products. Trade also advanced, the discovery of a new route to India by way of the sea having greatly increased the commercial importance of India.

The Muhammadan rulers in general treated their Hindu subjects fairly well. They did not force their religion on them, but made them pay a poll-tax for the privilege of holding the Hindu religion. They appointed Hindus to many important posts, sometimes even as military commanders.

In this age a number of Hindu religious reformers rose to preach the unity of God under the name of Siva or Vishnu, and to popularize

their creed. *Ramanuja* was the most famous of these. This broad-minded Vishnava reformer lived in the eleventh century. From his youth he believed that salvation might be attained only through the love of God. *Ramananda*, an apostle of Ramanuja, was another great reformer who lived at Benares, and wandered from place to place preaching in Hindi the doctrines of the Vishnava religion. *Kabir* rose in the West. He conceived the lofty ideal of uniting the Hindus and the Muhammadans into one religious sect. He preached "The Hindu God is in Benares, the city of the Muhammadan God is Mecca. But in man's heart you will find both." *Chaitanya* preached the religion of Ramanuja in Bengal. *Nanak*, of whom you will read more presently, reformed the Hindu religion in the Punjab.

Thus we see that the Muhammadan period was one of progress on the whole, though the progress was retarded now and then by invasions and wars. It has been remarked of this period, "The prosperity of the country is evidenced by the private and the public buildings, irrigation works, bridges, serais, and hospitals constructed throughout the empire".

THE MUGHAL RULE.

1.	Babar . . .	1526-1530
2.	Humayun . .	1530-1540 and 1555-1556
3.	Sher Shah Sur .	1540-1545
4.	Akbar . . .	1556-1605
5.	Jahangir. . .	1605-1627
6.	Shah Jahan . .	1627-1658
7.	Aurangzeb . .	1658-1707

19. Babar, Humayun, and Sher Shah.

Babar.—The dynasty of which Babar was the first monarch is called Mughal. Babar was a grave and sagacious prince. Fatherless at the age of twelve, he raised himself, through many obstacles, to this high position. He was possessed of great force of character. It was at no ordinary cost that he founded a kingdom in Hindustan. He had to contend with Mussulmans on the one hand and with Rajputs on the other. From Gujarat to the Jumna the whole country trembled at the prowess of Sanga Singh, the Raja of Mewar. Assembling a large army he prepared to fight with Babar. The two armies met at Fatehpur Sikri, near Agra. Alarmed at the sight of the formidable Rajput host, Babar's soldiers lost their courage. At this moment an astrologer declared that it was an evil hour in Babar's destiny, that he would not be able to

win a victory. This prophecy dismayed the troops, even to their generals, and many began to desert. Babar was a brave man. He had



Babar.

had much trouble in his life, had faced many misfortunes, and he was not in the least de-

pressed by the astrologer's words. He made a vow that if he were victorious he would thenceforth drink no wine nor ever again cut hair or beard; he would pass his life in piety and righteousness, and give much to the poor. Then calling the chiefs of his army together, he said to them: "So long you have fought like heroes; would you now give in? Either we conquer or we die on the field; there is no other way." The soldiers took heart, and in the battle they were victorious. Sanga Singh was defeated. He died shortly after.

Babar reigned four years only, but in that time his conquests extended as far as Bengal. On one occasion his son Humayun was seriously ill. The physicians gave up hope. Babar said, "I will give my life; my son shall live". All strove to dissuade him, but he would not listen. He walked three times round Humayun's bed, and then in solitude passed some hours in prayer that his wish might be granted. Strange to say, Humayun did begin to recover, and not very long after Babar died.

Humayun.—Humayun became emperor, but he did not long enjoy the throne. Sher Khan, an Afghan warrior of Chunar, having conquered the whole province of Behar, resolved upon con-

quering Bengal. Humayun in great haste attacked the fort of Chunar, obtained possession of it with much difficulty, and then went to Bengal to chastise Sher Khan. On arrival he found that that warrior had taken possession of Gour, the capital city, and had returned to Chunar. Humayun reconquered Gour, but while on his way thence to Chunar he encountered Sher Khan at Monghyr. In this battle, far from being victorious, Humayun barely escaped with his life. He marched again with all his troops to renew the fight, but was again defeated near Kanauj (A.D. 1540). He saved his life, but lost his kingdom. He sought an asylum with his brother in the north, but this was refused him, and he was obliged to flee to Sindh. In crossing the Sindh desert most of his companions died of hunger and thirst, and the help he sought from the Rajputs was denied.

At length he reached the fort of Amarkot, where a Hindu prince gave him shelter. Here his famous son, Akbar, was born (A.D. 1542). The difficulties he had encountered in conveying Akbar's mother, Hamida, over that terrible desert can never be told. Humayun had become so poor that he could bestow no gifts upon his companions, as was usual in such cases. A pot of musk lying near him, he opened it, and distributed

the musk among his friends, saying: "God grant that the fame and glory of my son may spread like this scent upon the air". Never was a father's wish better fulfilled. From Amarkot Humayun fled to Persia.

Sher Shah Sur (1540-1545).—For the time being Sher Shah had recovered the Delhi empire to the Afghans. He proved to be a wise and far-seeing ruler. Although a devout Muhammadan, he did not oppress the Hindus. His ideal was to unite the races and religions in India, for he saw that in this way only could progress be made. While war was possible no one would venture to plough fresh fields, and only enough seed was sown to keep off starvation. The king constructed the grand trunk road that exists now from Bengal to the North-west. Hindu as well as Muhammadan caravans might use this road. He also had wells dug and trees planted to make travelling easier, besides extending irrigation works. Sher Shah introduced for the first time a postal system of mail runners.

Humayun Restored.—In 1555 Humayun, with the help of Persian troops, invaded India. Sher Shah had died, and the Afghan troops were led by one of his successors. In the battle of Sirhind the Afghans were defeated, and Humayun once

more became Sultan of Delhi. The sultan only lived another year, for in 1556 he died from a fall on the steps of his palace.

20. Akbar.

Akbar.—At the time of Humayun's death Akbar was still a boy. Beiram Khan, Humayun's commander-in-chief, became the boy's guardian, and was styled "Khan Baba," or "king's father". During the first years of the new reign the government was conducted entirely by Beiram, who was an extremely able man. If at the death of Humayun the business of the state had not fallen into such competent hands, we know not how Akbar would have fared. Although he displayed great energy and intelligence for so young a lad, how could he have preserved life and kingdom in the midst of so many enemies?

Beiram Khan loved Akbar as his own son. Akbar, in turn, had a great love for his guardian. The whole kingdom feared "Khan Baba"; no one committing a fault escaped punishment at his hands. Though a benefactor to Akbar, he was by nature so harsh and cruel that it gradually became evident that Akbar and he would not long be able to work together.

After the death of Humayun, a great battle was

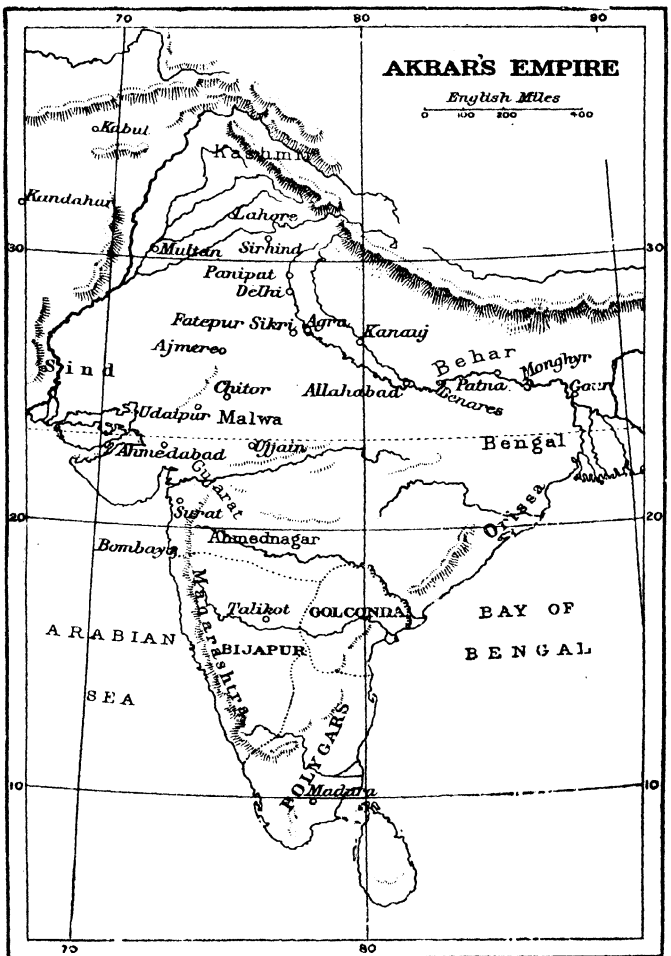
fought at Panipat (1556) between the Mughal troops, under Beiram and Akbar, and the Afghan troops, led by a Hindu named Hemu. The Afghans were defeated, and Hemu, being taken prisoner, was brought into the presence of the young emperor. Beiram Khan, giving a sword to Akbar, bade him show himself a champion of the faith by slaying his enemy. But Akbar answered, "It would not become me to strike a defenceless prisoner," which so much incensed Beiram that he immediately slew the prisoner with his own sword in the presence of the king. Such deeds were intolerable to Akbar.

When Akbar reached the age of eighteen he resolved to put an end to the tyranny of Beiram Khan—to take from him the power he abused. So he announced that henceforth he would hold the reins of government, and that orders must be taken from no one in the kingdom but himself. This sudden change in Akbar overwhelmed Beiram Khan, who did his utmost to pacify his master. Not succeeding in this he rebelled, but quickly repenting, he sought pardon at the emperor's feet. From boyhood Akbar had been large-hearted. Beiram Khan having confessed his fault, Akbar raised him from the ground, seated him beside himself, and treated him with all honour.

Then, bestowing upon him much wealth, he gave him leave to go on a pilgrimage to Mecca. On his way thither Beiram fell into the hands of foes in the province of Gujarat and was slain.

The death of Beiram left Akbar supreme in his kingdom, but he was beset by terrible difficulties. One by one he brought every province, from Eastern to Western India, into subjection. Gujarat, Kashmir, Bengal, Behar, and Orissa all submitted to his sway. He subdued his enemies by the joint influences of love and fear. In his nature, courage and gentleness were equally blended. He was never cruel to his enemies; when he had thoroughly conquered them and proved himself to be the master, he released them. He regarded all his subjects with an equal eye, making no difference between Mussulman and Hindu. He fought and won the respect of the Rajputs, whom no one could conquer, and made them the best of friends. He took two Rajput princesses to wife, and married his son to another. Todar Mall, Man Singh, and other Rajputs entered his service and became the pillars of the state. He subdued the Rajput kings of Jaipur and Jodhpur. Only Pratap Singh, Rana of Mewar, refused to ally himself with the Mughals.

In course of time Akbar attacked Chitor, the



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capital of Mewar (A.D. 1568). Jeimal, a great general, undertook the defence of the fortress, and Akbar found it no easy task to obtain possession. One night, torch in hand, Jeimal was repairing a breach in the fortress, when Akbar, seeing him from a distance, fired his gun at him. Jeimal fell and the besieged were left without a leader. The women sought death in the flames, the men at the hands of the enemy. From that day Chitor has been a place of desolation.

But though Chitor was destroyed the Rana of Mewar was not subdued. Pratap Singh waged war with Akbar for twenty-five years, and even then did not admit defeat.

Siege of Ahmadnagar (1595).—When the whole of Northern India had acknowledged the supremacy of Akbar, that monarch turned his thoughts towards the conquest of the Deccan. The Deccan was held by Muhammadan princes, who ruled over the kingdoms formed when the Bahminī kingdom broke up. The most northerly of these was Ahmadnagar. It happened that, when the Sultan of Ahmadnagar died, there was a great quarrel among the members of the royal house for the succession. One of them invited Akbar to assist him, and Akbar's son, Murad, marched to Ahmadnagar with an army.

Chand Bibi, aunt by marriage of the boy Sultan of Ahmadnagar, undertook to defend the city. The patriotism and energy of this extraordinary woman are unequalled in Indian history. Among Akbar's enemies there was one hero, Pratap Singh, and one heroine, Chand Bibi. When this princess heard of the coming of the Mughals she counselled the kings of all the rebellious states to unite in subduing their common foe. For only a few days did they adopt her advice. Then Ahmadnagar had to bear the brunt of the invasion alone. After repeated attempts the Mughals were still unable to conquer the city. Every now and then, when the Ahmadnagar troops lost heart and seemed disposed to fly, Chand Bibi would appear, dressed as a man, and encourage them to renew the fight.

Her firmness and courage held the town against the Mughals so long that at last they ceased to attack. But quarrels within undid all her work. When the Mughals next attacked the city, the princess was shut up in her own apartments and slain, and Ahmadnagar was given up to the Mughals (1600). But although Ahmadnagar was taken, the Deccan did not submit to the emperor. Akbar's conquests in the Deccan were confined to Kandesh and Berar.

Akbar's latter days were saddened by the ill conduct of his eldest son, Selim. When, in the Deccan, Akbar heard that Selim had proclaimed himself emperor, he wrote a gentle and persuasive letter to his son appointing him Subahdar of Bengal and Orissa. He then returned to Agra, and Selim paid him a visit. Akbar welcomed him kindly. He loved his sons, and though Selim constantly behaved ill to him, yet Akbar always forgave him. Selim greatly injured his health by excessive drinking. When Akbar lay on his death-bed, he called the nobles to his presence, and urged them to have confidence in Selim. Then, calling upon God, he closed his eyes in his last sleep (A.D. 1603).

No Muhammadan sovereign so great as Akbar ever ruled over Hindustan. Such a remarkable blending of valour and gentleness is rarely met with in one being. His manner was so winning that every one who approached him was enchanted. His person was well formed and handsome, and his bodily strength fitted him for extraordinary exertion. Learned men and those devoted to piety were greatly esteemed by Akbar. He respected the Hindus and liked their language. He caused the *Mahabharata*, *Ramayana*, and other Sanskrit works to be translated into Persian.



AKBAR.

He married and he compelled his family to marry the daughters of Hindu princes. He abolished the tax that had been imposed on Hindus. He appointed Hindus to the highest offices in the state and the highest commands in the army. His dream was to unite the Hindus and the Muhammadans into one nation with one common language and one common religion.

On religious questions the emperor showed extraordinary liberality. He forbade the eating of cows' flesh as repugnant to Hindu sentiment. He even promulgated a new religion, which should be acceptable alike to Hindus and Mussulmans, but after his death this religion died out. He strove to correct many Hindu errors. He forbade the burning of widows with their husbands, encouraged widow marriage, and opposed the marriage of children.

At Akbar's court Hindus, Mussulmans, Jains, Christians, and people of other faiths discussed their religious differences. In these contentions Akbar took great delight. He often sat through the night inquiring into the different sacred writings. He was also fond of song and music. The renowned singer, Tansen, received much honour from Akbar, and two of his greatest friends were the Persian poets Abu'l Fazl and

his brother Abu'l Faizi. Abu'l Fazl has left us an account of the life of Akbar, and also of his administration, in a book called the Ain-i-Akbari. Abu'l Fazl's death was brought about by Selim, who was jealous of him. This was the cause of great grief to the emperor. On hearing the news Akbar refused food and sleep for two days and nights, weeping continually. When he heard that the brother, Abu'l Faizi, was dying, Akbar hastened to him in the depth of night, taking with him a physician. Abu'l Faizi was already senseless, his eyes closed. At that sight tears came to the eyes of Akbar. In a voice broken with sorrow he entreated the dying man to speak to him once again. But in vain; it was too late. Then the monarch, flinging his jewelled turban on the ground, wept bitterly. Such was the heart of Akbar.

Akbar's Administration.—Akbar's conquests alone did not build up for him a large empire, every part of which was at peace. Real peace and content can only be won by a government if it gains the goodwill of the people. This goodwill Akbar gained. As new territories were won, a good government was given to them. The lives and properties of the people were safer under his good government than they had ever been

before. Therefore, the people were happy and loyal to the new rule.

Akbar's system of administration was as follows. His empire was divided into subahs or provinces. These subahs were again divided into districts. Each subah was governed by a subahdar. He was helped by a dewan who saw to the collection of the revenue, and a judge who settled disputes. In the villages the old village headman still remained in authority, and order was kept with the help of the village watchman.



A Gold Coin of Akbar.

The central government that controlled these great subahdars was carried on under the eye of Akbar himself. His great finance minister, Raja Todar Mall, was entrusted with the task of settling the amount of revenue that should be collected from the lands. He caused the lands of every district to be surveyed, and judged what crops they could be expected to yield. A certain

proportion of the total yield was the property of government. In this way the revenue was raised.

The government advanced money to cultivators in times of scarcity, so that they might carry on their cultivation. The king took great care to see that the collection of revenue was not unduly hard. He was very liberal in exempting ryots from taxation in periods of famines. Many of the revenue terms which we now use are handed down from the time of Akbar. For instance, the revenue year from the 1st of July to the 30th of June is called *fasli*.

Persian was the official language of the empire. Hindus, employed by the government, whose native language was Hindi, were obliged to report in Persian. The Mussulmans in their dealings with the people were obliged to speak to them in Hindi. In this way both Hindus and Mussulmans became acquainted with both languages, and the Urdu language, which is a mixture of both, sprang into existence.

21. JAHĀNGĪR AND SHAH JAHAN.

Jahāngīr.—On the death of Akbar, his son Selim became Emperor of Delhi, taking the name of Jahāngīr. Selim's son, Khuzru, rebelled



JEHÀNGIR.

against him and attacked Lahore. Jahāngīr took Khuzru prisoner, and from that time Khuzru passed his days in confinement. We have told how kindly Akbar treated Jahāngīr when in rebellion, but, nevertheless, this emperor was very cruel towards his own son in similar circumstances. In Jahāngīr's reign his queen, Nūrjahān, was the real ruler. Her story is a strange one.

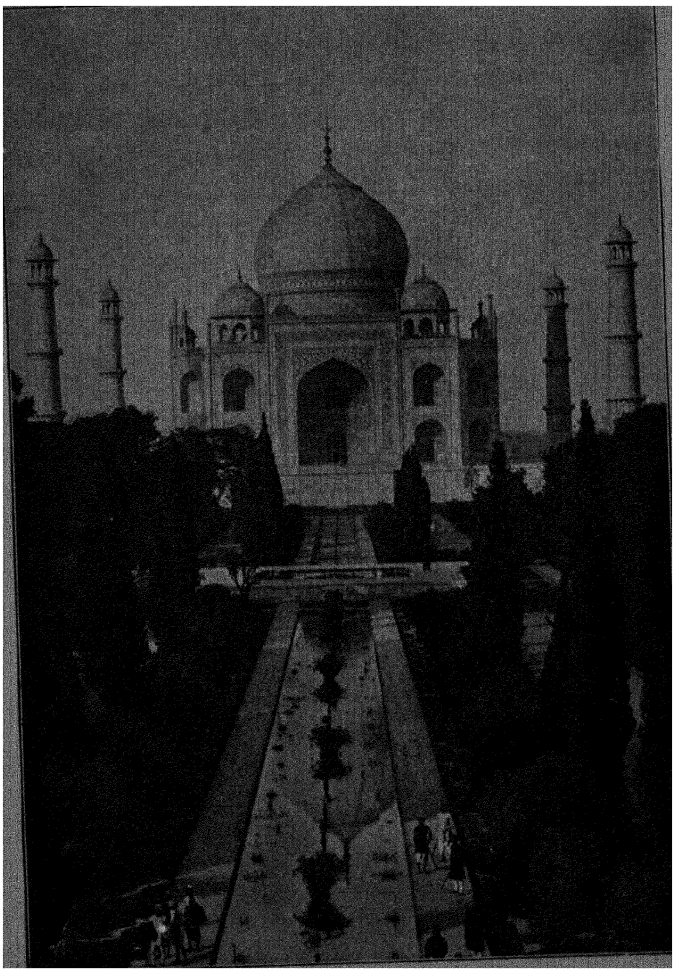
Nūrjahān was granddaughter of a Persian noble. Her father, falling into poverty, emigrated to India with his wife and two sons. They suffered many hardships on the journey through want of means. Under these trying conditions a daughter was born at Kandahar. The mother had become so weak through privation that she could not carry the infant, and it had to be left on the road. The next day a merchant, passing by, caught sight of the baby lying under a tree. The helplessness of the little thing excited his compassion. He sought for a nurse, and, journeying on, presently came upon the child's mother, to whom he gave the office of nurse.

This little girl became the world-renowned Nurmahal, or Nūrjahān. Her relatives found an asylum with the merchant, through whose assistance the father and brother found employment at the Court of Akbar. Nūrjahān went constantly

with her mother to visit the ladies of the palace. On one occasion Selim saw the child and was enchanted with her beauty. Nūrjahān's mother told the emperor of the prince's infatuation. The emperor thereupon had the girl married to a young Afghan named Sher Khan, and sent the young couple to Bengal.

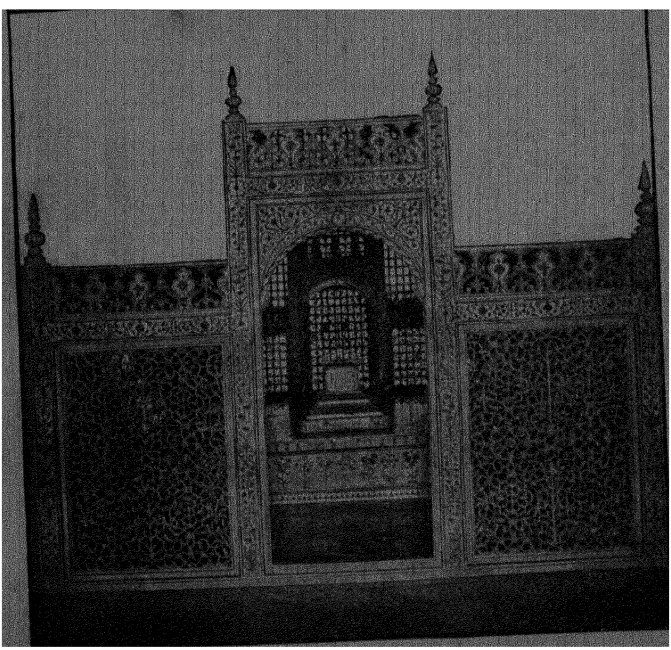
But Selim could not forget Nūrjahān. On becoming emperor he sent word to the Nawab of Bengal (Sher Khan) that in some way or other he would take Nūrjahān. When Sher Khan received this message he stabbed the messenger to the heart. He himself was cut to pieces by the emperor's guards. Nūrjahān, with her little girl, was taken prisoner to Delhi, where she became Jahāngīr's queen.

Nūrjahān was as clever as she was beautiful. The emperor became a puppet in her hands. The reign of Jahāngīr was, in fact, the reign of Nūrjahān. Submitting to her sway, Jahāngīr secured a little peace for himself, but by her intrigues the whole kingdom was set in flames. Her daughter was married to Jahāngīr's son, Prince Shahriyar, and from that time Nūrjahān strove to make her son-in-law heir to the throne. On this account Jahāngīr's other son, Prince Kuram, rebelled. Muhabat Khan, the emperor's



The Taj Mahal.

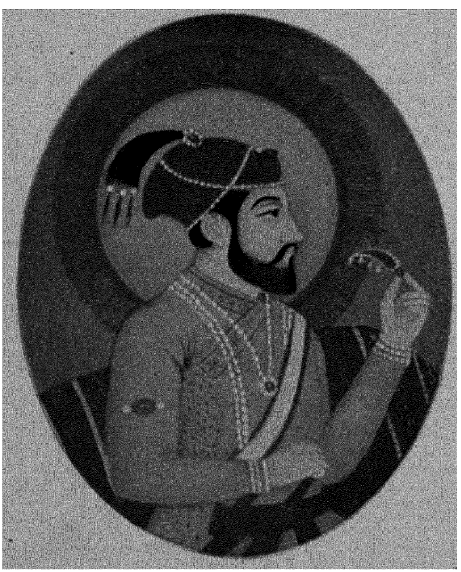
greatest general, joined Prince Kuram, and they made a prisoner of the emperor. This had not at all entered into the empress' schemes, and she attempted to set her husband free. She failed



Carved Screen in the interior of the Taj Mahal.

by arms, but at length attained her end by stratagem.

In Jahāngīr's reign an ambassador named Sir



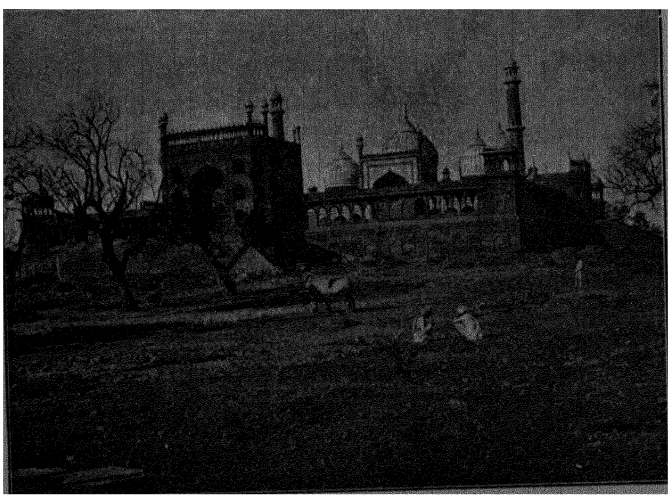
SHÂHJEHÂN.

Thomas Roe was sent from the English Court to that of the Mughal. He was astonished at the pomp and brilliance he witnessed there, but he did not find a corresponding order and wisdom in the management of the kingdom. Jahāngīr is famous in history as the "Talented Drunkard". He had the wish to rule the state well, but not the ability.

Shāh Jahān.—Jahāngīr's two elder sons died in their father's lifetime, so after his death Kuram became emperor, taking the name of Shāh Jahān. His first act was to slay his brother Shahriyar. The kingdom enjoyed much peace during this reign, but there was fighting in the Deccan. Shāh Jahān's principal general, Khān Jahān Lodi, rebelled and went to Ahmadnagar, which had freed itself from Mughal supremacy. After nearly ten years' war that city was reduced to submission, and thenceforth became tributary to Delhi (A.D. 1636). Shāh Jahān sent Aurangzeb to subdue the kingdoms of Bijāpur and Golkonda, but Aurangzeb, hearing of his father's illness, returned to the north without fighting. The emperor strove to recover possession of Kandahar, which had belonged to his father, but, obtaining no success, was obliged to give up the attempt.

Shāh Jahān had four sons — Dārā, Shuja,

Aurangzeb, and Murād. Shāh Jahān was much attached to Dārā, who helped him in state affairs. The emperor, being easy-going and somewhat idle, all business fell into the hands of Dārā. While his eldest son was still with him Shāh Jahān suddenly fell seriously ill. The other

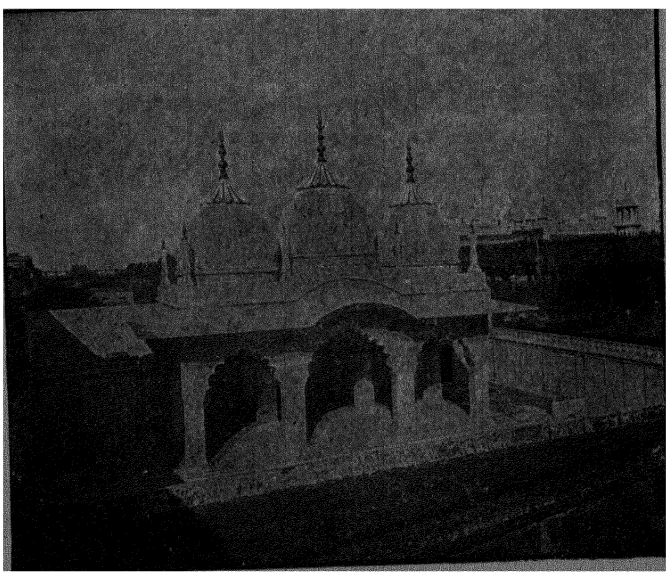


The Jumma Musjid at Delhi.

sons, hearing that there was no hope of their father's recovery, all came hastening to secure possession of the throne. There was the usual fight for the throne.

The conduct of Aurangzeb is really inexplicable.

doubtful if at first he aspired for the throne. He was a deeply religious man, and he often declared his object was to retire from the world. He was determined that his two elder brothers should not get the throne as they were apostates.



The Pearl Mosque.

So he wrote to Murād: "Brother, I have but one wish, that you should become emperor. Dārā is a heretic, and if he should reign, the Mussulman faith would die out in this country. For

myself I have no desire for the world; I shall become a fakir and journey to Mecca." Murād joined Aurangzeb with all his troops. Meantime, Shuja was coming up from Bengal, also to fight with Dārā. The younger brothers were victorious and Dārā fled, first to Lahore and then to Gujarat. Assembling fresh troops at that place, he renewed the battle with Aurangzeb, but was again defeated. He was put to death as a renegade. Shuja was also defeated by Aurangzeb and fled to Arakan, where he and all his family perished. The brave but foolish Murād was slain. It was thus that Aurangzeb disposed of his brothers. Their sons he poisoned, and his father, Shāh Jahān, was kept a prisoner. What a contrast to Bābar! The first of the Mughal kings wished to give up his life for the sake of his son; the last of the great emperors put his own father in prison. Shāh Jahān spent nearly eight years of his life in prison. It must be said to the credit of the son that he treated his father kindly in other respects.

In the time of the emperor Shāh Jahān the magnificence of the Mughal Empire reached its greatest height. Peace, order, and firm government were maintained on every hand. Shāh Jahān built in Delhi the famous Jumma Musjid,



AURUNGZIB.

the Diwāni Khas, "the Paradise on earth," and the Pearl Mosque; at Agra the Tāj Mahal; at Lahore the gardens of Shalimar. The Peacock Throne was another display of the magnificence of the Court at this time. Every one has heard of the Tāj Mahal, the tomb of Queen Mumtaz. Shāh Jahān sent for skilful craftsmen from different countries to construct it, and no similar building in the world is equal to it. The emperor spent countless sums upon it, yet the treasury remained full, and his subjects were not oppressed with taxes. Not only was Shāh Jahān a capable ruler, but peace increased the prosperity of the country.

22. Aurangzeb (1659-1707).

Aurangzeb ascended the throne in 1659 and assumed the title of Alamgir. He was then forty years old. He was renowned as a judge and was very courageous. What was most praiseworthy in the emperor was the strictness of the life he led. He was in every sense an ascetic. He cared very little for the comforts of his person. He believed that emperors lived for the well-being of their people. He hated the pomp and luxury of the Court in the days of his father and grandfather.

It is really strange that the Mughal power should begin to decline in his time. How is this to be accounted for? The emperor was, unlike Akbar, a very orthodox Muhammadan. If India had no Hindus, Aurangzeb would have made an excellent emperor. He was blind to law, to good government, and to justice when the interests of his religion were concerned. He felt he was doing the work of God in suppressing idolatry, and punishing infidels and heretics. You must remember he was cruel, not to the Hindus only, but also to the Shiah sect of the Muhammadans. It was his religious bigotry that shaped the policy of this monarch, and ultimately brought about the downfall of the splendid empire that his great-grandfather had built up by a policy of trust and confidence in the Hindus.

Aurangzeb set before himself three definite tasks—the reform of the morals of the Court, to put the Hindus in their proper place as infidels, and to crush the two heretical Muhammadan kingdoms of Southern India.

Within the first few years of his reign he was able to accomplish the first object. He himself set an example to the Court. He clothed himself in plain dress. He never used even gold or silver vessels. He earned his daily food by

manual labour. He conducted in
the prayers of the common people.
ence of all this made itself felt in the Cour
people immediately pretended to have be
intensely pious men.

To achieve his second object, the fanatica
emperor issued a general order to the governors and princes to destroy with a willing hand the schools and temples of the infidels. Hindu



A Gold Coin of Aurangzeb.

temples at Benares and other places were pulled down, and on those very spots magnificent mosques were erected out of the temple materials. He stopped the allowance paid to the high priests at Benares. He made a difference between the Hindus and Muhammadans in almost everything. The latter paid duties at only half the rates the Hindus paid. An order was issued that no Hindu should ride on a palanquin or an Arab

horse without a licence from the government. What was worse than this, he reimposed the hated *Jazyia*, the tax on infidels abolished by Akbar. The Hindus in vain protested. The emperor not only did not listen, but treated the petitioners cruelly. The mass of the Hindus, even the Hindu princes, rebelled. The Rajputs were the first to take the field against him. These were the chief supporters of the empire in the days of Akbar. They now became the chief enemies of the empire. Aurangzeb waged war against them, burned their houses, destroyed their crops, pulled down their temples, and carried off their idols and used them as steps for his mosques that they might be hourly trampled upon by the feet of the faithful. The Rajputs in their turn despoiled the mosques, burned the Korān, and insulted the Mussulman prayer readers. The Rajputs and the other Hindus of the north were in the end overcome, but they did much to break the empire which they had helped to build in the time of Akbar.[1]

[1] The letter which Rana Raj Singh, one of the most intimate of Aurangzeb's friends, wrote him on the occasion when the tax on Hindus was levied, is most remarkable, as showing the feelings with which his actions were viewed by the people. The Rana says: "Akbar conducted the affairs of

Aurangzeb was now in a position to turn his attention to the South, where there were the Hindu Mahrattas and the Shiah heretic Muhammadan kingdoms of Bijāpur and Golkonda. The emperor was bent upon conquering both the infidels and heretics. In his youth Aurangzeb had been the viceroy of the Deccan, and his ambition, like that of the other Mughal emperors, was to conquer the South.

It was at this time that the Mahrattas, the people of olden Maharashtra, with Sivaji at their head, were gathering strength. You will read more of this hero in later chapters of this book. Sivaji set up an independent kingdom in the Mahratta country. Aurangzeb effected a peace

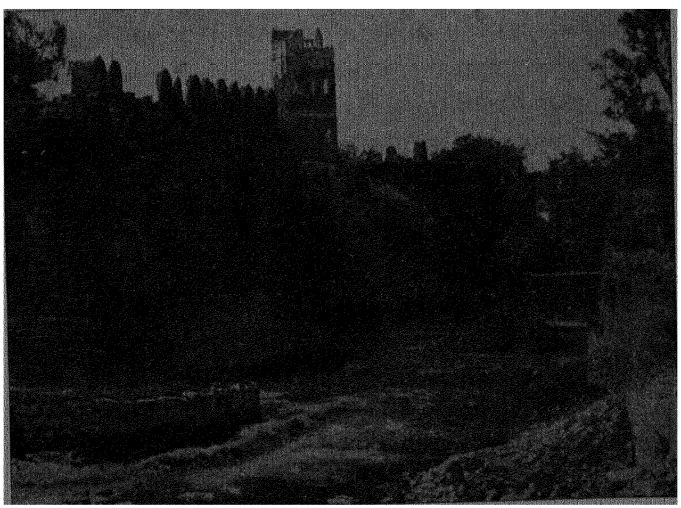
this empire in equity and firm security for the space of 52 years, preserving every tribe of men in ease and happiness whether they were Brahmans, Muhammadans, or Christians. Jahāngīr and Shāh Jahān followed in Akbar's footsteps. But a reversal of that policy in your time has resulted in alienating many from the empire and in loss of territory. Your subjects are trampled under foot, every province of your empire is impoverished. Depopulation spreads, and difficulties accumulate. God is the God of all mankind and not the God of the Muhammadans alone. The Pagan and the Mussulman are equal in His presence. To vilify the religion or customs of other men is to set at nought the pleasure of the Almighty."

with him, after which Sivaji came to Delhi on a visit to the emperor, who treated him with such discourtesy that the Mahratta leader walked out of the royal assembly in high displeasure. Then Aurangzeb dogged his movements with so many guards that Sivaji became virtually a prisoner in Delhi. But the craftiness of Sivaji was more than a match for that of Aurangzeb. One feast day, when the moon was full, Sivaji, bestowing immense quantities of sweetmeats upon the Brahmans, contrived to escape from Delhi hidden in a basket of sweet cakes. From that time he was a bitter foe to Aurangzeb. By making Sivaji his enemy Aurangzeb with his own hands sowed the seeds of the destruction of his empire.

In the Deccan the Mughal forces met with scant success. Sivaji died, but his son, Sambājī, succeeded him to the throne, and continued the warlike methods of his father. Aurangzeb now resolved to lead an army himself and conduct the operations. He called together a grand army at Ahmadnagar, and set forth in 1681, grey bearded as he was, to subdue the Deccan. He was destined never to return.

His plan was first to subdue the Muhammadan kingdoms of Bijāpur and Golkonda. He attacked and captured Bijāpur (in 1686), and the rule of

The Bijāpur sultans came to an end. Golkonda was next attacked. Its conquest proved to be a more difficult task. By bribery and treachery Aurangzeb was able to effect what he wanted, and Golkonda fell. The territories of the fallen kingdoms were annexed to the Mughal Empire.



Views of the walls of Bijapur.

Practically the whole of India now belonged to the Mughal Empire.

Aurangzeb next turned his attention to the Mahrattas, and succeeded in capturing Sambāji, the Mahratta ruler. He ordered the prisoner to

become a Mussulman, but the Mahratta replied in such contemptuous words that the emperor slew him on the spot. Sambājī's son, Sāhu, was also taken and detained as a prisoner for many years at Delhi.

The Mahrattas gathered together their forces, determined to fight for their independence. In this little book it is not possible to tell you of the various engagements between the aged emperor and the Mahrattas. It is enough to say that throughout Aurangzeb met with disappointment.

After Sambājī's death, Raja Ram, his brother, and after him Tāra Bhāi, a woman celebrated in Mahratta history, continued the fight, boldly defying the grand army of the Mughals. She directed the operations with such energy that the emperor was shut up in his camp, and his treasures were plundered under his very eyes. The Mughal army at last became thoroughly demoralized, and suffered many other defeats and humiliations.

Encouraged by the state of affairs in the Deccan, the Sikhs, the Jats, and other peoples in northern India began to assert their independence. Aurangzeb had no one to quell the general rising of the Hindu races. His sons,

seeing that his end was near, began to intrigue for the throne. The old emperor was in sore distress. He retired to Ahmadnagar, and from there wrote to his favourite son: "Many were around me when I was born, but now I go alone. I do not know why I am or wherefore I came into the world. I have not done well for the country or its people. God has been in my heart, yet my darkened eyes have not recognized His light. Nothing brought I into this world, but I carry away with me the burden of my sins." To the end he never forgot his prayers; he continued counting his beads to the last moment. In the ninety-first year of his age, he expired in February, 1707. His strict orders were that he should be buried without any useless coffin. He saved a sum equal to about ten shillings from the sale of writings done with his own hand, and this he directed should be spent on his funeral. He earned £90 by copying the Korān, and this he left to the poor. If only he, great and God-fearing as he was, had been less bigoted, less intolerant, and more broad-minded, the history of the Mughal Empire in India might have been a very different story.

23. The Mughal Empire after the death of Aurangzeb.

The history of the Mughal Empire after the death of Aurangzeb can be written in a few words. The throne of Akbar the Great was occupied by a succession of worthless rulers, some of whom followed the example of Aurangzeb of killing their brothers and other blood relations before succeeding to the throne. These puppet monarchs were set up and pulled down first by the great nobles of the Court and subsequently by the Mahratta rulers, who usurped all power to themselves. The viceroys in the distant provinces first stopped their tribute to the Mughal emperor, and soon after asserted their independence. The Hindu races, the Sikhs in the Punjab, the Rajputs, and the Mahrattas, became independent powers. The country became a prey to no less than seven devastating hosts, which poured through the passes in the north-west. Thus within less than one hundred years after the death of Aurangzeb, the Mughal emperor was reduced to a most miserable condition, and nothing was left to him but an empty title.

Muhammad Shāh.—Of these puppet emperors the only one of whom I need tell you anything

is Muhammad Shāh, who was the nominal head of the empire from 1719 to 1748. It was in his time that the power of the Mughal empire was finally broken up, and that the country was subjected to some of the worst invasions India has ever known. During this time, also, a Turkish noble named Chin-Kilich Khan (Asaf Jāh) was *Nizam* of the Deccan, and about 1721 he asserted his independence. The present Nizām at Hyderabad is a descendant of Asaf Jāh, better known as Nizām-ul-mulk. Similarly, about the same time Sāādat Ali Khan, who was sent to rule over the province of Oudh, set up an independent kingdom there and became its first Nawab.

Bengal, which even in those days included Behar and Orissa, was under the rule of a governor named Ali Verdi Khan from 1739 to 1756. He took this opportunity to assert his independence, and stopped paying tribute to the Mughal emperor.

Persian Invasion.—In the reign of Muhammad Shāh, the famous Nadir Shah, Emperor of Persia, came to Hindustan. Having conquered Kabul (since Bābar's time Kabul had been tributary to the crown of Delhi) he cast his eyes upon India, whither he came in A.D. 1739. Sāādat Ali from Oudh and the Nizam of Hyderabad opposed him.

There was a battle near Delhi, in which Nadir Shah was victorious and entered the capital. When Nadir Shah met Muhammad Shāh in Delhi he at once noticed the famous diamond, the Koh-i-nur, among the jewels of the emperor. Wishing to have it, he said: "In our country friends exchange turbans with each other. Let



Nadir Shah.

us do so." The exchange was made, and from that day the Koh-i-nur passed from the crown of Delhi.

Nadir Shah, much gratified at obtaining this jewel, spent some friendly days with the emperor; but soon quarrels arose between his soldiers and

the citizens of Delhi, who even expressed contempt for Nadir Shah himself. This so much infuriated the invader, that he ordered his troops to slay the inhabitants. For a whole day the massacre continued, till the emperor, unable to endure the sight, entreated Nadir Shah to stay the slaughter. Nadir Shah complied, but he stripped the houses of the nobles, the king's palace, and the treasury of all the money and jewels they contained, and carried them away. The famous peacock throne of Shāh Jahān was included in the spoil.

The Afghan Invasion. — The ill-fortune of Muhammad Shāh did not end here. Ahmad Shāh Durāni, the Amir of Kabul, entered India at this time (1748). The emperor's son drove him out of the country. But Ahmad prepared to invade India once again. In this very year Muhammad Shāh died, and Ahmad Shāh succeeded him. Ahmad Shāh Durāni came to India a second time and took the Punjab. The nobles rose against Ahmad Shāh Durāni's governor. They blinded and deposed him, and set up another on the throne. A third time Durāni invaded India, entered Delhi, and, like Nadir Shah, slew the citizens. The streets were deluged with blood. After that he went to Mathura

(Muttra) on the occasion of a great festival, and massacred a countless number of Hindus.

There was yet another revolution at Delhi as soon as Durāni had gone. By this time the power of the Mahrattas had increased so much that they marched to Delhi, which fell into their hands. They conquered even the Punjab. They were at this time paramount in India. They made and unmade kings.

Shāh Ālam, of whom you will read later on in connexion with the history of the British in India, became the emperor (1759 to 1806). In his time the chief event was the combination of all Muhammadan nobles to put down the Mahratta power. They wrote to Durāni for help, and thus a fourth time Durāni entered India to chastise the Mahrattas. A third battle was fought on the field of Panipat, and on 7th January, 1761, the Mahrattas were thoroughly defeated. This defeat subdued the spirit of the Mahrattas for many years to come.

Shāh Ālam lost all power. For some years he sought the protection of the British and was granted a pension by them. His subsequent history is hardly worth telling. He gave up English protection, joined the Mahrattas, and was caught by the Afghan nobles and blinded. He died in 1806.

Condition of the People under Mughal Rule.—In reading of Akbar we learnt something of the system of government of the Mughals. In those rude times the system was good, though compared with our systems to-day it would appear very rough-and-ready. There were oppression and corruption on the part of the emperor's officers that pressed hardly on those beneath them. But the system was regular, and cultivators knew the amount that they would be called upon to pay as their share of the revenue. Under the Mughals, although the taxes were much higher than they are to-day, the cultivator was able to pay and yet have enough to live upon.

In the time of the Mughals, then, the fields were green with rice or wheat. Cotton and sugar-cane were grown freely. Fabrics were woven in the villages, carpets were made, and all the industries prospered. A traveller in India, writing of this time, says that the streets of Agra were very spacious and beautiful; some of them were covered in for more than a quarter of a league, where the merchants exposed their goods for sale. The French traveller Bernier says: "My eyes never seemed sated with gazing on the delightful country through which we passed". Under the Mughals the Hindus were treated with respect,

and lived on equal terms with the Muhammadans. Hindus under Akbar, we know, reached the highest positions in the land, and in the time of Aurangzeb also some of the army commanders were Rajputs.

The emperor's Court was kept with great magnificence, especially under Shāh Jahān. Even the austere Aurangzeb did not do away with the splendour fitted to the Court of a great king. The magnificent buildings of Shāh Jahān remain to show the wealth and taste of the period.

PART III.

THE MAHRATTAS AND THE SIKHS.

24. Sivaji.

You have seen how the decline of the Mughal Empire began in the time of Aurangzeb. The rise of the Mahratta nation took place during his reign. They were supreme in India for nearly a century. The country of the Mahrattas extended from Surat in the north to Goa in the south, and from Nagpur and Hyderabad in the east to the western shores of India on the Arabian Sea. Look at the map of the region and you will see how hilly it is. The Mahratta people, living as they did in hilly tracts, were different in some respects from those living on the plains.

The year when Shāh Jahān came to the throne saw the birth of Sivaji, the great Mahratta leader. He was a Kshatriya by caste. His father Shāji held lands from the state of Ahmadnagar, and Poona was the capital of his *jagir*. All the

Mussulman rulers in the south were, generally speaking, very tolerant towards their Hindu subjects, granted lands to them, and utilized their services alike in war and civil administration. In the days of Shāh Jahān the Mughals conquered Ahmadnagar, and Shāji sought service under the Sultan of Bijāpur. Shāji was employed by the sultan of this state to reduce a rebellion in the Karnatic, and for his services there the sultan granted him a new *jagir* in Tanjore. Hence Shāji was compelled to leave Poona. He placed his estates and his son under the care of a faithful Brahman named Dādāji Kondadēv, and then left Poona to go and dwell at Tanjore. Dādāji Kondadēv instructed his ward carefully in the Hindu religion, and taught him horsemanship and the use of arms. Sivaji's mother also stayed at Poona with her son. She would often repeat to him the stories of the heroes of ancient India. It was an age when the Mughals were trying to conquer southern India, just as the Afghans in olden times had done. The Hinḍus knew what that conquest would mean to their religion. The words of poets and religious reformers began to kindle in young imaginative minds like Sivaji's the desire to unite all the Mahrattas together, and propagate the Maharashtra Dharma. It

was at this time that Sivaji came into prominence first. He began his active career by seizing Torna and Purandhar, two hill-forts in the king-



Sivaji.

dom of Bijāpur. At Rāighar he built a fort for himself. He also found a large treasure belonging to the king of Bijāpur, which he seized.

Soon after this the King of Bijāpur sent an army against him. Its commander, Afzal Khan, said that he would bring back the "mountain rat" alive or dead, and set out in search of him. Sivaji was unwilling to fight with him, for he knew defeat would mean the ruin of the dream of his life. The Muhammadan historians say that Sivaji persuaded Afzal Khan to meet him with but one attendant, and that when the Afghan chief thus approached him Sivaji killed him treacherously with a weapon called a tiger's claw, which he carried concealed upon him. The Mahratta historians, on the other hand, say that Sivaji killed Afzal purely in self-defence.

The rulers of Bijāpur subsequently sent a number of expeditions to subdue Sivaji, and on the last occasion the Sultan himself led the expedition. But Sivaji was not to be defeated, and so the Sultan made peace with him, and recognized him as king of the territory between Poona and the Krishna River.

When Aurangzeb became emperor, he wished to put down Sivaji's power. He sent a large army against the Mahratta leader. But Sivaji and his men entered Poona, where the Mughal army had stopped, disguised as a marriage party, and scattered the Mughal forces.

Aurangzeb sent fresh forces against him. Rajah Jai Singh was at the head of this force. Sivaji was forced to submit, and was induced to go to Delhi to visit the emperor. But when he arrived there with his five-year-old son, Aurangzeb committed the great mistake of treating him badly, and making him and his son prisoners. Sivaji proved more than a match for Aurangzeb. One day, when the moon was full, Sivaji and his son hid themselves in baskets of sweetmeats and escaped to Mathura. There Sivaji put on the guise of an ascetic, and wandered across Hindustan until he finally returned to Maharashtra, where he quickly re-established his power.

Aurangzeb now sent a third force to put him down. Finding his task a difficult one, the Mughal commander made peace with him with the consent of Aurangzeb. He was given the title of Raja. Some years later Bijāpur and Golkonda consented to pay tribute to him. In this manner Sivaji's power grew. He had himself crowned at Rāighar, and coined money in his own name. Sivaji devoted himself to the improvement of his kingdom and his army. The system which he devised for the administration of his country shows that he was a great organ-

izer. The king of the Mahrattas was the head of all administration. Immediately under him was the Peshwa, or Prime Minister. The *Mautri* was in charge of the king's private affairs. The *Senapathi* was at the head of the military department. Two officers, one a finance minister and the other the auditor, were in charge of the treasury. *Pandita Rao* was at the head of the religious department. *Nyayadish* was at the head of the judicial department. In all there were eight ministers who were known as "*Ashta Poadhans*". The village officers and the Panchāyats administered the affairs of the villages subject to the control of the Tālukdars and Subahdars, according to the custom amongst the Hindus.

Sivaji did not live long. He died at the comparatively early age of fifty-three at Rāighar. He had many virtues. Mussulman writers have recorded that he showed the greatest respect for the Korān, the mosque, women, and children, and agricultural classes. He made the Mahratta name ever memorable in the history of India by founding the Mahratta power in India.

Sivaji's extraordinary intelligence and boldness fill the mind with wonder. The Mahratta race had formerly been absorbed in its own dissen-

sions, but he placed arms in their hands and inspired them with such vigour and force that all India trembled at the Mahratta courage and prowess. In subjection to the Mussulmans the Hindus had become lifeless; even the Rajputs had lost their spirit. It seemed at that time as though Sivaji had placed the Mahratta peasants under a spell. On the death of Sivaji, Sambājī became king, but he was a very unworthy son of his father. He spent his days and nights in pleasure, giving no attention to his kingdom. He was taken prisoner by Aurangzeb and put to death. His son became king, and the care of the state and of the little king, Sāhu, was undertaken by Raja Ram, the brother of Sambājī. Some days later Aurangzeb took prisoner the boy king and his mother, and kept them long in a state of captivity.

When the boy king had been carried away Raja Ram became sovereign. In his time Satara was the capital. He sent Kumbha Rao Dhabori into Gujarat and Parasavaji Bhonsla into Berar to collect *chout* (the fourth part of the revenue). These two men were the founders of the Guicowar (Gaekwar) reigning family at Baroda and the Bhonsla reigning family at Nagpur.

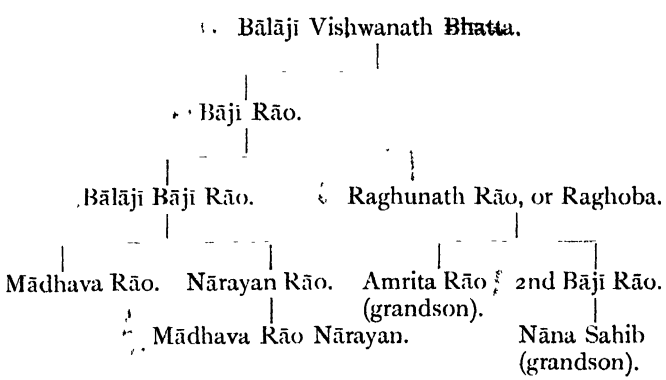
After the death of Raja Ram, his son, Sivaji

the third, became king. His mother, Tāra Bhai, was the regent. She fought with Aurangzeb and defeated him in several engagements. At that time, to end the quarrel, Aurangzeb released Sambāji's son, Sāhu, who resumed the throne at Satara. Tāra Bhāi would not consent to this arrangement, and so the fight for the throne began. Sāhu was joined by a large following, so Tāra Bhāi was in consequence defeated. The Mahratta kingdom was divided, the third Sivaji founding a new capital at Kolhapur (A.D. 1708).

Sāhu, king at Satara, admitting the independence of the Kolhapur kingdom, brought the war to an end. Since that time the two branches of Sivaji's family have reigned at Satara and Kolhapur.

After the death of Sivaji his family lost its importance. Still, the Mahrattas as a whole extended their kingdom on all sides. Sāhu, on becoming king, appointed a wise and clever man, named Balaji Vishwanath, to be his peshwa, or minister. The house of Sivaji lost its strength, but this peshwa and his successors greatly increased the Mahratta power throughout Hindustan. Henceforth we shall read of the doings of the peshwas as the rulers of the Mahratta people.

25. The Peshwas.



Bāji Rāo (1720-1740). — Balaji Vishwanath Bhatta was the first of the peshwas. He was a Brahman and a statesman. His son, Baji Rao, is the most famous Mahratta in history. Sivaji had given new force to the Mahrattas, and Baji Rao raised their power above that of any other in Hindustan. Baji Rao was a very uncommon man. His manners were agreeable and his form was handsome. His modest mien and gentle speech pleased every one. He was wise, brave, and skilful in war, and of remarkable ability in state affairs. At home and abroad he had many enemies, but none equalled him in power. The Nizam of Hyderabad was a bitter opponent, and even King Sāhu at Satara, Sivaji's

grandson, was not always favourable to him. But in face of Baji Rao's statesmanship even the king was unable to oppose him. Every time that the Nizam attacked Baji Rao he was himself defeated, and was obliged at last to admit the supremacy of his foe.

Baji Rao led a powerful army against Delhi and obtained from the puppet emperor the right to collect *chout*—the fourth part of the revenue—in the Deccan.

In Baji Rao's time the history of India becomes very complicated. Sindhia, Holkar, and other kingly names familiar to us now were first heard of at that period. They were nearly all generals in the service of Baji Rao.

The great Mahratta houses founded at this time were those of the Gaekwar of Baroda, Bhonsla of Nagpur, and Holkar and Sindhia of Malwa.

Bālājī Bājī Rāo (1740-1761).—At the death of Baji Rao, Balaji Baji Rao became peshwa. In his time the Mahratta power reached its greatest height.

The peshwa was a very capable man of courteous speech. All the other great princes were jealous of him, for everyone strove to be first among the Mahrattas. But no one could

overcome Balaji. Raghoji Bhonsla sent a force to raid Bengal, but was forced by the peshwa to withdraw. The Nizam was defeated and had to acknowledge the supremacy of the peshwa. On every hand the peshwa proved his superiority. It was in this peshwa's time that Raghoba took possession of the Punjab, driving out the governor appointed by Ahmad Shāh Durāni (1758). Practically the whole of India was in the hands of the Mahrattas then.

How the battle of Panipat (1761) was decided has been narrated. The Mahratta defeat was a great blow to Balaji. He grieved so deeply that in six months he died.

7. **Mādhava Rāo** (1761-1771).—After the death of Balaji his seventeen-year-old son, Madhava Rao, became peshwa, and his father's brother, Raghoba, was appointed his guardian. Raghoji Bhonsla united with the Nizam and tried to take possession of the kingdom for himself. But soon these two fought with each other, and in consequence Madhava Rao remained peshwa and Raghoba was sent to jail. Meantime, Madhava Rao successfully attacked Hyder Ali of Mysore, and made him pay thirty-two lakhs of rupees. Having attained supremacy in the south, Madhava Rao sent a general to extend

his kingdom in the north. This general was joined by the Mahratta chiefs, Holkar and Sindhia, and they attacked the Rajputs, Rohillas, and Jats. The Emperor of Delhi left Allahabad, where he was under the protection of the English, to join the successful Mahrattas, who placed him once more upon the throne of Delhi.

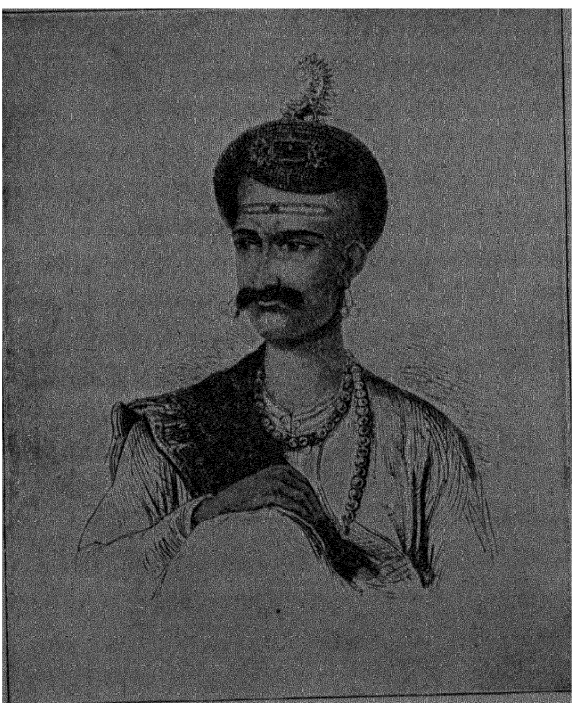
Madhava Rao Peshwa died of consumption. It would have been well for the Mahrattas if he had lived longer. He was as sincere and just-minded as he was bold and courageous. His two chief followers were Ram Shastri and Nana Farnavis. Ram Shastri was a very energetic, upright man. He feared no one, and opposed wrongdoing, whoever committed it. In his time fraud and the taking of bribes by the Court people were much checked. Even the most highly placed persons refrained from evil in fear of Ram Shastri. At one time Madhava Rao was neglecting the duties of the state to devote himself to religious observances. Ram Shastri expressed his displeasure. "I am a Brahman," the peshwa said; "should I not attend to religion first and then to the state?" Ram Shastri answered: "Religion is the chief duty of a Brahman, it is true, but whosoever, being a Brahman, undertakes state duties is bound to see to

them first, or else he should give up his office." From that day Madhava Rao never neglected the duties of the state.

After the death of Madhava Rao his youngest brother, Narayan Rao, became peshwa, and Raghoba became his guardian; but after some days Raghoba secretly had the young peshwa slain. Ram Shastri, who suspected Raghoba, said to him: "Whether you are guilty or innocent will be determined by the law. From this day I leave your kingdom; I cannot work under a man such as you are. So long as you fill this office I will not again enter Poona."

Raghoba's ambition to become peshwa was opposed by Nana Farnavis and other leaders, who placed the posthumous son of the murdered man upon the throne, under the name of Madhava Rao Narayan. Raghoba, having no other resource, appealed to the English at Bombay to help him. They consented, and thence arose the first Mahratta war (1775). After this war there were still two parties in Poona. The leader of one party was Nana Farnavis. The other party wished to make Raghoba peshwa, and they were helped by the great Mahratta chief, Holkar. Raghoba's party again obtained help from the English and the first Mahratta war

was continued. At first the war went in favour of Nana Farnavis, who defeated an English force, but in the end the English were victorious. A



Nana Farnavis.

treaty was made, and it was agreed that he young peshwa, Madhava Rao Narayan, should be placed on the throne. To compensate Raghoba, a pen-

sion of three lakhs of rupees a year was given him. The first Mahratta war ended in 1782.

Madhava Rao Narayan was peshwa in name only. Nana Farnavis kept everything in his own hands, and was supreme at Poona. In the north Sindhia's power grew daily. Having obtained supremacy over the Emperor of Delhi he gave himself airs of great importance. Once, coming to Poona, he tried to take the hand of the young peshwa, a liberty which greatly incensed the Nana, who, though jealous of the dignity of Madhava Rao Narayan, kept him constantly under his own thumb, and allowed him no independent action. This was a cause of annoyance to the young man, and one day he threw himself from a terrace and died.

After Madhava Rao Narayan's death, Raghoba's son, Baji Rao (the second), became peshwa under the guardianship of the Nana. No one among the Mahratta leaders was equal to Nana Farnavis. Sindhia stood second to him in power and ability, and there was a good understanding between them. Holkar and the other chiefs could not stand against them. Nana Farnavis hated the English, and all his life schemed to drive them out of the country. But in the year 1800 the Nana died.

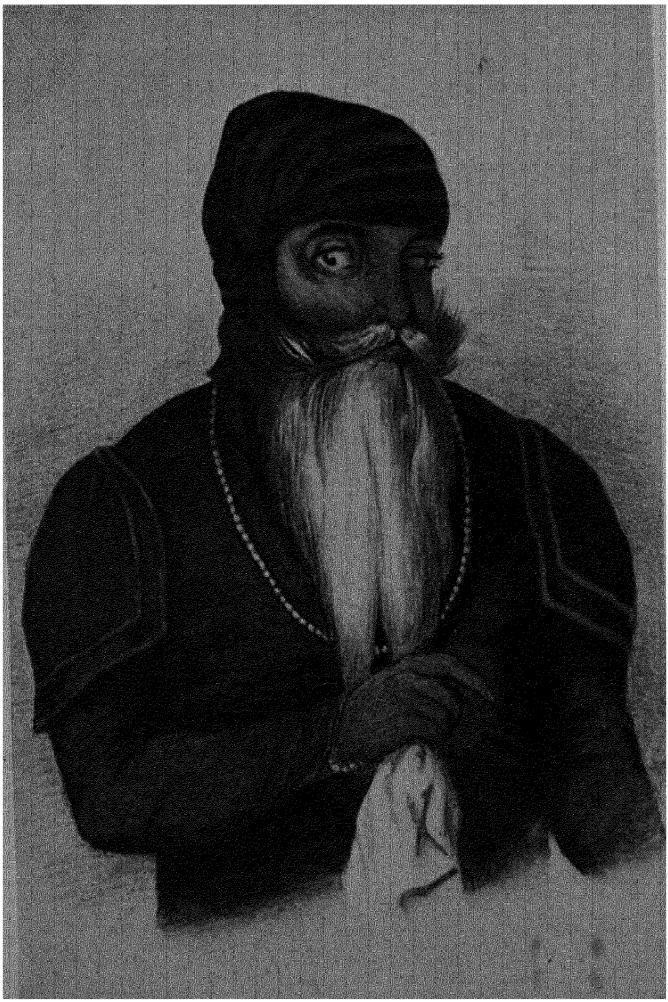
Sindhia now became the leader of the Mahrattas; taking all the power into his own hands he made a puppet of the peshwa.

At Indore Malwa Ahelya Bhāi ruled from 1765 to 1795 with tact and skill. She is far-famed in history for her fairness and justice. After her death Jeswant Rao Holkar came to the throne of Indore.

Quarrels arose between Sindhia and Jeswant Rao Holkar. Jeswant Rao set up Amrita Rao, a grandson of Raghoba, as peshwa, in place of Baji Rao the second. Sindhia, who supported the claims of Baji Rao, called in the English Government as umpire. The English decided that Baji Rao should remain peshwa, and that Amrita Rao should receive a pension of eight lakhs of rupees a year. The war that arose over this quarrel is known in history as the second Mahratta war.

But Baji Rao intrigued against the English, which so much displeased them that they endeavoured to limit his power. The angry Baji Rao determined on war. Sindhia, Holkar, Appa Sahib of Nagpur, and others joined their forces to those of the peshwa, which forces were defeated in the third Mahratta war (1817).

Results of the War.—The English, being vic-



RANJIT SINGH.

torious, took possession of Baji Rao's kingdom. Baji Rao was sent to reside at Bithoor, near Cawnpore, on a yearly pension of eight lakhs. How Baji Rao's grandson, Nana Sahib, joined in the sepoy rebellion and committed the dreadful massacre of Cawnpore will be told later. In place of the peshwa, a member of the old royal house of Sivaji, named Pratap Singh, was made king at Satara.

The states of Bhonsla, Sindhia, Holkar, and the Gaekwar remained intact, but after this war their power was much reduced.

In the year 1853 the Raja of Nagpur dying childless, the English Government took over the kingdom. The Gaekwar, Holkar, and Sindhia, in alliance with the English, continued in peaceful possession of their kingdoms.

The great Mahratta power that Sivaji reared in India was thus dispersed. This Mahratta power would have been the glory of the people of India if the Mahrattas had used it worthily. But instead of doing so, they made the people tremble by destroying their villages and cities, and plundering them of their wealth.

For this reason the Indian people of that day were glad to take refuge with the English, and so obtain deliverance from oppression.

26. History of the Sikhs.

Nānak, the founder of the Sikh faith, was born (1468 A.D.) in the village of Talbanti, or Nānakana, near Lahore. He was of the Kshatriya (warrior) caste. His father was named Kalu, and his mother Tripata. Kalu was a merchant. It is said that from childhood Nānak was of a grave, peaceful disposition. As he grew older, whenever he saw a sanyasi (Hindu ascetic) or a fakir (an ascetic of the Mussulman faith) passing by he would bring him into the house. At five years old he was given a piece of chalk and sent to a day school. There his teachers were astonished at his quick understanding. Even at this early age faith in God awoke in his heart. He was very silent, constantly immersed in thought. His father strove to divert his mind by giving him charge of the cattle and sheep, but this had not the desired effect, for he left the flocks and herds to browse while he sat under a tree sunk in thought.

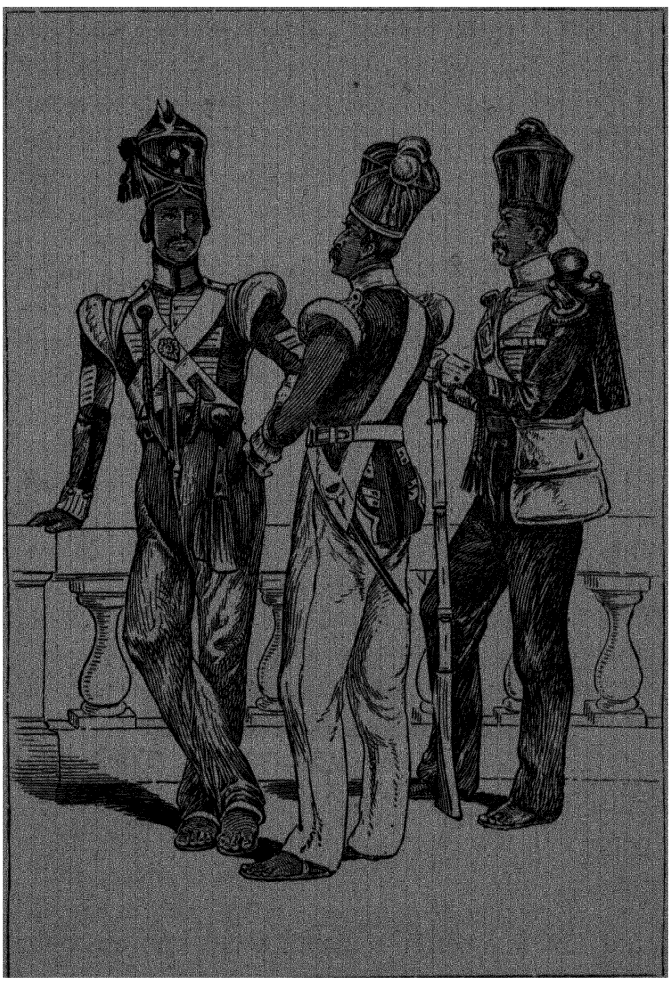
Trying him in various ways, the merchant came to see that it would not be possible to make his son a man of business. At length Nānak found his true work. It was about this time that there arose in India a number of great religious

reformers who preached toleration. You have heard of Kabir. Both the Hindus and the Muhammadans claimed him as belonging to their religion. Nānak came under the influence of these teachings. He proclaimed that Hindu and Mussulman should alike worship one God. He also desired to unite the followers of these two creeds in one bond. Men of both faiths became his disciples. They were known by the name Sikh, which means disciple.

After the death of Nānak, the Sikhs had in succession nine spiritual guides. Formerly the Sikhs had been a contented people. Bigoted Mussulmans had constantly oppressed them, and they had endured without complaint. When the Emperor Jahāngīr's son, Khuzru, rebelled, many Sikhs joined Khuzru's standard. For this offence the emperor had many Sikhs put to death in various cruel ways, and expelled all the Sikh people from Lahore. They took refuge in the hill country near the Sutlej. The Emperor Aurangzeb took prisoner the ninth guru, Teg Bahadur, and subjected him to endless tortures to make him change his creed; but all in vain. Then one day the emperor had him brought into the Court, and said to him: "If you can work a miracle before me, I will believe in your faith"

"I can work no miracle; but ere I die I will bind such a charm about my throat as will bring about a miracle." Thus saying the guru wrote some words on a slip of paper, and, fastening it, offered his throat to the executioners. The blow was struck, and Teg's head rolled in the dust. The Court people took up the writing and read: "I have yielded my life, but not my faith". Truly a miracle did result from this charm. The murder of their guru set the Sikhs on fire with anger and hatred, and redoubled their religious zeal. The murder of Teg Bahadur filled his son, Govinda, the tenth guru, with fury against the Mussulmans. In preparing for war he taught the Sikhs, as a new article of faith, to exact retribution for the oppression inflicted by the Mussulmans (1675 A.D.). He built forts in different parts of the Punjab as places of refuge for the Sikhs. The Mussulmans continually persecuted them, destroyed their forts, and slaughtered the family of Govinda. He fled to the south, and was killed by the enemy. He had given to the Sikhs the title of Singh, or lion, and lions they now showed themselves to be. Their guru was dead, but the whole Punjab echoed with the deeds of his followers.

Nānak proclaimed the Sikh faith, but Father



Sikh soldiers trained by European officers.

Govinda Guru transformed the Sikhs into hardy warriors (1675-1708). After Govinda's death, the Sikhs, under the leadership of Banda, began to retaliate upon the Mussulmans in the Eastern Punjab. They threw down the mosques, slew the Mussulman priests, laid waste the

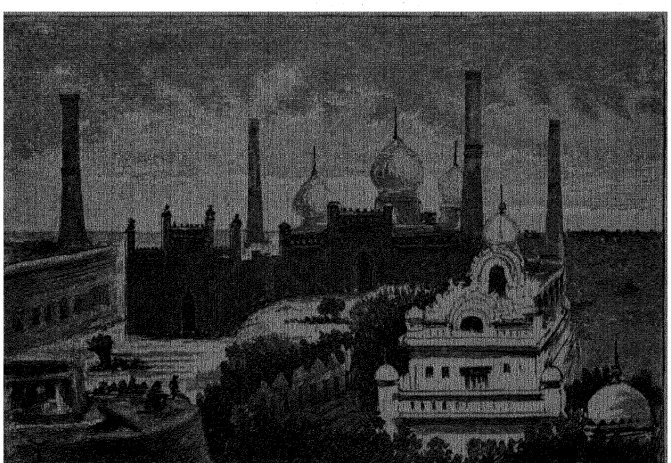


Guru Govinda.

villages, extirpating the inhabitants. The emperor sent troops to punish them, and they took refuge in the hills. At length, after many fruitless efforts, the Mussulman soldiers caught Banda, and took him before Bahadur Shah who was then

emperor, who caused him and his companions to be put to death with great cruelty.

From that time the Mussulmans strove constantly to root out the Sikhs, but far from being extinguished they daily increased in force. They formed themselves into confederacies, and at-



Ranjit Singh's tomb, Lahore.

tacked the Punjab on all sides. The leaders (sirdars) of the confederacies built forts, and stocked them with soldiers and provisions. Each confederacy consisted of ten or twelve thousand soldiers. These confederacies were eleven in number.

You have heard of the Jhind, Patiala, and Kapurthala Rajas; they have each sprung from one of these sirdar families. Chutter Singh, the father of Ranjit Singh, Raja of the Punjab, was one of the sirdars. Ranjit Singh, when he succeeded his father, rose by conquest to be the leader of all the other sirdars. Under their Maharaja the whole Punjab united, and Ranjit Singh became one of the most powerful rulers in the history of India. He was known as "the Lion of the Punjab". He expelled the Afghans from his dominions, conquered Kashmir, Multan, and other places, and formed an army of soldiers trained by European officers. He entered into a treaty with the English in 1809, and so long as he lived he remained true to his new friends. The power of the Sikhs under Ranjit Singh attained a great height, but on his death there was no one to take his place.

No longer controlled by the firm hand of the old Maharaja, the Sikhs made an attack upon English territory, and, being defeated in the wars that ensued, they lost their independence.

PART IV.

MODERN INDIA.

27. The Coming of Europeans to India.

How many times has India been conquered? First of all, the Aryans took the country from earlier inhabitants. Then the Mussulmans subdued the Aryans. Again, the Mahrattas rose superior to the Mussulmans, and now a new people were entering India, destined in course of time to become its rulers.

We have read of the English in connexion with the wars of the Mahrattas. But the English were not the first Europeans to come to India. From the earliest times India was known to Europeans. Trade was carried on between the ancient South Indian kingdoms and Rome. Indigo, spices, brocaded silks, and the muslins of the East were constantly passing from India, by way of Afghanistan, Persia, and Asia Minor, to Venice and other Italian cities. From thence

they were sent and sold at high prices to the great cities of Europe. But when the Muhammadans conquered these countries, they pre-



vented the Christian merchants of Europe from carrying on their trade through them. So the Portuguese, then a most prosperous commercial nation, wanted to find a new route to India by

way of the sea. In the year 1497 the King of Portugal sent Vasco da Gama to discover a sea route to India. Vasco da Gama sailed right round the Cape of Good Hope, and across the Indian Ocean until he came to the coast of India. This was the first time a ship had sailed from Europe all the way to India. This discovery was of immense value to India. No longer had goods to be painfully carried by camels over weary deserts. Instead, they were lowered into the roomy holds of great ships, which carried them safely and cheaply to Europe. There was no Suez Canal in those days, so these ships did not sail along the Mediterranean but round by the Cape. The great advantage of the sea route was that large quantities of goods could be taken, whereas only small quantities could be carried overland.

A trade at once sprang up between Portugal and India. A Portuguese expedition was sent out which established a trading station at Calicut. Other expeditions followed under other leaders, the greatest of whom was Albuquerque. Stations were established at Surat, Bombay, Goa, Diu, Damain on the West Coast, and San Thomé on the East Coast. The Portuguese also established themselves in the Ganges delta. Their ships went further than India. They obtained posses-

sions in the Malay Peninsula and the East Indian Islands beyond. During the whole of the sixteenth century they were the greatest European trading nation in the East.

In the next century other European nations sent ships to trade with the East. For this purpose East India Trading Companies were formed by the Dutch, the English, and the French. The Danes also sent out ships to Bengal, where they established the station of Serampore. These nations gradually took the place of the Portuguese in India. The early Portuguese traders were accompanied by priests, who endeavoured to convert the Hindus to the Christian religion. Quarrels arose on this account, and Portuguese influence suffered.

The Dutch, like the Portuguese in the times of which we write, were a great maritime nation. When they came to the Indian Seas they fought the Portuguese, and in the end the Portuguese had to give way to the new-comers. The Dutch continued to be the strongest European power in Indian waters all through the first half of the seventeenth century.

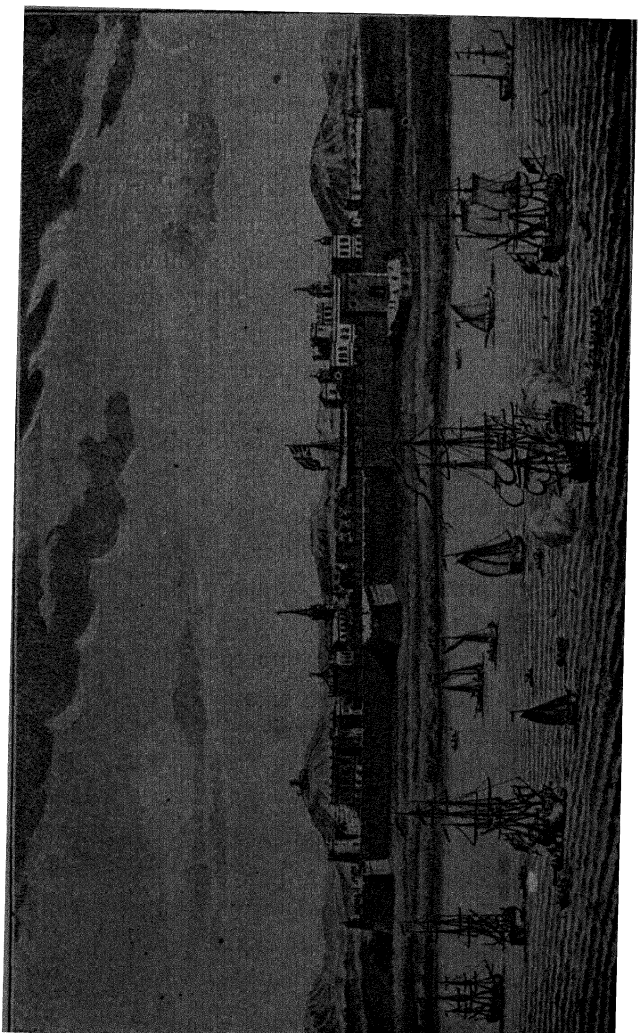
The English.—In the year 1600 A.D. a company of English merchants procured from Queen Elizabeth a charter, which gave them the right

of trading with India. The English established themselves at Surat (1608), the chief port of the Mughal emperors in those days. In 1611 they established another factory at Masulipatam on the Coromandel Coast. But both the Portuguese and the Dutch tried their best to hinder their trade. In spite of these difficulties they steadily prospered. They were able to defeat the Portuguese in a naval engagement off Surat; and in appreciation of this the emperor confirmed the permission for the erection of the Surat factory. The other nations had also factories there.

As trade grew new factories were built on the coast and in the inland cities. At last factories were built at Agra, the Mughal capital, and as far east as Patna. The English were thus soon able to outstrip their rivals.

Now what are these factories? They were places where the merchants kept their goods and resided to keep watch over them. In course of time they built strong walls, and even kept garrisons to protect themselves and their goods. The most important of these factories were at Madras, Calcutta, and Bombay.

Madras.—I told you how on the break-up of the Vijayanagar kingdom, a member of the ruling family established himself at Chandragiri. It



Fort St. George, Madras: about 1750 A.D.

is from this Raja that the English obtained their first territorial possession in India. A gentleman named Sir Francis Day was the agent of the East India Company on the Coromandel Coast. In 1639 this agent bought from the Raja the piece of land on which Madras is now built, and established a factory there. There was then no settled government in the Karnatic, and the English were afraid that they might be attacked at any moment. Sir Francis Day built a fort there and called it Fort St. George. The European merchants lived inside the fort. The natives of the country who wanted to trade with the English settled all round the fort. This part of the city was till recently called Black Town. But on the occasion of the visit of His Majesty the King, who was then Prince of Wales, in 1906, the name was changed to George Town after the King.

Bombay.—The island of Bombay on the West Coast fell into the hands of the Portuguese while they were powerful in the Indian Seas in the sixteenth century. It was their property, and when an English king, Charles II (1660-1685), married a daughter of the Portuguese king, the island was given as part of the marriage dowry. The place was of little value in those days, and so the

English king handed it over to the English East India Company for a rent of £10. Bombay is to-day commercially the most important city in India, except Calcutta.

The City of Calcutta.—A few years after the coming of the English into this country, a daughter of Shāh Jahān fell ill; her father sent to Surat for an English physician. A Mr. Boughton succeeded in curing the sick girl and was bidden to name his reward. He begged that the East India Company might be allowed to trade in Bengal free of duty. The emperor consented to this, and even permitted the Company to erect factories at Balasore and Puri. But the Nawab of Bengal gave these factories a good deal of trouble, so much so that on one occasion the English burnt forty ships of the Mughals in Balasore. Aurangzeb was then the emperor, and he ordered all the Company's settlements to be besieged. The Company sued for peace. It was about this time that the Company bought from the Nawab of Bengal the village of Kalighat and two other villages for the sum of Rs. 1194. These villages are now the city of Calcutta, the second largest city in the British Empire. The Company obtained permission to erect Fort William in this possession.

The United East India Company.— The East India Company's interests were thus fairly advancing. But it had enemies in England itself. Other bodies of merchants protested against the monopoly of trade enjoyed by the Company. They formed rival companies, and the struggle between these rival English companies proved disastrous to all the companies, and so about the beginning of the eighteenth century all these rival companies were united. In 1708 the United East India Company was formed.

The French.—Another great nation to follow the lead of the Portuguese and Dutch and enter into trade with India was the French. The French began their trade at Surat and opened factories of their own at Mahé, on the Malabar Coast, and Chandernagore and Pondicherry. Of these stations, the chief was Pondicherry. Here the French Governors who were sent out increased their trade and influence rapidly. They, like the English, outstripped the Dutch and Portuguese in trade. We have read how the English at Bombay entered into the wars of the Mahrattas. Similarly, on the East Coast the French negotiated with the native princes, to increase their own influence and trade. The trade rivalry between the French and English settlements grew

to such a pitch that, when the two nations made war in Europe, the settlements also began to fight. The struggle between the English and the French will be described in another chapter.

28. The Struggle between the French and the English in Southern India.

Condition of South India.—It was in southern India that the English and French first came to blows. Let us see what was the state of affairs in southern India at this time. On the death of Aurangzeb, south India became independent of Delhi. The Karnatic, the country between the Eastern Ghats and the sea, was under a nawab named Anwar-ud-din. This nawab was a deputy of the Nizam of Hyderabad. Tanjore was ruled over by a Hindu raja, a descendant of Sivaji. Mysore was another Hindu state. Everywhere else in southern India the country was held by poligars or naiks, petty, half-independent chiefs, who lived with their followers in their hill-forts. Thus the disunited character of the country afforded good opportunities to the French at first, and the English subsequently, for the establishment of their supremacy over it.

First Karnatic War.—Throughout the century

the English and the French were almost always at war with each other, because each of these nations was bent upon extending its own commerce. In 1740 a war broke out between the English and French in Europe. In India a Frenchman named Dupleix was the Governor of Pondicherry. He was a clever and ambitious man. His idea was to drive the English out of India, get all the trade into French hands, and even found a great French Empire in this country. With this end in view he enlisted Indian soldiers to fight for him, and trained them to fight in European fashion.

Six years after the war broke out in Europe Dupleix laid siege to Madras and captured it. This caused Anwar-ud-din, the Nawab of the Karnatic, to look with great suspicion on the growing power of the French. The English also complained to him against the action of the French governor, and Anwar-ud-din issued immediate orders to Dupleix to hand over Madras to the English. Dupleix refused to obey the Nawab's command. The Nawab grew very angry, and sent an army to drive the French out of the country. A battle was fought at San Thomé, near Madras, between the Nawab's army and the French troops. The latter easily de-

feated the Nawab's army. This battle is memorable in various ways. It was the first occasion when Europeans, who up till then were regarded only as traders, showed the superiority of their military skill over Indians. It also showed what native soldiers were capable of when trained under European officers. It further unmistakably proved the possibility of the conquest of India by one or other of the European powers.

As soon as the Nawab's forces were defeated, the English had to flee to Fort St. David, an English settlement in Cuddalore on the Coromandel Coast. The French laid siege to that place also, and it was on the occasion of this siege that a young English officer named Clive, of whom you will read presently, greatly distinguished himself. The French abandoned the siege and the war dragged on for several years.

Some time after this the English, in their turn, prepared to attack Pondicherry, with the aid of war-ships from England. While this siege was going on, peace between the two powers was concluded in Europe (1748), and the contest in India had to cease. The settlement of Madras was restored to the English.

Robert Clive.—You read just now how the young English officer, Clive, distinguished himself

at the siege of Fort St. David. Clive's full name was Robert Clive. He is the founder of the British Indian Empire. At a very early age Clive came out to this country. Before he came to this country, he was believed to be fit for nothing. As a boy he was wayward and reckless, and took great pleasure in such mischief as breaking the windows of shops and fighting with his schoolmates. He was impatient of control, and had to be transferred from school to school. He was regarded as a dunce; and his father finding no suitable occupation for him at home, sent him out in the Company's service.

In doing so the family sacrificed, as it were, all hope for the son's welfare, for at that time India seriously affected the health of Europeans, and in fact Clive suffered severely in health at the outset of his career. Twice he attempted to shoot himself, but, strange to say, each time the bullet failed to lodge. This amazed Clive, who said: "I know not for what work God has preserved me; there may be some purpose for me to fulfil". Of the truth of this, Indian history gives evidence, for had Clive died then the India of to-day must have presented a very different picture. You will be surprised to hear that in the end Clive did take his own life.

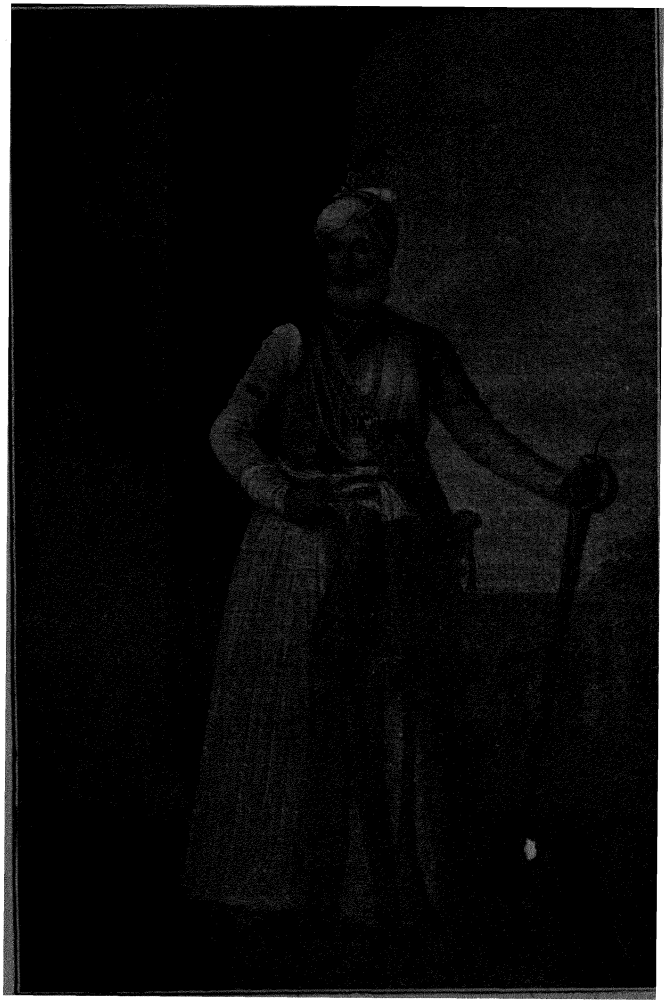
Clive began his career in the humble position of clerk in the Company's service; but he was destined to win fame, not with the pen but with the sword. When the French took Madras in the first Karnatic war, Clive fled to Fort St. David disguised in Indian costume. There he learnt his first lessons in war and became an ensign in the army. He asked to be allowed to take part in the siege of Pondicherry. In this siege he showed his courage and his capacity to lead men.

The Second Karnatic War.—The success which Dupleix secured in the first war made him eager to interfere further in the affairs of the Karnatic and the Deccan. You have already read that Anwar-ud-din was the Nawab of the Karnatic at that time. Anwar-ud-din was appointed by the Nizam of Hyderabad, who deposed the ruling family in his favour. A member of the deposed family named Chanda Sahib sought the help of Dupleix with a view to claiming the throne at Arcot for himself. In 1748, the same year in which peace between England and France was concluded, the Nizam died. Chanda Sahib at once entered into an arrangement with Dupleix to place him on the throne at Arcot. Dupleix now got the opportunity he so much wanted to increase his own power, wealth, and possessions.

He at once sent an army under the famous French general, Bussy, against Anwar-ud-din. In the battle that was fought, Anwar-ud-din was killed and Chanda Sahib took Arcot, the capital of the Karnatic. Dupleix now made Chanda Sahib the Nawab of the Karnatic. Anwar-ud-din's son, Muhammad Ali, fled to Trichinopoly, where he was besieged by Chanda Sahib. Muhammad Ali now sought the help of the English. As the English were themselves jealous of the growing power of Dupleix, they agreed to help him.

Affairs in the Deccan.—While matters stood thus in the Karnatic, confusion reigned supreme in the Deccan consequent on the death of the Nizam in 1748. There were at once quarrels as to the succession. Nazir Zang, a son, and Muzaffar Zang, a grandson, of the late nizam, fought for the throne. Dupleix interfered in these quarrels, and agreed to make Muzaffar Zang the nizam. He sent an army for this purpose. Nazir Zang was defeated and killed in the battle, and Dupleix made his friend, Muzaffar Zang, nizam. The new nizam gave the French the sea-coast territory known as the Northern Circars.

Thus the Nawab of the Karnatic and the Nizam of Hyderabad were become dependents of Dupleix, who attained to great power and

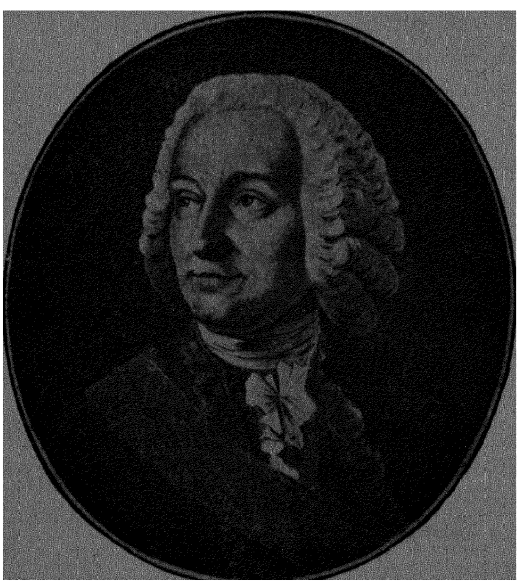


Muhammad Ali.

influence in these states. It might be said that Dupleix was supreme in the southern country at that period. It was as though power and lordship had become a monopoly of the French. No one observing the condition of things then could have conceived that the English and not the French would become supreme in Hindustan.

The genius of Clive saved the English from the dangerous situation in which they were placed. He was with the English while they were helping Muhammad Ali at Trichinopoly. While there, he saw that the French army were scattered at Pondicherry, Trichinopoly and the Deccan, and Chanda Sahib's forces were all gathered together at Trichinopoly. Arcot, the headquarters of the Nawab, was defenceless. Clive proposed that he should lead an army and take Arcot. The English governor at Madras saw that the proposal was good, and at once sent an army under Clive to Arkot. Clive advanced to the place, and easily took possession of it. On learning that the capital was taken by the English, Chanda Sahib sent his son, Raja Sahib, to besiege the city. The siege lasted for six or seven weeks. Clive, with extraordinary wisdom, tenacity, and courage, maintained the defence. His English soldiers might have been starved but that

the Hindu soldiers were so extraordinarily devoted to Clive that they gave their rice to the English to eat, keeping only the water in which it was boiled for themselves. Clive saved the city, and from that moment the fortune of the English began to



Joseph Dupleix.

improve. In successive fights Chanda Sahib was defeated, and soon after met his death at the hands of the Mahrattas. A bitter struggle followed between the English and the French, but at length there was a cessation of fighting be-

tween the two races, and Clive went to England on leave.

Both in England and France there was a strong feeling against these wars, and orders were sent to the servants of the Indian Companies to stop all fighting. Dupleix himself was recalled, and peace was made.

Dupleix returned to France a poor man. He lived in extreme poverty there, having spent all his money in India. Just before his death in 1764, Dupleix said: "I have sacrificed my youth, my fortune, my life, to enrich my nation in Asia. My services are treated as fables, my demand is denounced as ridiculous. I am treated as the vilest of mankind. I am in the most deplorable indigence."

The various modes by which Clive extended British influence in India were the same as those employed by Dupleix. Like the French he trained the Hindus into good soldiers. The way in which he at a later time made use of the quarrels between the princes of the country to increase his own country's power and wealth, was also the way in which Dupleix had gained his power. When Dupleix left India, it seemed as though all French power disappeared from India with him.

Far different was the treatment accorded to

Clive when he returned to England on leave immediately after the war. The King and the Governors of the East India Company in England were very much pleased with him, and in token of their admiration of the heroism he showed at Arcot they presented him with a diamond-belted sword. When Clive had recovered his health, he was appointed Governor of Fort St. David, and returned to India. He arrived in India just at the time that the English in Bengal were being attacked by the ruling prince there.

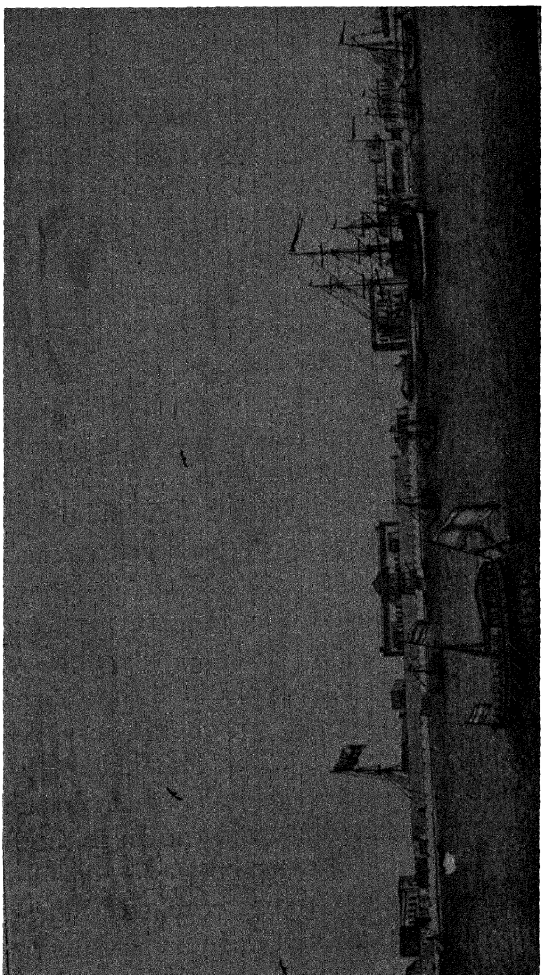
29. The English in Bengal.

While the fight was proceeding in southern India the English, French, and Dutch were carrying on their trade in the Hughli. Bengal, Behar, and Orissa were ruled by the Nawab or Subadar of Bengal, Ali Verdi Khan. The Nawab was a good ruler who kept his country at peace, and drove back the Mahrattas when they attempted to raid Bengal. But the Mahrattas were so persistent that, at one time, following the example of south Indian rulers, he agreed to pay them *chout*.

When Ali Verdi Khan died, he was succeeded by his grandson, Siraj-ud-daulah. The old

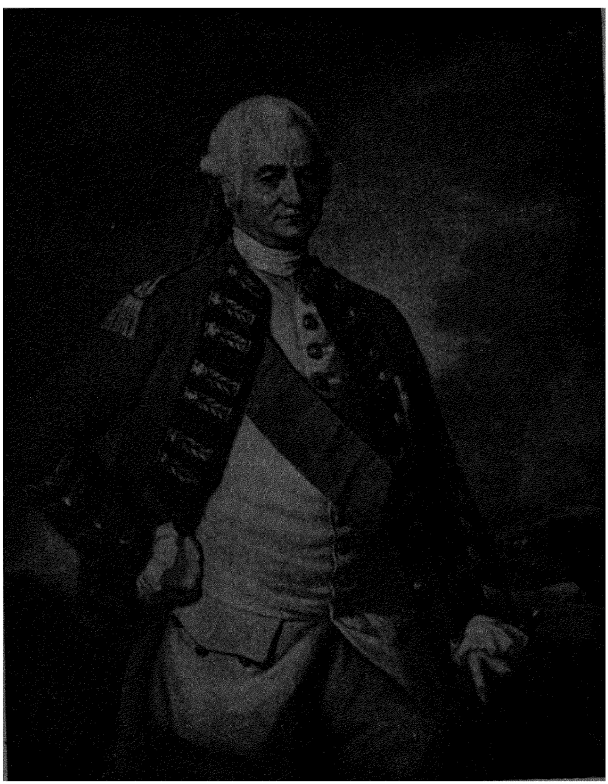
Nawab had loved this grandson as though he were a son. Siraj-ud-daulah was brought up to expect everything he wished for, and he grew up impetuous and self-willed. He disliked the English merchants and determined to drive them out of Bengal. The English at this time were building Fort William at Calcutta. The Nawab forbade the building of the fort. A Hindu named Kristo Das, who held office under the Nawab, sought refuge from him with the English. Then Siraj-ud-daulah, with an army of 50,000 men, attacked Calcutta. The English had no capable leader to direct the defence, and the place was taken. The prisoners were one hundred and forty-six in number. The Nawab having gone to sleep they were shut up by their guards in a small room with very few windows. There they were left for the night. It was the hottest season of the year, and in the morning, when the prison doors were opened, it was found that of the one hundred and forty-six prisoners, only twenty-three remained alive. The remainder had died of suffocation. The prison-house in which the unfortunate prisoners died is known as the Black Hole of Calcutta.

The news of the outrage reached Madras just as Colonel Clive arrived in India as Governor of



Fort William, Calcutta: about 1760 A.D.

Fort St. David. The English at once decided to send an avenging army to Bengal. The com-



Lord Clive.

mand of the land forces was given to Clive, and the supreme command to Admiral Watson, who

conveyed the troops to Calcutta in his fleet. Clive landed his troops below Calcutta, took possession of the city, and defeated the Nawab's troops. Once more Calcutta was in English hands. Peace was made, and the English were promised full compensation for all their losses. Meanwhile war broke out once more between the French and the English in Europe, and Clive attacked Chandernagore, the chief settlement of the French in Bengal. The French defended it with great courage, but were obliged to give in.

The Nawab at this time was negotiating with the French to drive the English out of India. So Clive entered into negotiations with Mir Jaffir, the commander-in-chief of Siraj-ud-daulah's army, to depose Siraj-ud-daulah. Now the young Nawab was devoid of all sense and judgment. He knew no distinction between virtue and vice, and was exceedingly unpopular with his own nobles. The Hindus, whom Ali Verdi Khan treated with great respect and consideration, and whom he entrusted even with high military appointments, were also very much dissatisfied with the young Nawab. So it was a very easy matter to arrange with Mir Jaffir that he should prevent the troops he commanded from fighting for the Nawab. In return

for thus causing the defeat of his master, it was arranged that Mir Jaffir should be made Nawab.

Battle of Plassey.—The English force amounted only to 3000 soldiers, while the Nawab had 38,000. Before the battle the English held a council of war and decided that with so few soldiers it would not be well to fight. But after the assembly broke up, Clive sat alone thinking. Suddenly he made up his mind to reverse the decision of the council and to begin at once, and at dawn he made ready to fight. He stationed his troops in a mango grove on the field of Plassey, facing the Nawab's army. Mir Jaffir and the other generals of the Nawab who had come to terms with the English simply halted their troops without fighting; only Mir Madan and Mohan Lâl fought on the side of the Nawab. Mir Madan fell on the field. By Mir Jaffir's machinations the Nawab's mighty preparations came to nought. Only pretending to fight, the Nawab's followers fled, and the Nawab fled also. In this fashion Clive gained the victory on the field of Plassey (1757).

The English gained much wealth through making Mir Jaffir Nawab, which was some compensation for their losses. Clive was well rewarded. To the East India Company Mir Jaffir gave Zemindari rights over the districts of the

twenty-four Parganas. The Company paid rent to the Nawab for this territory. A few years later the Nawab transferred this rent to Clive. It is even to this day called Clive's Jāgir. Clive continued to receive this rent as long as he lived.

Mir Jaffir.—Mir Jaffir was not able to rule the country without the help of the English. Shah Alam, the son of the Emperor of Delhi, came with a large army to establish his claims over Bengal. Mir Jaffir was anxious to bribe him and send him away. But Clive marched with an army and forced the Mughals to retreat. Mir Jaffir soon began to grow tired of the restraint put upon him by the English, so he asked the Dutch for help. The latter were very ready to render help against the English, and a conspiracy was arranged. Clive came to know of this conspiracy, and attacked the Dutch. He defeated them both by land and water, and took their factory at Chinsurah. From this time the Dutch ceased to have power in India. Clive, having secured Bengal on all sides, sailed to England in 1760. He was received there with great enthusiasm, and was made Lord Clive.

India in Clive's absence.—During Clive's absence from India from 1760 to 1765 the affairs of the East India Company were in the most incapable hands. The servants of the Company were bent

more upon private trade and private gain than upon serving the interests of the Company. They extorted presents from Indians, and forced them to buy their articles at a high price. Mir Jaffir, the nominal Nawab, was old, indolent, and inefficient. Owing to the severe exactions of the English, and also through his own incompetence, he was helplessly involved in debt. The Company's servants thought they would gain more by placing a new Nawab on the throne. So they deposed Mir Jaffir, and chose Mir Kasim, his son-in-law, as his successor.

The new Nawab paid off to the Company all arrears due to it by the late Nawab, transferring to it Midnapur, Chittagong, and Burdwan. He soon showed himself to be a man of a wholly different stamp from his father-in-law. He was a very efficient ruler, and did not like to put up with the high-handed procedure of the English servants of the Company. Quarrels soon arose between him and the English. You remember that in the previous century the East India Company had obtained leave from the emperor to trade in Bengal free of transit duty. Now, not only the Company, but all its servants insisted on paying no duty. The private trade which the servants carried on increased more and

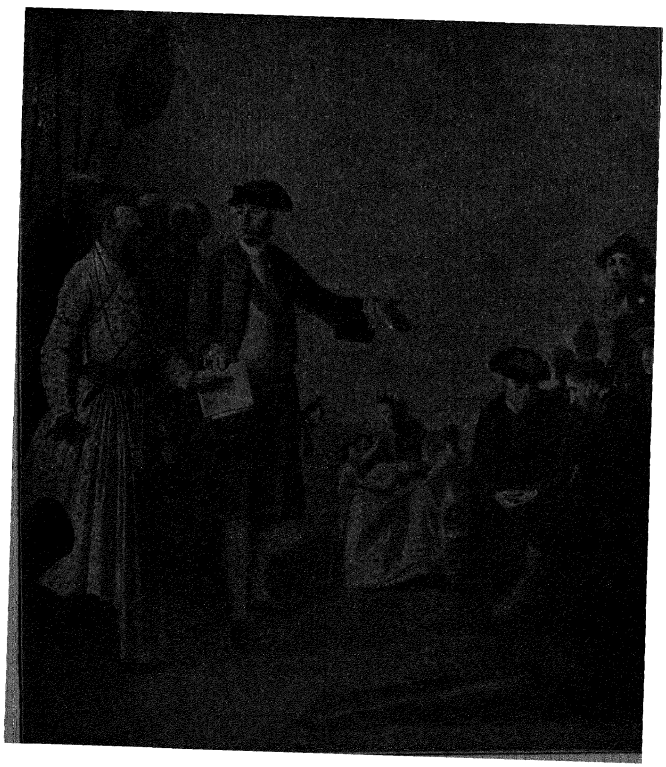
more. The more it increased, being free of duty, the more the Nawab's revenues suffered. Mir Kasim complained to the Council in Calcutta of the conduct of the Company's servants, but no attention was paid to him. Annoyed at this, the Nawab ceased to levy duty either on country or foreign traders, and so deprived the Company's servants of their advantage over the country traders. This blow upon their interests made the English furious, and they went to war with the Nawab.

As soon as war was declared, Mir Kasim ordered all the English in Patna to be imprisoned. No sooner was this done than an English army was sent to release the prisoners and take Patna. Mir Kasim heard of this and then threatened the English that if they came a step nearer to Patna, all the prisoners would be massacred. The English army insisted upon marching to the rescue of their countrymen. Mir Kasim mercilessly had all the English put to death. The English thereupon captured Patna, and forced Mir Kasim to take refuge in Oudh. The Nawab of Oudh fought on behalf of Mir Kasim, and Shah Alam also joined them. At the battle of Buxar the English thoroughly defeated all these three. The Nawab of Oudh subsequently fell upon

the English with another large army, and at the battle fought at Korah the English again were victorious. Then the Nawab gave himself up to the English. Shah Alam did the same. Mir Kasim fled and was not heard of again. The English placed the old ruler, Mir Jaffir, on the throne of Bengal once more.

Clive sent out to India.—The Directors of the East India Company in England came to understand that their servants at Calcutta were corrupt, and thought more of enriching themselves than enriching the Company or of doing good to the people. They were alarmed at their doings, and requested Clive to proceed to India and reform the administration. Clive thereupon came to India for the third and last time, and this time he was the Governor and Commander-in-chief of Bengal. His one object during the two years he stayed in India was to carry out strictly the orders of the Directors of the Company. He at once proceeded to Allahabad and found the Nawab of Oudh and Shah Alam prisoners in the English camp. He negotiated with them, and as a result of these negotiations the Nawab was set free, and Oudh was restored to him on condition of his paying five crores of rupees to the English, and of being a staunch friend

to them. The emperor conferred on the English the Dewani (i.e. the right of collecting the rev-



Clive receiving the Charter granted by the Mughal Er peror to the English East India Company.

enue) of Bengal, Behar, and Orissa. This is spoken of as the charter given by the emperor

to the English, virtually placing the English on the throne of Bengal. In return for this, Clive consented to make an annual payment of twenty-six lakhs of rupees to the emperor. He also gave him Korah and Allahabad, so that he might maintain his position and dignity.

It was further arranged that Mir Jaffir should continue to be Nawab of Bengal and should exercise control over law, justice, and police, and that the English, acting as the Nawab's Dewan, should collect the revenue, and pay the Nawab from it for his maintenance.

Clive then turned his attention to improving the condition of the civil and military services of the Company. Evils existed in both these services. The pay of the civil servants was low, and to compensate for it they were allowed to trade on their own account and to receive presents from Indians. Clive saw that this was a penny wise and pound foolish policy. He increased their pay, and set apart the revenue derived from the salt monopoly for that purpose. He then enforced the Directors' orders to prohibit private trade and the receiving of presents from the natives. His reform of the military service consisted in reducing the extravagant allowances given to the army when on active service. He

met with some opposition at first both from civil and military servants; but he met it boldly and firmly, and showed he was as great a statesman as he was a soldier.

His work in India being finished he retired from the Company's service, and bade his last farewell to the country. His enemies in England tried to blacken his reputation; but the English Parliament resolved that he had rendered "great and meritorious service" to the country. He was the real founder of the British Indian Empire, and is not only one of the greatest generals England has produced, but also one of the greatest rulers that India has ever seen.

30. Southern India while Clive was in Bengal.

In 1756, the year of the Black Hole, a new war broke out between England and France, and the French Government sent a new governor named Count de Lally to Pondicherry. Lally's ambition was to drive the English out of India and revive the policy of Dupleix. He first captured Fort St. David and then ordered Bussy to leave the Northern Circars, and join him in besieging Madras. Bussy obeyed the order, and Clive in Bengal immediately sent forces under

Colonel Forde to occupy the Circars. The French thus lost this territory. Madras was besieged, but reinforcements from England arrived next year under Colonel Coote, and the French besiegers immediately retreated to the interior. Coote pursued them and thoroughly defeated them at Wandiwash ; then proceeded to Pondicherry and besieged it. The capital of the French dominions in India fell into English hands, and its fort was levelled to the ground.

Haidar Ali and the first Mysore War.—Mysore had long been ruled by Hindu kings, but at the time of which we are speaking a Mussulman named Haidar Ali obtained the throne. Haidar Ali had begun life as an ordinary soldier. When he joined the army of Mysore the experience he had obtained served him in such good stead that he soon became a general. But Haidar Ali was not content to remain a general. The Raja of Mysore was then a minor ; his uncle endeavoured to obtain the throne. Haidar Ali, taking the part of the young Raja, defeated the uncle, and in the end himself secured the throne (1760).

Haidar Ali now employed Frenchmen to train his army in the European mode of warfare. He plundered parts of the Karnatic and started on his ambitious career of conquering all South

India. At that time the neighbouring powers were the English in the east, the Nizam in the north, and the Mahrattas in the north and west. These various powers formed an alliance against him with a desire to check his growing strength.



Haidar Ali.

The Mahrattas and the Nizam were the first to declare war, and the English followed them. Haidar bribed the Mahrattas and persuaded them to give up their alliance with the English. In the same way he offered very high terms to the

Nizam and induced him to come over to his side. The English had now to fight single-handed. Their general, Colonel Smith, was a brilliant commander. He took Bangalore, and also defeated Haidar Ali at Trincomallee. The Nizam now saw his mistake, and made peace with the English. Haidar returned to Mysore, and there, secretly collecting a great body of troops, attacked Madras. The English, taken unawares, were obliged to accept peace on Haidar Ali's terms, in which each power recovered its own possessions. It was agreed that in the future Haidar Ali and the English should help each other in war (1769).

The history of India at this time is full of incident. There is nothing but change. All through India the old kingdoms are giving place to new. On the western coast the Mahrattas have become a mighty power. On the eastern coast the English have made themselves supreme. Between them lie the Nizam and Haidar Ali. All these are new powers. Looking towards Northern India you see the Sikhs in great force in the Punjab. In Gujarat and in Middle India the Mahrattas are masters. The emperor of Delhi, a mere name now, is in the hands of the Mahrattas. Oudh is a new Mussul-

man kingdom. The Rohillas are a new power in Rohilkhand. The old Mussulman kingdom in Bengal and Behar is nearly extinct. There the English have undertaken the government.

You will now hear how the English succeeded in subduing all these powers and in becoming paramount over the whole of India.

EAST INDIA COMPANY'S RULE.

List of the Governors and Governors-General under the Company's Rule.

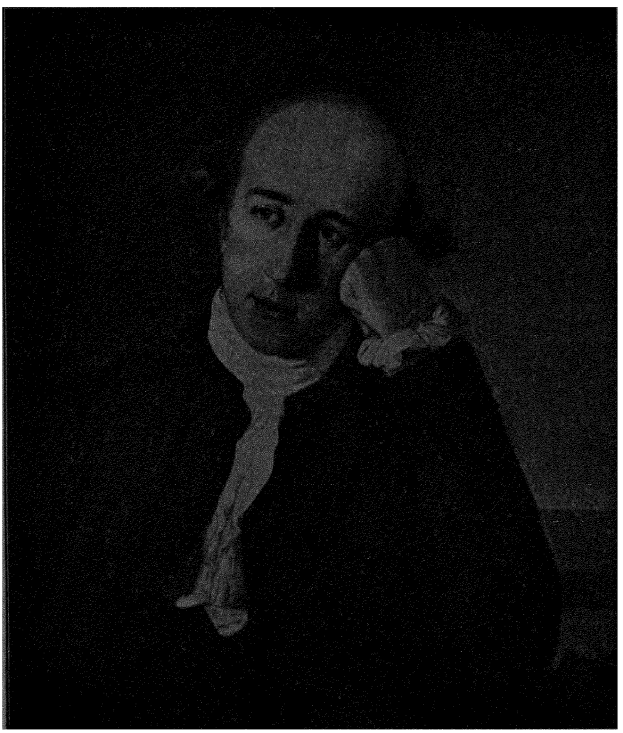
1758 Lord Clive.
1767 Henry Verelst.
1769 John Cartier.
1772 Warren Hastings.
1785 Sir John MacPherson.
1786 Marquis of Cornwallis.
1793 Sir John Shore.
1798 The Marquis of Wellesley.
1805 Sir John Barlow.
1807 Lord Minto.
1813 Lord Moira.
1823 John Adam.
1823 Lord Amherst.
1828 Lord William Bentinck.
1835 Sir Charles Metcalfe.
1836 Lord Auckland.
1842 Lord Ellenborough.
1844 Viscount Hardinge.
1848 Lord Dalhousie.
1856 Lord Canning.

31. Warren Hastings.

In 1772 Warren Hastings was appointed Governor of Bengal.

Warren Hastings was a great man. In many respects he resembled Clive. Both came to this

country at a very early age in the service of the East India Company. Both were able and sagacious men. Both, from long residence, were



Warren Hastings.

well acquainted with this country. Hastings even knew the Hindi and Persian languages.

Clive laid the foundation of British supremacy in India; Hastings built upon these foundations and established British rule.

In 1771 there was a terrible famine in Bengal and many millions of people died. The failure of crops brought no fresh money into the country, and trade almost stopped. The East India Company, therefore, suffered badly, and earned so little money that the Directors in England became alarmed. They now instructed Warren Hastings not only to increase their funds but also to reduce their expenditure.

Double Government abolished.—The system of collecting the revenue, which now, by gift of the Mughal emperor, belonged to the East India Company, was a very bad one. The revenue, which was actually collected by the Nawab's collectors, varied so much that the Company never knew what its earnings would be at the end of the year. Warren Hastings reformed the whole revenue system, and also took over from the Nawab the administration of justice. The country was divided into districts. To each district a European collector was appointed who collected the revenue from the za nindars. The collector also acted as judge, and held a court in his district. To supervise the whole

system of revenue, a central body was necessary. Hastings, therefore, created in Calcutta the Board of Revenue.

In the same way, over the district courts it was necessary to have courts of appeal, where those who were not satisfied with the judgments of the district courts could have their cases tried over again. Two courts of appeal were established at Calcutta, which now became the recognized capital of Bengal. One court, to try criminal cases, was called the Nizamat-Adalat and the other, for civil cases, the Diwani-Adalat. Warren Hastings, at the same time, drew up regulations for the conduct of these courts. The Hindu and Muhammadan law of the country was also, with the help of Pundits and Khajis, drawn up in the form of a code, upon which judgments were based.

The arrangements Hastings made for revenue collection brought much money to the Company's treasury; but the Court of Directors wanted still more money as the English had in the meanwhile entered into wars with Haidar and the Mahrattas. To get over the financial difficulties he altered the arrangements made by Clive with regard to the allowances payable to the Mughal emperor. Clive had made over Korah and

Allahabad for the support of the Mughal emperor. Hastings now sold them to the Nawab of Oudh for forty lakhs, and entered into a treaty with him, promising to help him with British troops if the Mahrattas attacked him. Clive paid an annual tribute of twenty-six lakhs to the emperor. Hastings stopped the payment of this tribute because the emperor sought protection from the Mahrattas. He also reduced the allowance granted by Clive to the Nawab of Bengal.

At this time the Vizier of Oudh was on bad terms with the Rohillas. The cause of quarrel was this: The Mahrattas having attacked Rohilkhand, the Rohilla Sirdar (chief) besought the aid of the Vizier, promising him forty lakhs for his support. The Vizier agreed to help him, but the Mahrattas withdrew without coming to battle, and the Sirdar declined to pay anything to the Vizier. The Vizier insisted on his claim, and appealed to Hastings for help in fighting the Rohillas, promising to pay forty lakhs of rupees to the East India Company. In the hope of benefiting the East India Company, Hastings complied with the Vizier's request, and with the help of the British the Rohillas were defeated.

The Regulating Act.—While these events were happening in India the Parliament in England

felt called upon to interfere in the affairs of the East India Company.

The Company was no longer merely a trading corporation; it had begun to acquire territory and entered into constant wars with the native states. It was not right that large stretches of territory should be ruled by a company that was in the first place a trading concern, and whose chief business was to earn a profit. The English Parliament wished to set right all these things, and with this view passed an Act in 1773 called the Regulating Act, which was intended to regulate the government of India. By it the Governor of Bengal became Governor-General of India. Warren Hastings was appointed the first governor-general. He was to be assisted by four councillors. The governors of Madras and Bombay were placed under the governor-general. This was necessary because the government of one province otherwise might enter into friendly negotiations with a native state that was at war with the government of another province. By the Act also a supreme court of justice, consisting of a chief justice and three other judges, was established at Calcutta. The governor-general, the councillors, and the judges, were to be appointed, not by the Company, but by the English Parliament.

The Governors-General.

Hastings and his Council. — During Hastings' time another event occurred in Calcutta which caused great consternation in Hindu society. The government was carried on by a Council as laid down by the Regulating Act. The members of this Council were appointed from England, and though the governor-general was president the other members had great power. In Hastings' time Philip Francis was a principal member of this Council. He opposed Hastings in every transaction. Hence arose great enmity between them, which went so far that on one occasion they fought a duel.

Nanda Kumar. — Taking advantage of the enmity between Hastings and the Council, a wealthy Hindu of Calcutta, Maharaja Nanda Kumar, charged Hastings with accepting a bribe to place the son of Nanda Kumar in the service of the Nawab. The Council called upon Hastings to prove his innocence of this charge, but Hastings indignantly refused. Then a certain Mussulman charged Nanda Kumar in the supreme court with forgery. Nanda Kumar was found guilty and hanged. This event caused much consternation among Hindus.

First War with the Mahrattas.—While these events were occurring in Bengal, great events were happening in Bombay and Madras. In Poona the Peshwa Madhava Rao died in 1772. His younger brother, Narayana Rao, succeeded him. Being a minor he was under the guardianship of his uncle, Raghunatha Rao. Within a short time of his assuming office Narayana Rao was murdered. A party in Poona headed by Nana Farnavis, one of the ablest of Mahratta statesmen, disliked Raghunatha Rao as they suspected him of the murder of the boy peshwa.

The party of Nana Farnavis now produced a boy who they said was a posthumous son of Narayana Rao, and claimed the throne for him.

They then formed a Council of Regency to rule in the boy's name. Raghunatha Rao, thus disappointed, entered into a treaty with the Bombay Government. In this treaty, known as the treaty of Surat, Raghunatha Rao promised to give the English the islands of Salsette and Bassein, and they promised to help him to become peshwa. But under the new Regulating Act the Bombay Government had no authority to enter into such a treaty without the consent of the supreme government at Calcutta, and the latter refused to sanction it. They entered into

a new treaty at Purandhar with the Council of Regency by which the English were to get Salsette if they remained neutral. But the Directors in England were anxious to obtain both Salsette and Bassein, and therefore they gave their approval to the treaty of Surat.

Soon after the treaty of Surat was signed, the Bombay Government sent an expedition into the Mahratta country, and the people rose in a body to repel the invasion. The English had at first to retreat before a formidable Mahratta force. But, soon after, they took Ahmadabad and Gwalior, and the war was at last concluded by a peace made at Salbai. The British received Salsette and Elephanta; the boy peshwa was recognized as peshwa, and Raghunatha Rao was given a pension. The English and the Mahrattas agreed that they would render no help to each other's enemies.

Second Mysore War.—While the Bombay Government was engaged in a war with the Mahrattas the Madras Government was forced to fight against Haidar. According to the treaty made with him, the English were bound to help him when the Mahrattas attacked him. Haidar applied to them for help against the Mahrattas, but the English refused help on the ground that he

attacked the Mahrattas, and not the Mahrattas him. This made him very angry with the English. He looked forward to having an opportunity to fight them. Such an opportunity occurred in 1780. The French and the English were at war with each other in Europe. The English in India also went to war with the French. They took Pondicherry, and wanted also to take Mahé, on the west coast. Malabar was then a part of the Mysore territory, and the English could not attack it without first obtaining permission from Haidar to march armies through his territory. The English, without obtaining the permission, captured Mahé, and Haidar declared war.

Knowing that the English forces were engaged in a war with the Mahrattas, Haidar overran the Karnatic, and defeated an English force at Pollilor, and took many English soldiers prisoners. Sir Eyre Coote came with fresh troops from Bengal, and defeated Haidar in four successive battles, at Porto Novo, Pollilor, Sholingur, and Arni. Shortly after, Haidar died, and his son made peace with the English at Mangalore. Each side gave back the possessions it had taken during the war and set free also the prisoners of war.

Hastings thus relieved Madras and Bombay from trouble. But all this cost the Company a great deal of money, and Hastings was again obliged to seek some means of filling the treasury.

The Nawab of Benares at one time paid tribute to the Vizier of Oudh, but after the death of Siraj-ud-daulah this tribute was paid to the English. Cheyt Singh paid twenty lakhs a year. Hastings demanded of him an additional five lakhs. The Nawab said he could not pay it, but Hastings insisted, and imposed a fine of another twenty-five lakhs. Cheyt Singh went into rebellion. Hastings, who was in Benares, took refuge at Chunar, and thence despatched troops to subdue Cheyt Singh, who fled to Malwa. Hastings took possession of his property, and, doubling the amount of tribute, placed a nephew of Cheyt Singh upon the throne.

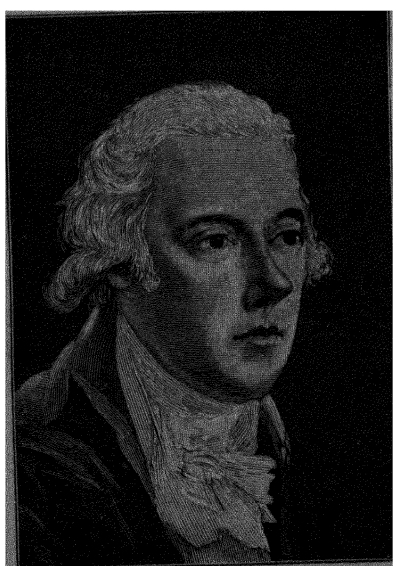
At the death of the Nawab Vizier of Oudh, Asaf-ud-daulah succeeded to the throne. The late Nawab had not been able to pay to the English the money due to them for their help in conquering the Rohillas, and now, in the time of Asaf-ud-daulah, the debt was much increased. Hastings repeatedly called for payment. Asaf said he had no money, but that the widows of the late Nawab were very wealthy,

and that if Hastings took the money due to him from the Begums the debt could be discharged immediately. Hastings empowered the Nawab to seize the treasure of the Begums, which was rightfully his property, and this enabled the Nawab to pay the money he owed the Company.

You have already read that Francis was the most bitter of Hastings' opponents in India. On one occasion Hastings charged Francis with being void of both truth and honour. It was on this occasion that Hastings and Francis fought a duel. Francis received a severe wound and soon after returned to England. There he made complaints to the Court of Directors against Hastings' methods of raising money. In the year 1785 Hastings retired, and returned home. Although he was esteemed by the people of Bengal, and welcomed in England, his enemies brought charges against him, and caused him to be impeached in the English Parliament. His trial before the Parliament lasted for seven years. Burke, one of the ablest of English orators, conducted the prosecution. In the end Hastings was declared to be innocent of all the charges that had been brought against him. If in the midst of great difficulties he did some things that he would not have done in easier times, he was at least a great ruler, firm,

self-reliant, patient, who served his country and the country he ruled over well. He lived till 1818, honoured in his old age.

At this time George III, the grandfather of Queen Victoria, was the King of England. His



William Pitt.

prime minister was the great statesman, William Pitt. Pitt interested himself in the affairs of India, and clearly saw that the Regulating Act passed by Parliament in 1773 was defective in many ways. So in 1784, the year before Hast-

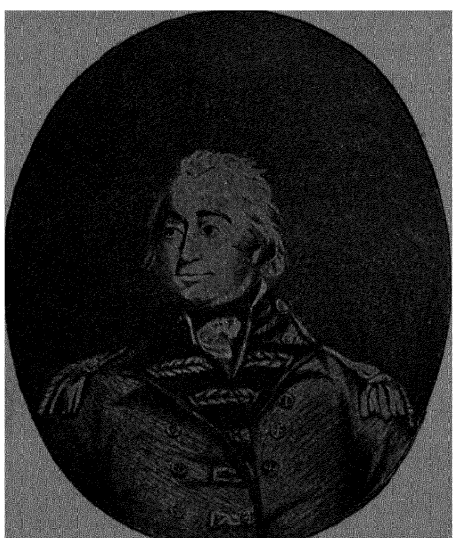
ings left India, he proposed a bill for the better government of India, and Parliament passed it into law. By this new Act a Board of Control, consisting of six members, was formed in England to control the government of India, which was carried on by the Directors of the East India Company. Its members were appointed by the Crown. The power of the Company was thus controlled by the English Crown and Government. In Calcutta the number of councillors on the Governor-General's Council was reduced to three, and power was given to him to act under certain conditions against the wishes of his Council. The Government of India was also not to enter into any war with the native states without the consent of Parliament.

32. Cornwallis and Sir John Shore.

Lord Cornwallis (1786-1793).—The next governor-general was Lord Cornwallis. He will always be remembered in connexion with the Permanent Settlement of Bengal. Until the time of Cornwallis the land in Bengal was considered to be the property of the Mughal Emperor, and the revenue from it was collected by officers called Zamindars. The Zamindars, being only collectors of revenue, and not owners of the

land, had no personal interest in the improvement of land and in the well-being of cultivators. They oppressed the tenants and forced them to pay very large amounts.

In order to remedy this, Lord Cornwallis made the Zamindars owners of the land, so that they



Lord Cornwallis.

might have an interest in its improvement. He hoped also that they would take an interest in the well-being of the ryots who cultivated their lands. To encourage the Zamindars still more, Cornwallis required them to pay only a fixed

revenue to the Government, which was never to be increased; therefore the more they grew on their land, the better off they became. Government took no tax on the increase. It all went into the pockets of the Zamindars. This arrangement made the Zamindars of Bengal the richest people in India (1793). Unfortunately the Permanent Settlement did not equally benefit the ryots as Lord Cornwallis hoped that it would do.

Third Mysore War (1790-1792).—Tippu, the Sultan of Mysore, was now at the height of his power, having conquered Coorg and other territory round his own kingdom of Mysore. In the countries he conquered he forced the people to become Muhammadans. This action roused the anger of the Mahrattas. When he attacked the Raja of Travancore, who was an ally of the English, war was at once declared against him. The Nizam and the Mahrattas joined the English to fight against Tippu. Lord Cornwallis himself commanded the army that marched against Mysore. The first city to be taken was Bangalore. Next Seringapatam, the capital of Tippu, was besieged, and Tippu sued for peace. He gave up one-half of his dominions, which the English and their allies divided amongst themselves, the English getting the modern districts

of Salem, Madura, and Malabar. Tippu also gave two of his sons as hostages to the English, and he restored Coorg to its Raja.

Cornwallis then turned his attention to reforms in the Civil Service. He found that it was very difficult for a single man to perform the functions of collector and judge; so he appointed separate persons to these offices in each district.

Sir John Shore (1793-1798).—Lord Cornwallis left India in 1793 and was succeeded by Sir John Shore, the senior member of Council in Calcutta. Under his rule the English neither added to their dominions nor made any changes in the administration of the country. In obedience to the wishes of the Court of Directors, the governor-general followed the policy of not interfering in the quarrels of native states, nor even arbitrating between them.

The Mahrattas, with a view to extending their influence, wished to collect *chout* in the territory of the Nizam. To win the right to do so they invaded his kingdom. The Nizam applied to Sir John Shore for help, but true to his policy the governor-general would not interfere. The Nizam was thus left to fight his own battles alone. The Mahrattas all joined together under Nana Farnavis and went to war against him. In a

battle fought at Kurdla he was thoroughly defeated, and for some years after this the Nizam was forced to pay *chout* to the Mahrattas. The power of the Mahrattas thus increased considerably.

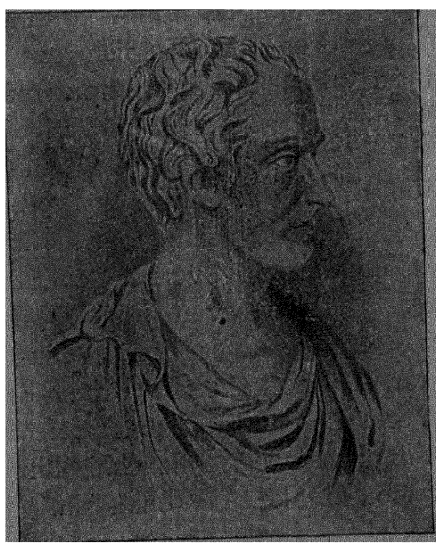
This policy of non-intervention on the part of the English encouraged Tippu to intrigue with the French to drive the English out of India. You will read about this in the next chapter.

33. Marquis of Wellesley (1798-1805).

Sir John Shore left India in 1798, and the Marquis of Wellesley came out as governor-general. The new governor-general was a young man of thirty-seven years of age. His administration of India is famous for the large extent of territory added to the British dominions. He had a brother who subsequently became even more distinguished than himself. This brother was the famous Duke of Wellington. Both the brothers served in India, and to understand fully the nature of their work you must know something of the condition of India at that time.

Condition of the Country: French Influence.—In addition to the English, there were four powers in India who wished to be supreme. These were the Nizam at Hyderabad, Tippu of Mysore, the

Mahrattas, and the Nawab of Oudh. Both the Nizam and Tippu employed Frenchmen to train their troops in European methods of warfare. The French were, at this time, at war with the English in Europe. They hoped, with the help of the native states, to go to war with the Eng-



The Marquis of Wellesley.

lish and drive them out of India, thus establishing their own power in the country.

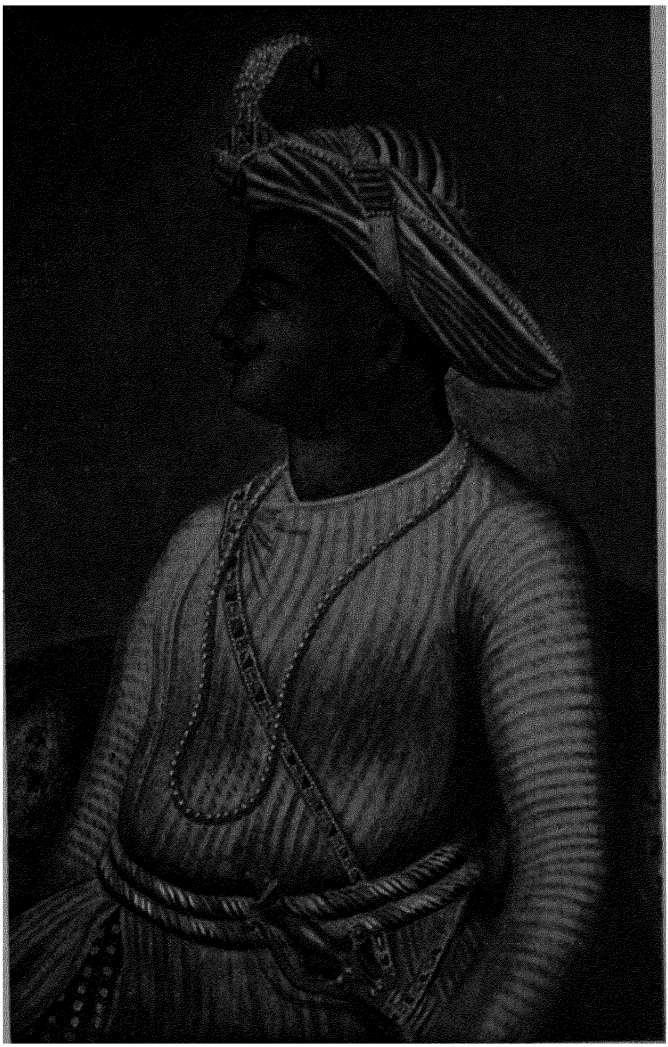
Subsidiary System.—The native princes of India were constantly fighting with each other. There was no peace in the country. Under these

circumstances it was essential that there should come into existence a power which would be paramount in India, whose orders would be obeyed by all, and who would prevent the different parties from fighting with each other. Wellesley felt, as a patriotic Englishman, that the English alone could be such a power. He made certain proposals to the native princes of India. He asked them to give up their independence and place themselves under English protection, to admit an English army into their territory, and to assign a portion of their territory for the maintenance of this English army. The English soldiers and sepoys would keep their kingdoms at peace. Wellesley asked the native princes to pay the money, and he promised on his part to supply the army. The first duty of the army would be to protect the states against their enemies, and to preserve order in their own territories. The English would also act as arbitrators in disputes between native states. Further, Wellesley demanded that no native prince should entertain any offensive or defensive alliance with any other European state without the consent of the English. They were also to receive an English Resident at their courts. This arrangement is known as the Subsidiary System.

Wellesley made this proposal to the native princes. The Nizam of Hyderabad and the Nawab of Oudh, two of the most powerful Muhammadan states, readily accepted it, as they felt they could not get on against the Mahrattas without British protection.

Fourth Mysore War (1799).—Before this proposal was made to Tippu, he had entered into secret correspondence with the French. The French armies at this time were led by their famous emperor, Napoleon Bonaparte, who had overrun with them the greater part of Europe. Napoleon also invaded Egypt, and his ambition was a cause of anxiety to the British. It was with this Frenchman that Tippu was in correspondence. Almost the first thing which Wellesley had to do when he came out to India was to declare war against Tippu. In this war the English first defeated Tippu at Malvelli near Seringapatam, and then besieged Seringapatam itself. The siege is one of the most memorable in Indian history for the heroism displayed by both sides (1799). Tippu fell, bravely defending his city, and at his death the Muhammadan royal house of Mysore was extinguished.

The governor-general placed a son of the old Hindu family on the throne of Mysore, and



TIPPU.

gave handsome pensions to the sons of Tippu, who were sent to Vellore. A large part of the Mysore territory was shared by the Nizam and the English. The Nizam got the territory adjoining his kingdom. The English took the territory which is now the modern districts of Coimbatore, Canara, and Wynad.

The news of Tippu's fall was received in England with great joy. The governor-general was well rewarded for this conquest of Mysore.

The Ceded Districts.—The Nizam, who was very well treated by the English in the partition of Mysore, entered into a new treaty with the English accepting in full the Subsidiary System. He now consented to receive an addition to the English force in his territory. To maintain this additional force he ceded to the English the territories which fell to his share in the partition of Mysore. This territory is now known as the districts of Bellary, Cuddappa, Cuddaphas Kurnool, and Anantapur.

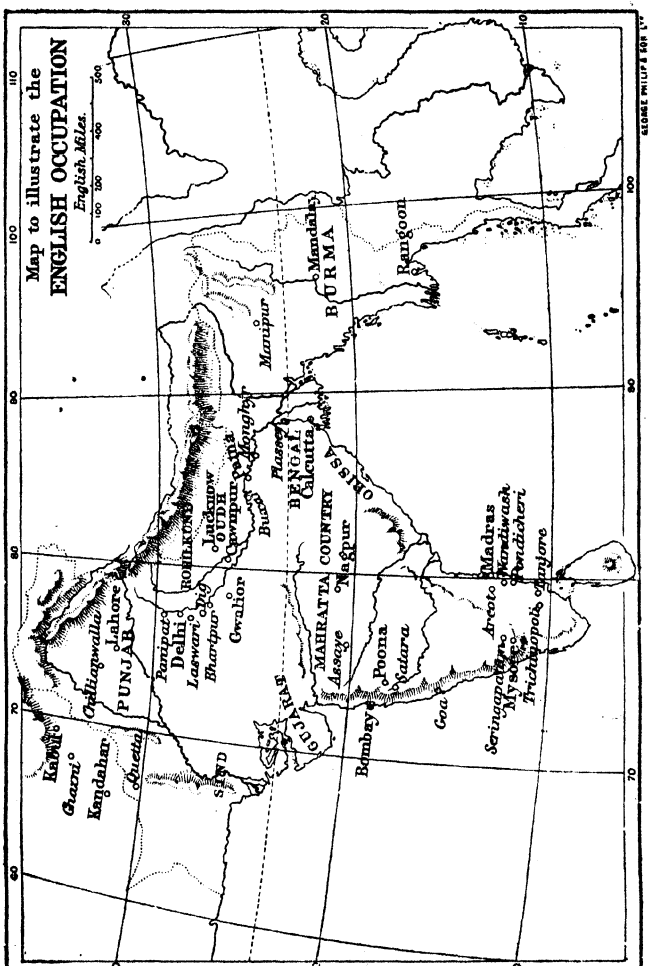
Annexation of the Karnatic and Tanjore.—In 1800 the Nawab of Arcot died. He left no sons behind him and there was a dispute about the succession. The Marquis of Wellesley settled the affair by giving a pension to the claimants, and annexing the Nawab's territory to the English

possessions. In the same year the Raja of Tanjore died without leaving any son to succeed to the kingdom. There was again the usual dispute as to the succession. Wellesley annexed it to the British dominions, giving the claimant a pension.

Madras Presidency Formed (1801).—The Northern Circars, conquered from the French by the English, and ceded subsequently by the Nizam, the territory conquered from Tippu, the Karnatic, and Tanjore, were all united together by the Marquis of Wellesley, and were known from that time as the Presidency of Madras.

Agra Annexed.—In 1801 Wellesley entered into a new alliance with the Nawab of Oudh, who you remember was placed on the throne by British influence. His kingdom was now in great confusion. He was unable to pay the English the money for the subsidiary force. His troops were mutinous. The Nawab, in place of paying the money he owed, made over to the English one-half of his territory, which now forms the province of Agra (Doab and Rohilkand).

The Mahrattas.—Thus the Mahrattas were the only power in India who had not yet yielded to the English. The peshwa refused to enter into any subsidiary alliance with the English, but in


Map to illustrate the
ENGLISH OCCUPATION
English Miles.
0 100 200 300 500
Kabul
Ghazni
Kandahar
Quetta
Chhiagwalla
Lahore
PUNJAB
Panipat
Delhi
ROHILKUND
Lucknow
OUDH
Cawnpore
Allahabad
Benares
Gwalior
Agra
Jaswari
Bharpur
SCINDE
RAJPUTANA
Manipur
Mandalay
BURMA
Rangoon
BENGAL
Calcutta
Plassey
ORISSA
MAHRATTA COUNTRY
Aseaye
Nagpur
Bombay
Poona
Satara
Goa
Madras
Arcot
Pondichery
Seringapatam
Mysore
Trichinopoly
Tanjore
Longmans, Green & Co. London, New York, Bombay & Calcutta.

1800 the death of the great statesman, Nana Farnavis, entirely changed the state of affairs in Maharashtra.

You may remember that there were five Mahratta rulers: (1) the Peshwa at Poona, (2) the Gaekwar at Baroda, (3) Sindhia at Gwalior, (4) Holkar at Indore in Malwa, and (5) Bhonsle at Nagpur. The peshwa was the young Baji Rao II, the son of Raghunath Rao. Nana Farnavis was acting as his guardian. Unfortunately for the Mahrattas the Nana died in 1800. The young peshwa, who until then was controlled by his guardian, was now left to act for himself. He began to quarrel with Holkar. He murdered Holkar's brother. This news was received by Holkar with anger. He at once started with an army to take revenge for the murder of his brother. Sindhia joined the peshwa. A battle was fought before the walls of Poona in which Holkar was victorious. A new peshwa was set up by him. Baji Rao fled from his capital, and took refuge in the English camp at Bombay.

This was all Wellesley wanted. A treaty was concluded at Bassein between the peshwa and the English. The English agreed to reinstate Baji Rao on the throne of Poona, and in turn he agreed to cede to them territory and to maintain

a large English army—in fact to abide by every condition of the Subsidiary System (1802).

The peshwa lost all his real power. The English Company became the real peshwa. All the Mahratta rajas, except the Gaekwar, were opposed to such a policy. Sindhia and Bhonsle prepared to make war. But Holkar did not join them. However, the war began. The English troops were commanded by Sir Arthur Wellesley (afterwards the Duke of Wellington). The famous battle of Assaye was fought and the Mahrattas were defeated. The Bhonsle was again separately defeated at Argaun. Being no longer able to fight, he entered into a subsidiary treaty with the English, and ceded Cuttack to them.

In the north, Sindhia was defeated at Laswari. Delhi and Agra were taken by the English. Having lost all hopes of victory, he entered into a subsidiary alliance with the English, and ceded to them the territory between the Ganges and the Jumna.

All this time Holkar was watching the course of events. He now turned his arms against the English. At first the English suffered some defeats, but later on in the war Holkar was defeated at Dig, and Dig was captured. Bhartpur, whose Raja was an ally of Holkar, was besieged by the

English, but they failed to take the fortress. However, the Raja deserted Holkar and joined the English.

Wellesley Recalled: Lord Cornwallis.—Before the war could be concluded Wellesley was recalled. The Directors in England were entirely opposed to the expensive policy of rapid extension of territory, and sent Lord Cornwallis out again to India with strict orders to carry out the policy of non-intervention. But Cornwallis died soon after his arrival and was succeeded by **Sir George Barlow** (1805-1807). The new governor-general had to carry out the pacific orders of the Court of Directors, and so he made a treaty with Holkar.

During the rule of Sir George Barlow there was a mutiny at Vellore. Some new regulations were issued to the sepoys as to their mode of dress. The spirit of the orders was misunderstood, and the sepoys thought that the English wanted to convert them to Christianity. So they rose in rebellion. This rebellion was quickly put down. The sons of Tippu were suspected of having had a share in the mutiny and so were removed to Calcutta. Lord William Bentinck was then the Governor of Madras. He was blamed for the mutiny and recalled.)

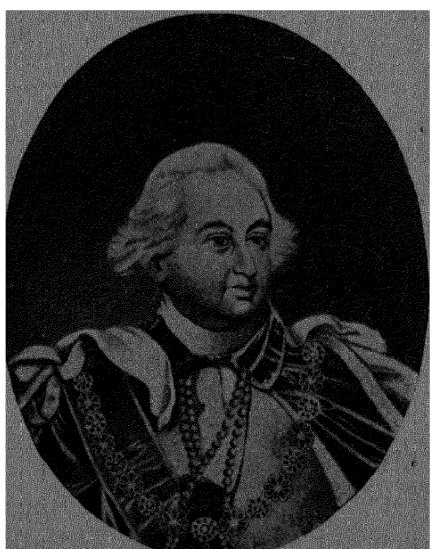
34. Lord Minto and the Marquis of Hastings.

Lord Minto (I) (1807-1813).—After Lord Cornwallis' death, Lord Minto was appointed governor-general. He is the grandfather of our present viceroy. The most important event in his rule was the renewal of the charter of the United East India Company. A charter is a document which contains the grant of certain privileges and the conditions under which it can be exercised. You know that in 1600 Queen Elizabeth gave the Company a charter granting it a monopoly of trade with India. The successors of Elizabeth renewed the charter from time to time. From the time when the Regulating Act was passed the charter was made renewable every twenty years. In the time of Lord Minto, in 1813, the charter came up for renewal. It was renewed once more, but the monopoly of trade with India, which up to this time the Company had held, was abolished. The only monopoly that the Company retained was that of the tea trade with China.

Another notable event of Lord Minto's rule was the treaty he entered into with the Sikh chief,

Ranjit Singh, who remained a staunch friend of the British as long as he lived.

The Marquis of Hastings (1813-1823). — The Marquis of Hastings succeeded Lord Minto. You must distinguish him from Warren Hastings. He is also known by another name, the Earl of



The Marquis of Hastings.

Moira. Hastings was one of the greatest governors-general that have come out to India. He originally came out to India with the idea that he must adopt the policy of non-intervention. But

he soon found reason to change his mind. He wrote to the Directors in London to say that there were seven different matters which called for decision by force of arms. He saw that the great disorder that prevailed in the country was the result of the non-intervention policy of the past. The Pindaris, a robber people who roamed in bands, were powerful in Central India. The Mahratta chiefs were the cause of a great deal of trouble. The people of Nepal were allowed to encroach upon British territory. Pathan armies under no control were roaming through Rajputana, and threatening destruction to life and property. So the governor-general found that he could not maintain a policy of non-intervention.

Nepal War.—His first attack was directed against the country of Nepal, which as you know is at the foot of the Himalayas. The Ghoorkas are a fighting race, whose home is the Nepal hills. Nowadays they live at peace with their neighbours, but in those days they often descended into the plains on marauding expeditions. They were warned by the Government when they began to raid British territory, but the raids were continued and war was declared.

The hilly country of Nepal is separated from the plains by a thick jungle that extends along

the foot of the hills and is known as the Terai. Through this jungle the British armies had to cut their way before they could reach the enemy. But one British column, under General Ochterlony, took a different route, and made for the Ghoorka capital, Khatmandoo, by way of the Indus valley. After capturing one hill-fort after another this column arrived within a short distance of Khatmandoo, and the Ghoorkas sued for peace. They gave up the territory that adjoins the western boundary of the present Nepal. This territory is important, as it contains the hill stations of India—Simla, Nainital, Mussouri and Almora. The boundary between British and Ghoorka possessions was defined, and the friendly relations that were established by the war have never since been broken. The Ghoorka regiments are now one of the most valuable parts of the Indian army.

The Pindari War.—While the war with the Ghoorkas was going on in the Northern Himalayas, a band of robbers called Pindaris were disturbing the British possessions in Middle India. These terrible robbers went in troops from village to village destroying life and property. Their leaders had a good understanding with the Mahratta leaders, for which reason the English had not been able to subdue them. But now

their outrages had become so intolerable that Lord Hastings resolved to gather together a large enough army to conquer them. Dividing this army into two divisions, he surrounded the country occupied by the Pindari robbers, approaching from the north and from the south, and destroyed them troop by troop (1817). Thus reduced to helplessness, Karim, Amir Khan, and the other Pindari leaders, submitted to the English, and with the subjugation of this robber band Middle India fell into the hands of the British, and the inhabitants obtained peace.

The Last War with the Mahrattas.—You remember that Baji Rao II, much against the wish of the Mahratta princes, accepted the Subsidiary System in the time of Wellesley, and received an English Resident at his court at Poona. From that time onward he constantly tried to throw off the self-imposed English yoke. At last he rebelled, and attacked the Resident's quarters, compelling him to retire to Kirkee with the British force. When Baji Rao attacked Kirkee he was repulsed, and was obliged to flee from Poona. All the Mahratta chiefs one after another rebelled and were defeated. The peshwa was completely defeated and his country was taken from him. From this time the name peshwa disappears from

the pages of history. The last of the peshwas, Baji Rao, was sent to live at Bithoor near Cawnpore, on a yearly pension of eight lakhs. The country of the peshwa became the Bombay Presidency. The English placed a descendant of Sivaji on the throne at Satara as nominal ruler. At Nagpur, the capital of the Bhonsle kingdom, a young boy was placed on the throne, and an English Resident was appointed to control the government. Another child was placed on Holkar's throne in the Indore state, and the government was controlled by the English. The fighting power of the Mahrattas was dissolved. The chiefs of the different states in Rajputana also came under British protection.

Now that the war was practically over, Hastings turned his attention to internal reforms. His reign is memorable for the steady progress which Bengal made in education. Philanthropic missionaries started schools for the education of Indian youths. They also established a printing press which published the first vernacular newspaper in India.

Hastings left India after nearly ten years of hard work. During those years he completed the work of conquering the Mahrattas begun by

Wellesley. If to Wellesley belongs the credit of having formed the Madras Presidency, to Hastings is due the credit of having formed the Bombay Presidency. Look at the map of India at the end of Hastings' administration, and you will see that except in the North-West all India was under British control by means of the Subsidiary System. Hence Hastings is known as the third great maker of British India.

35. Lord Amherst and Lord William Bentinck.

Lord Amherst (1823-1828).—The first Burmese war occurred in the time of Lord Amherst. The Burmese king oppressed the people of Arrakan, which in those days was a part of the Burmese Empire. This oppression made the people so unhappy that, to escape his tyranny, they took refuge in the English dominions adjoining Arrakan. The King of Burma demanded that the refugees should be given up to him, but the English refused his demand, and war ensued. The Burmese general conquered Cachar and Assam, and entered British territory, whereupon the English attacked Rangoon from the sea. In this war the English were completely victorious, and the King of Burma was required to pay the

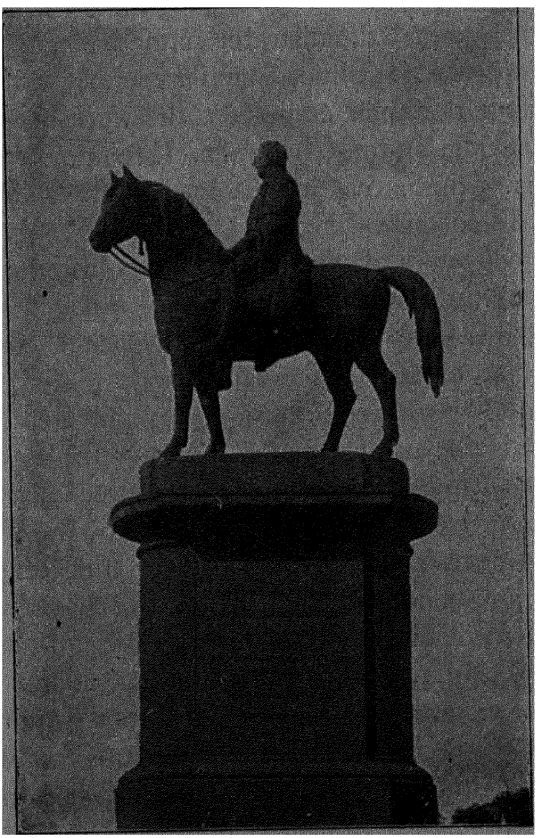
expenses of the war with an additional crore of rupees, and to give up the provinces of Assam, Arrakan, and Tenasserim, which have been a part of British India ever since (1826).

The Capture of Bhartpur.—Bhartpur was a little state belonging to the warlike Jat people. Durjan Sal was at this time the ruler of Bhartpur, having slain his cousin, Balwant Singh, in order to gain the throne. Previous Jat rulers of Bhartpur had always been friendly to the British, who now took up the cause of the deposed king. A British army attacked the hitherto impregnable fort of Bhartpur, and took possession of it. Since that time the Bhartpur Rajas have been tributary to the British.

Lord William Bentinck (1828-1835).—Lord William Bentinck succeeded Lord Amherst as governor-general. India has had few rulers so large-minded and large-hearted as Lord William Bentinck. He did not win glory by extending the British Dominions through conquest, it is true. His fame rests on the beneficent work he did for the people. Indians must ever hold him in grateful remembrance. This great benefactor secured to the people of India a larger share in the administration of their country.

Just at this time also there was in Madras a

governor named Sir Thomas Munro, who is known as "the ryot's friend," in gratitude for the



Statue of Sir Thomas Munro in Madras.

good work he did to make the ryots well-to-do

and happy. Munro reformed the judicial system of the Madras Presidency and appointed Indians as Munsiffs and subordinate judges. In Bombay, another great administrator named Mountstuart Elphinstone introduced similar reforms. Lord William Bentinck completed the work of reform undertaken by these two men. He improved the status of the native judges in British India and raised their pay. He also appointed native deputy collectors to help the collectors in the collection of the revenue. He thus employed many more Indians in the government of their country than had ever been the case before.

Another great reform connected with Bentinck's name is the encouragement he gave to the study of the English language. You have all heard of the great Lord Macaulay and how he was at one time a member of the Governor-General's Supreme Council at Calcutta. It was while Lord William Bentinck was governor-general that Macaulay was one of the councillors. He was of opinion that English education would advance the natives of the country in manifold ways. Bentinck agreed with him, and opened many English schools to impart English education to Indian boys. By promoting the study of English and higher education he opened the way to

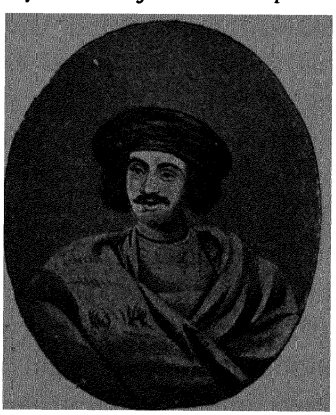
Indians to rise high in the Government service, and gain distinction in Western learning.

Lord William Bentinck also laboured zealously to correct the evil customs that existed amongst Hindus. You must have heard that formerly when the husbands of Hindu women died, their widows were burnt to death along with their remains. This custom comes down from very ancient times. Many devoted wives cheerfully embraced this death, and were worshipped by the people as models of purity. Many women desirous of earning this honour and esteem, or persuaded to do so by their relatives, mounted the funeral pyre. But when the pyre was lighted, these poor creatures, unable to bear the torture of the burning, often tried to escape from the flames. Unable to break their bonds, pressed down by bamboo poles in the hands of onlookers, these unhappy and unwilling martyrs were forced to allow themselves to be burnt to death. Bentinck could not allow this dreadful custom to continue, and he caused it to be given up.

From infancy we have all associated Bentinck's name with these good works, and with his name is entwined that of a great Hindu, the magnanimous Raja Ram Mohan Roy. In the prohibition of suttee (as the rite of widow-burning is called)

and the spread of education he worked heartily with Bentinck.

At this time Bengal suffered very much from dacoities (highway robberies). You must have heard stories of the dacoits. One class of dacoits were named Thugs. Their method of robbery is known as Thuggee. Disguised as ordinary travellers, they would join other parties of travel-



Raja Ram Mohan Roy.

lers on the high-roads. When they reached a lonely road they would suddenly strangle their fellow-travellers with handkerchiefs and carry off their property. Lord William Bentinck resolved to free the people from these outrages. Through the exertions of Captain Sleeman, the officer he appointed to deal with Thuggee, in the course of

a few years 1562 Thugs were caught. Some of them, to save their own lives, gave up their companions to the police, and in this way large numbers were seized.

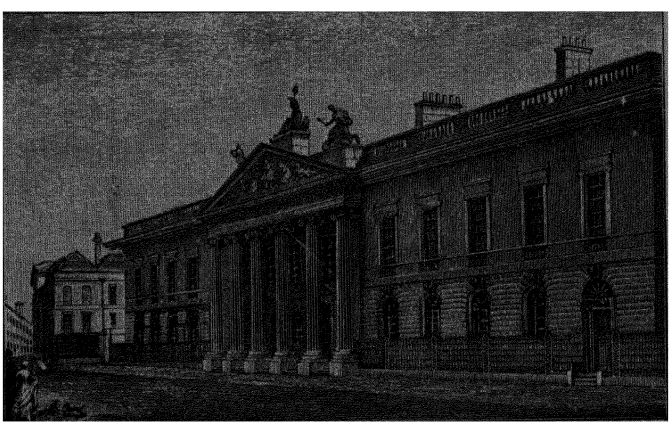
During Bentinck's time the Hindu state of Coorg was the only addition made to British territory. Even to this annexation Bentinck was averse. But it was at their own wish that the people of Coorg placed their country under British rule to escape from the tyranny of their Rája, Bir Rajendra.

Lord William Bentinck had also to interfere in the affairs of Mysore. The Maharaja persisted in mismanaging his state in spite of the advice of the English Resident, and the ryots rose in rebellion. The English troops had to be called in to put down the rebellion. The territory was placed under British administration (1830-1831) and it continued in British hands till 1881, when it was restored to the Maharaja.

Renewal of the Charter.—The charter of the East India Company, renewed in 1813, came up for consideration again in 1833. The Company under this renewal was now altogether prohibited from trading, and was made to concern itself wholly with the work of administration. The Governor-General's Council was now empowered to make

laws governing all India. The charter further declared that no native of India should by reason of his religion, his place of birth, or by his descent or colour, be disabled from holding any office or employment in British India.

After the rule of Lord William Bentinck, Sir Charles Metcalfe became governor-general for



The old East India House, London.

a short time. He will always be remembered for having given freedom to the Indian press. He abolished all special regulations against newspapers. From this time the number of papers published by both Europeans and Indians increased. Newspapers tell us what is happening in other parts of India and in other parts of the

world. They also tell the rulers what the people think of their acts and doings.

36. Auckland, Ellenborough, and Hardinge.

Lord Auckland (1836-1842) was the next governor-general. In his time occurred the first Afghan war; its results were very grievous, and the policy of taking part in the affairs of Afghanistan led to more wars in after years.

Cause of the First Afghan War.—You must remember the famous Ahmad Shah Durani, who defeated the Mahrattas in the third battle of Panipat. In Lord Auckland's time Shah Shuja, a descendant of the Durani family, having been ousted from his ancestral kingdom, was held as a prisoner by the Raja of Kashmir.

It was on behalf of this person, Shah Shuja, that the English began the war with Afghanistan. The man who had driven Shah Shuja from Kabul, and had made himself Amir, was named Dost Muhammad. Now Ranjit Singh, the Raja of the Punjab, had taken Peshawar from Dost Muhammad. Dost Muhammad asked the English to capture the place and return it to him. But as they were friendly with Ranjit Singh they would not do this, which greatly annoyed Dost

Muhammad. Now, for many years, Russia had been advancing step by step towards India. The English feared that Russia would subdue Kabul and invade India, and there was indeed some cause for fear. To make friends with the Amir of Kabul, Lord Auckland sent an officer as envoy to his court. There was already at that court a Russian envoy. Dost Muhammad (the Amir) owed the English a grudge on account of their refusing to restore Peshawar to him. He now showed it openly by paying much honour to the Russian envoy and neglecting the British envoy. To restore British influence in Afghanistan the governor-general determined to depose Dost Muhammad and replace him on the throne by a ruler who would be more friendly to the British. To this end, he made an alliance with Ranjit Singh to depose Dost Muhammad and place Shah Shuja on the throne of Kabul. War was proclaimed against Dost Muhammad. Troops were sent from Bengal and Bombay into Afghanistan (1839). Kandahar, Kabul and Ghazni fell into the hands of the English, and Dost Muhammad was deposed.

Shah Shuja now once more became the ruler of Afghanistan. Dost Muhammad, yielding to the English, was kept a prisoner in India. But

the Afghans were far from satisfied with the ruler who had been forced upon them by foreign armies. After remaining quiet only for a year, the Afghans attacked the English in Kabul, killing Sir Alexander Burnes and Sir William MacNaghten, the two English Residents.

On the promise of a safe return to India, the English soldiers left Kabul and began their march out of the country. But they had scarcely set out before they were attacked by the Afghans. Shot at on flank and rear by Afghan marksmen, cut up by Afghan swordsmen, with no protection from the cold, scarcely a man of the large English force reached the plains in safety. No such calamity had ever before befallen the English in India.

Lord Ellenborough (1842-1844).—The disaster in Kabul was the occasion for the resignation of Lord Auckland. Lord Ellenborough succeeded him and came to India to carry on the war in Afghanistan. On his arrival, the new governor-general sent an army to Afghanistan to restore the British prestige there. The English troops marched through the Kyber Pass, taking possession of Ali Musjid and other forts on the way. Kabul quickly fell, and the English prisoners were released. The English levelled the Kabul Bazaar to the ground. When the fort

of Ghazni had been destroyed, and the Afghans had been subdued, the English returned to India.

The War in Sindh.—Up to this time the Amirs of Sindh had been independent. Many of them had helped the English in the Afghan war. But the Government suspected the conduct of some of the Amirs, and it was said that they were all secretly plotting with the enemy, so the Government sent an army against them. They were twice defeated at the battles of Miani and Hyderabad and compelled to cede two-thirds of their territories to the British (1843). Sindh from this time was administered from Bombay.

The War with Gwalior.—After the death of Jankoji, the grandson of Daulat Rao Sindhia, his widow, Tara Bai, with the consent of the British Government, adopted a grandson. There was a contest for the regency between two relatives of the boy sovereign. The English favoured one, but the Maharani took the part of the other. The English required her to give the one she favoured into their hands, but she refused, and the Government declared war upon Gwalior. Lord Ellenborough himself led the troops. At Maharajpur and Panniar the Gwalior troops were defeated. The Government reduced the strength of the Gwalior army, and limited the number of

their guns to thirty-two. A Council of Regency was formed and controlled by the British Resident during the minority of the child Sindhia.

Lord Hardinge (1844-1848).—After Lord Ellenborough, Lord Hardinge became governor-general. He was a great soldier, and during his rule the first Sikh war took place.

The First Sikh War.—The Maharaja Ranjit Singh was a capable and powerful ruler. The Sikh soldiery in his hands became a mighty force. After his death in 1839 the kingdom fell into confusion and disorder. In the course of five years there were no less than four rulers, each of whom exercised but nominal authority. In 1844, when Hardinge came to the country, the nominal ruler was Dhulip Singh, Ranjit Singh's youngest son. But the real power was in the hands of his minister, Hira Singh, and the Khalsa or council of noblemen. These noblemen were proud and self-willed, and as each one had an army of his own, they were very powerful. Hira Singh did his best to curb the power of the Khalsa. Dhulip Singh's mother and the regent, being unable to control the army, wanted to find some employment for it, and so consented to its attacking the British territory that lay on the eastern bank of the Sutlej. Thus the violence

of the Khalsa was really responsible for the first Sikh war (1845).

Mudki, Feruzshah, Aliwal and Sobraon were the scenes of the chief battles. In the end the Sikhs were defeated. But it was by no means an easy victory. The British had fought many wars in India, but never a war so fearful as this one, and they suffered heavy losses. At Miani, a town near Lahore, the Sikh leader, Golap Singh, came to conclude a treaty with them. This treaty gave to the Company that part of the Punjab lying between the Sutlej and Bias Rivers, as well as two and a half crores of rupees to defray the expenses of the war. The Khalsa had not so much money as this in the treasury, and in order to obtain it they were obliged to sell Kashmir to Golap Singh for a million sterling. From that time to the present day the house of Golap Singh has ruled Kashmir.

Lord Hardinge's name will ever be remembered in connexion with the Ganges Canal which was commenced in his time.

37. Lord Dalhousie (1848-1856).

Lord Dalhousie succeeded Lord Hardinge as governor-general. He was only thirty-five years of age when he came to this country as its

ruler. He had great capacity for organization. His term of office in India was a brilliant one in many ways. Like Clive, the Marquis of Wellesley, and Lord Hastings, he added a great deal to British territory in India. In addition to extending the British dominion, he introduced many reforms for the well-being of the people.

Second Sikh War.—Six months after the arrival of Lord Dalhousie the second Sikh war began. Mulraj, Governor of Multan, was subject to the Raja of the Punjab. When he received this appointment he agreed to pay to the Raja one lakh and eighty thousand rupees. He did not do so, and because he was repeatedly urged to pay the sum by the British Government, he resigned his post. The English appointed another man, who, supported by English troops, went to take up the governorship. Mulraj gave up the keys, apparently in good faith, but that night he rebelled and murdered two British officers. This led to the war. Lord Dalhousie made preparations for a large army to march into the Punjab.

The first engagement was at Chilianwala (1849), which was a drawn battle; the next was at Gujarat, in which the Sikhs were utterly defeated. Sher Singh and his Sikh generals, with

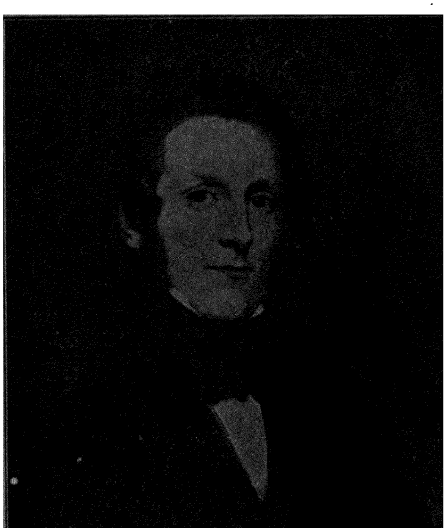
16,000 of the finest Sikh soldiery, yielded to the English commander. The result of the war was that the whole of the Punjab became British territory. In taking possession the English Government disarmed the Sikh troops. As each Sikh warrior gave up his arms he wept, and even the victorious English were greatly affected at the sight. The Maharaja Dhulip Singh was sent by the Government of India to England on a handsome pension.

The task of ruling the Punjab and bringing it into order was entrusted to Sir Henry Lawrence. He was a man of great capacity. The construction of roads, the establishment of schools and other good works quickly transformed the face of the country. Ranjit Singh's excitable soldiery, ever thirsting for battle, the terror of their own and other countries, now became the principal support of British power.

Second Burmese War.—The Sikh struggle was scarcely over when war broke out a second time with the King of Burma. The Burmese had oppressed the British merchants trading at Rangoon, and as the King of Burma refused to treat with the Indian Government, war was declared. The Burmese were defeated, Rangoon, Bassein, Prome and Pegu became British possessions,

and formed the province of Lower Burma. Here the same steps to establish good government were taken as in the Punjab. Trade rapidly grew, and British Burma became a well-governed province.

"**The Doctrine of Lapse**."—You all know that



Lord Dalhousie.

it is a well-established custom among the Hindus to adopt a child when there is no natural heir to succeed to an estate. Lord Dalhousie refused to accept this law of succession in the case of Hindu princes. He strictly ordered that no

adopted son should succeed to a kingdom without previously receiving the consent of the British, who were the paramount power. He believed that British administration was much better for the people than native rule. Native princes more often wasted their revenues on their own luxuries than on providing for the well-being of the people over whom they ruled. Acting on this principle, Dalhousie took under British administration various states when their rulers died childless. It was in this way that Satara, Nagpur, Jhansi and a number of other states became British territory.

Annexation of Oudh.—The Nawab Vizier of Oudh had long shown himself to be an incapable ruler. Former governors-general warned him, but he paid no heed to these warnings. You will remember the subsidiary treaty that was made between him and the English. This treaty provided him with English troops. It was the presence and support of these English troops that enabled him to laugh at the danger of rebellion on the part of his misused subjects. Finally, Lord Dalhousie resolved to depose the Nawab and annex Oudh. Accordingly, in 1856, General Outram, the British Resident in Oudh, received orders to take over the government.

This was done, and the Nawab was sent to Calcutta, where he received a yearly pension of twelve lakhs from the British Government.

Internal Reforms.—Lord Dalhousie laboured incessantly for the well-being of the people. His name will ever be remembered in connexion with the introduction of telegraph wires and railways into India. It was again in his time that the half anna postage was established. These reforms have conferred lasting benefits upon the people of India.

Lord Dalhousie also organized the Department of Public Works. What is the work of this Department? The construction of roads, the digging of canals for irrigation and navigation, and the building of tanks for storing water is the work carried on by the Department of Public Works. During his rule the Grand Trunk Roads were constructed, and the Ganges Canal was completed. Lord Dalhousie also did much to extend education in the vernaculars among the people of this country.

It is by his beneficent works of reform that Lord Dalhousie won the gratitude of the Indian people. He stayed in India for eight years, and returned to England only to die after his hard and unselfish work for India.

38. Lord Canning. The Sepoy Mutiny.

Lord Canning (1856-1862).—The successor to Lord Dalhousie was Lord Canning. He was called upon to guide India through the greatest danger that the British Government in India has ever been called upon to encounter.

Sepoy Revolt (1857).—Exactly a hundred years before this event, Clive, victorious on the field of Plassey, laid the foundations of British sovereignty in India. In the year 1857 the storm known as the Sepoy Revolt swept over the land and threatened to overthrow British supremacy. During the rule of Lord Dalhousie many changes had come about. In place of the old kingdoms, British rule had extended itself in all directions, and the people were afraid that the Government intended in course of time to annex all the states in the hands of native Rajas. The introduction of railways, of the post office, and of the telegraph, had been the cause of much astonishment. The rapid and sudden change from old to new conditions in every direction caused some disturbance in the minds of the people, who feared that the Government might wish also to change the old faith and customs of Hindustan, and forcibly convert them to Christianity.

Then, again, in different parts of India, agents of the royal house of Delhi were moving about exciting hostility against the English.

Nor from Delhi only, but from every fallen dynasty came preachers of disaffection. Nana Sahib, the adopted grandson of the last peshwa, to whom the English refused to continue his father's pension, secretly fomented envy and hatred of the British in the minds of the people.

Trouble arose about a new form of rifle that was served out to the troops. The cartridges of these rifles were greased with the fat of the pig and cow, and the native army believed the story, spread by the enemies of the Government, that it had no other intention than to destroy caste. The Government promptly issued an order allowing the sepoys to buy their own grease for the cartridges. Still the sepoys refused to use the cartridges, and when some of them were punished for disobedience, disaffected persons took advantage of it to make the situation worse.

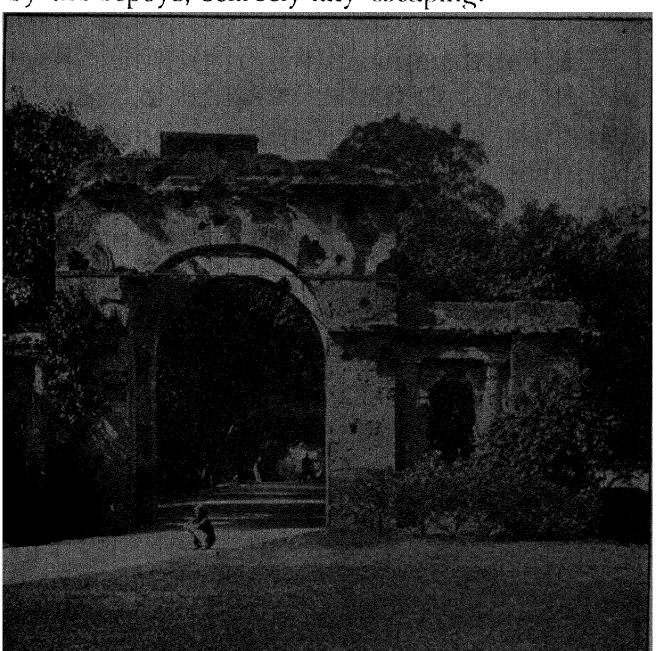
A state of dissatisfaction had long been noticed amongst the sepoys. In the time of the Sikh wars some regiments refused to fight, and when they were required to cross the ocean to Burma they objected to go. Some of the troops, having

openly refused to obey their officers, were disarmed and disbanded.

The troops at Meerut were the first to break into open revolt. A company of them at that place refused to use the cartridges, and eighty-five of them were imprisoned. Then the whole of the sepoys in Meerut mutinied, shot their officers, broke open the gaol, and went off to Delhi. There they proclaimed the restoration of the old Mughal government. The Mussulman populace joined the mutineers, and Delhi became the head-quarters of the revolt. Thirty thousand rebels were assembled there. They shot all the Europeans. Nine of the latter, who remained in the gunpowder magazine, bravely blew up the magazine and themselves with it rather than allow it to fall into the hands of the mutineers.

The English suffered terribly at the hands of the rebel sepoys at Cawnpore. At Bithoor, a few miles from here, lived Nana Sahib. Led by him, the sepoys besieged the Europeans of Cawnpore. The English held the place for seventy days, displaying marvellous courage and heroism ; but at length their sufferings from want of food became so great that they accepted the Nana's offer of free conduct down the Ganges to Allahabad. Trusting to his word, men, women

and children got into boats that lay ready to receive them. As they began to push the boats into the stream, the rebels fired upon them. Women and children, as well as men, were shot by the sepoys, scarcely any escaping.



Gateway of the Residency of Lucknow, showing marks of shot and shell.

At Lucknow also the sepoys revolted and besieged the English at the Residency. The brave Sir Henry Lawrence lost his life in the siege.

At Jhansi, the queen, Lakshmi Bai, had been refused the right of adoption. She thought it was now time for her to take her revenge. She at first gave refuge to the English, but as soon as they had taken shelter with her she incited the sepoys to attack them.

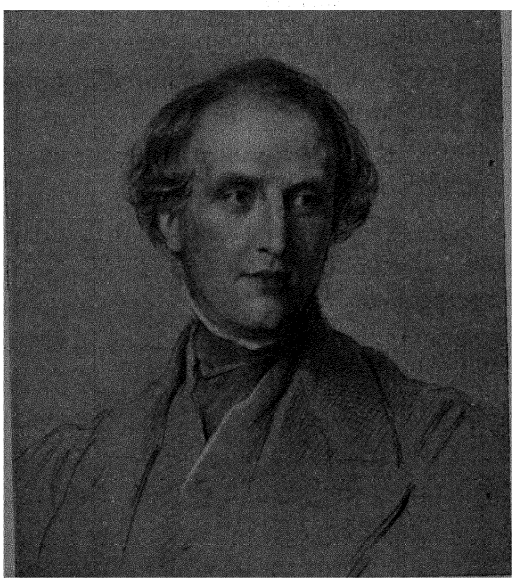
Thus for three months in 1857 (May, June and July) the British were obliged to fight for their lives, not only in the towns mentioned above, but in other places all over the north of India. But help was not slow in coming. The Sikhs in the Punjab, the sepoys of Madras, Bombay and Hyderabad, and a large number of native princes remained loyal to the British. Fresh armies arrived from England and were sent under able commanders to recapture the places captured by the rebels. Havelock marched with a large army against Nana Sahib and occupied Cawnpore. But the day before he arrived Nana Sahib and his sepoys killed the English men, women and children who had fallen into their hands and threw their bodies into a well. The spot where this well was is now surrounded by a garden, and over the well itself is erected a stone monument to the memory of the victims of this dreadful deed. Nana Sahib fled before the army of Sir Henry Havelock to

the Himalayas, and no one knows what became of him.

A large British army proceeded against Delhi. It had many difficulties to overcome, but after a long siege the British obtained possession of the city. They made the old emperor a prisoner and sent him off to Rangoon. Five years later, the last of the Mughal emperors died in his prison. His two sons were shot during the Mutiny, and the house of the great Akbar thus came to an end.

The English besieged by the rebels at Lucknow were next rescued, but only after very hard fighting. There the small band of Englishmen, under Sir Henry Lawrence, displayed the greatest heroism against Tantia Topi and his rebel forces. During the siege Sir Henry Lawrence lost his life. His strict injunction to the army was never to yield. The relieving army under Major Outram and Havelock advanced and occupied the Residency. Tantia Topi was captured and hanged as a traitor. Lakshmi Bai of Jhansi was the only leader who had still to be conquered. She was a woman of remarkable courage. Sir Hugh Rose advanced into Central India against her from Bombay. The queen put on male attire, and fought bravely at the head of her troops, dying upon the battle-field.

Nearly two years passed before the revolt was entirely quelled. The leaders who personally took part in the rebellion received capital punishment; those who only assisted were transported to the Andaman Islands. It was long before the



[*From the National* ***Portrait Gallery***.
Earl Canning.

memories of the cruel deeds committed during the Mutiny were forgotten. We saw how the sepoys disgraced themselves by their inhuman massacres of defenceless women and children.

The English soldiers, distraught with grief and anger at the horrible deeds of violence to which English men and women had been subjected, burnt down the villages, turning the country into a desert. They often failed to discriminate between the innocent and the guilty, and numbers of the inhabitants of Delhi were massacred after the mutineers had escaped. Lord Canning had a very anxious time during the Mutiny and after it. His one anxiety was that no innocent person should suffer, and for this he was nicknamed "Clemency Canning". It is now a title of honour, and long will he be remembered by that name.

But his refusal to take harsh measures in the punishment of the mutineers proved in the long-run to have been wise, for it helped to bridge the great breach that the Mutiny had made between the English and the Indian people.

The result of the revolt was to end the rule of the East India Company. The Queen of England assumed sovereignty. On November 1, 1858, Queen Victoria was everywhere proclaimed "Queen of India". On the occasion when she assumed direct sovereignty of this country, the Queen issued a proclamation to the princes and people of India. We all look upon this proclamation with reverence. It is the charter of our

rights and liberties. Before issuing the proclamation the Queen wrote to her ministers who were drafting it, bidding them to bear in mind that "it is a female sovereign who speaks to more than a hundred million of Eastern people. Such a document should breathe feelings of generosity, benevolence, and religious toleration, and point out privileges which Indians will receive in being placed on an equality with the subjects of the British Crown and the prosperity following the train of civilization." Noble words! It is little wonder that the Queen is worshipped in Indian homes.

From this time India has been governed by the English Crown. The governor-general is known as the Viceroy, a title which means that he is the representative of the King.

39. India under the Viceroys.

Lord Canning . . .	1858-1862
The Earl of Elgin . .	1862-1863
Sir John Lawrence . .	1864-1869
The Earl of Mayo. . .	1869-1872
Lord Northbrook . . .	1872-1876
Lord Lytton	1876-1880
The Marquis of Ripon . .	1880-1884
The Earl of Dufferin . .	1884-1888
The Marquis of Lansdowne .	1888-1894

The Earl of Elgin . .	1894-1899
Lord Curzon . . .	1899-1905
Lord Minto. . . .	1905

Lord Canning (1858-1862).—After the government of India had been taken over by the English Crown, Lord Canning continued to be governor-general and was the first of the Viceroys of India. He summoned a durbar of the princes, and there read a proclamation in which the Queen was pleased to recognize the right of adoption in the case of those who had no children to succeed them. The news was received throughout India with great relief.

It was about this time that this noble viceroy established the Universities of Madras, Bombay, and Calcutta. It was in his time also that the High Courts of Madras, Bombay, and Calcutta were established. These courts took the place of the old supreme courts established by the Regulating Act, and the Company's courts established by Warren Hastings. You may have heard of the Indian Penal Code. This was drafted by Macaulay when he was in India. In the time of Canning it became the law of the land.

Lord Elgin (I) (1862-1864).—Lord Elgin was the second viceroy of India. He died soon after he came to India.

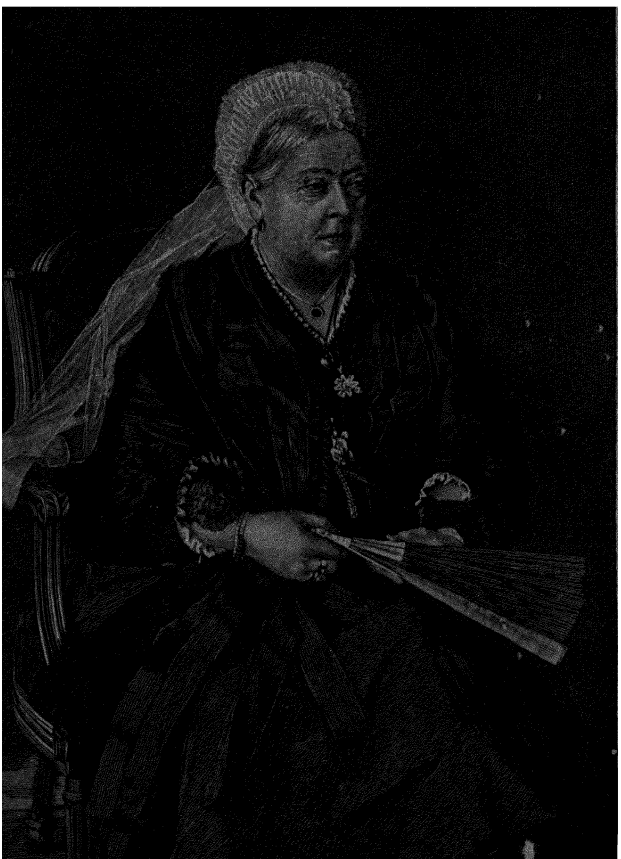
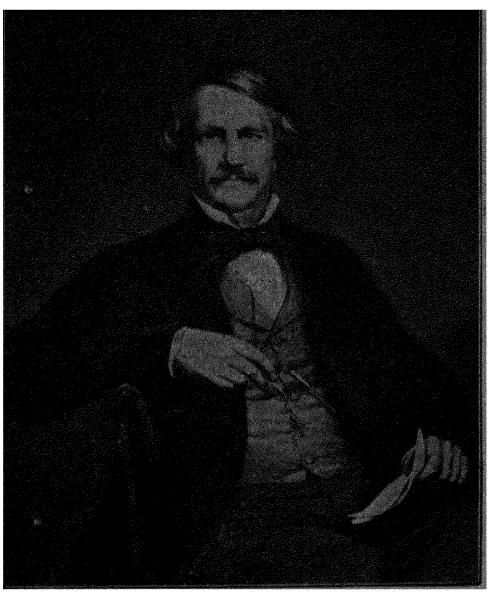


Photo : Chancellor & Son.]
Queen Victoria.

Lord Lawrence (1864-1869) was the third viceroy. The best part of his life was spent in India, and he knew the people well. At the time of the Mutiny, he was in the Punjab, and by his wise



Lord Lawrence.

and vigorous policy, he kept that province loyal and free from rebellion. After he became viceroy, he held a great durbar at Lahore, and spoke to the assembled princes "in their spoken tongue,

a feat which no other governor-general before or after him could have performed".

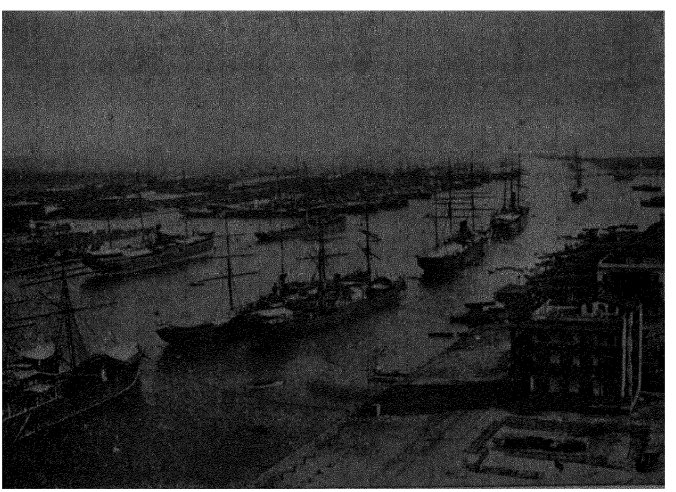
In his time there were troubles in Afghanistan. The Amir, Dost Muhammad, died, and there was a dispute as to the succession. Lord Lawrence was asked to interfere in these quarrels, but he refused to do so. Sher Ali, the youngest of the late Amir's sons, secured the throne, and the viceroy then recognized him as the ruler of the country.

At this period there were two great famines, one in Orissa, the other in Oudh. The Government, the European residents in India, and the Indian people spent large sums of money in giving relief to the suffering. Thousands were saved from starvation by the prompt measures that were taken.

In the year 1869 the Suez Canal, designed by a great French engineer named De Lesseps, was opened. This canal joined the Mediterranean and Red Seas, so that ships could pass from European to Asiatic waters without going all the way round the coast of Africa. This was a very great improvement, and occasioned a large increase in trade between India and Europe.

Lord Mayo (1869-1872).—The Earl of Mayo succeeded Lord Lawrence as viceroy. He, like

Lord Lawrence, did his best to promote the interests of the people and keep the country at peace. During his rule the Queen's second son, the Duke of Edinburgh, visited India. This first appearance of one of the royal family greatly delighted the people of India. Lord Mayo intro-



The Suez Canal.

duced many reforms in the revenue affairs to further the well-being of the people. In 1872 he visited the Andaman Islands to inspect the convict settlements, and was stabbed to death by one of the convicts.

Lord Northbrook (1872-1876).—Lord Mayo was

succeeded by Lord Northbrook. During his term of office a severe famine occurred in Bengal. The Government spent large sums of money from the revenue in giving relief to the people, and the effects of the famine were much modified. In 1872 the Queen's eldest son and our late King, Edward VII, visited India. The people were much rejoiced to see their future King, and showed their deep loyalty in many ways.

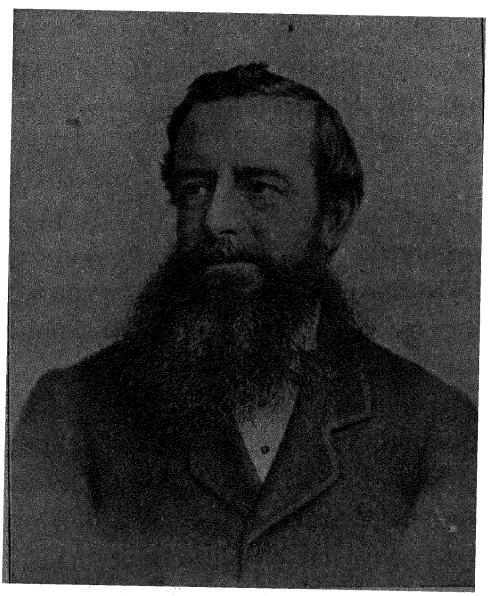
Lord Lytton (1876-1880).—Lord Lytton was our next viceroy. Shortly after his arrival a grand durbar was held at Delhi, at which the Queen was proclaimed Empress of India. During his term the Madras Presidency suffered from a terrible famine. People have not yet forgotten this famine and its terrible effects. Crops failed for want of rains. The country in those days had not the network of railways that it now has, and food could not be quickly carried to the famine-stricken areas. Though the Government did their very best to lessen the sufferings of the people, still lakhs of people died from starvation. Such a calamity had not in the memory of man overtaken Madras.

The Second Kabul War.—Lord Lytton had to change the policy hitherto pursued towards Af-

ghanistan, with the result that the second Kabul war was begun in his time. The Russians had penetrated through the whole of Central Asia, and the English Government was afraid that they might invade India. The Afghan territory lay between the Russian territory and our country, and it seemed to the viceroy to be essential for our safety that the Afghans should be friendly to the Indian Government. Lord Lytton sent an envoy to the Amir, but he refused to allow him to enter his kingdom. In the meanwhile the Russians sent an envoy whom the Amir received. Lord Lytton declared war on the ground that the Amir was more friendly to the Russians than to the English. British troops entered Afghanistan without opposition, for the Amir had abandoned his kingdom and shortly after died. The English placed Yakub Khan, his son, upon the throne, and it was agreed that a British Resident should be stationed permanently at Kabul. A short time afterwards the Afghans rose and slew the British Resident, and war again ensued. In the meanwhile, Lord Lytton had to resign his appointment and return to England.

Lord Ripon (1882-1884).—Lord Lytton was succeeded by Lord Ripon. The war with Afghanistan was not yet over. The new vice-

roy sent a large army to the war under the command of Sir Frederick Roberts. The latter defeated the Afghans and occupied Kabul and Kandahar. The British then placed another



Lord Ripon.

ruler on the throne of Afghanistan and returned to India.

The war being over, Lord Ripon devoted the remaining years of his administration to the introduction of reforms for the well-being of the

people. He established local self-government in the country as a first step towards teaching the people the art of governing their own affairs. He did also a great deal to advance the interests of education. He gave some of the highest appointments to the natives of the country. Few viceroys in India have won the love and esteem of the people as did Lord Ripon. His memory will ever be cherished by them. He died in July, 1909.

Lord Dufferin (1884-1888).—Lord Dufferin succeeded Lord Ripon. The chief event in his administration was the conquest of Burma. You remember the second war with Burma in Lord Dalhousie's time. The English conquered only Southern Burma then. The Northern portion of the territory was under the rule of Thibaw, the Burmese King. King Thibaw oppressed his subjects very much. He was also constantly quarrelling with the English traders. For these reasons the viceroy declared war against him. The result of the war was that the English occupied Burma.

A great assembly of the educated classes of our country, called the "Indian National Congress," met at Bombay for the first time in 1885. The object of the assembly was respectfully to

make known to our rulers any grievances felt by the people with a view to getting them remedied. Since that year the assembly has met annually in some important city, and discussed matters of public interest.

The Jubilee.—Queen Victoria came to the throne in 1837. In 1887 the fiftieth year of her reign, known as the "jubilee," was celebrated throughout the length and breadth of India. There was great rejoicing in the land and many were the manifestations of loyalty.

Lord Lansdowne (1888-1894) was our next viceroy. His administration is memorable for the reforms introduced by the Government in the Legislative Councils of the country. These councils help the Government to make the laws and regulations which govern the people of the Indian Empire. The number of members of these councils was increased. In the years previous to this the Government nominated the members. It chose the people considered to be best fitted for the work. From this time onward the Government appointed some, but others were *elected* by such representative bodies as Municipalities, District Boards, and Universities. The duty of the Members of Council was to make known to the Government the opinions

of the people with regard to the laws proposed by them.

Lord Elgin (1894-1898).—During his administration several calamities befell India. A terrible famine raged almost throughout the whole of the land. The Government and the rich both in England and in India spent large sums of money to give relief to the suffering. In spite of all their efforts, a large number of people fell victims to starvation. A fell disease—plague—made its appearance in Bombay and gradually spread to many parts of India. It caused and is still causing much havoc among the people. It has not yet left our country.

In 1897 a terrible earthquake occurred in northern India, near the Himalayan regions. This also caused great suffering among the people. In the midst of these calamities we had cause for rejoicing.

In 1897 Queen Victoria completed the sixtieth year of her reign. This was an occasion for further manifestations of loyalty on the part of the people of India.

Lord Curzon (1899-1905).—Before Lord Curzon came to India he had the reputation of being a clever writer and a powerful speaker. On the whole the country enjoyed peace in his time.

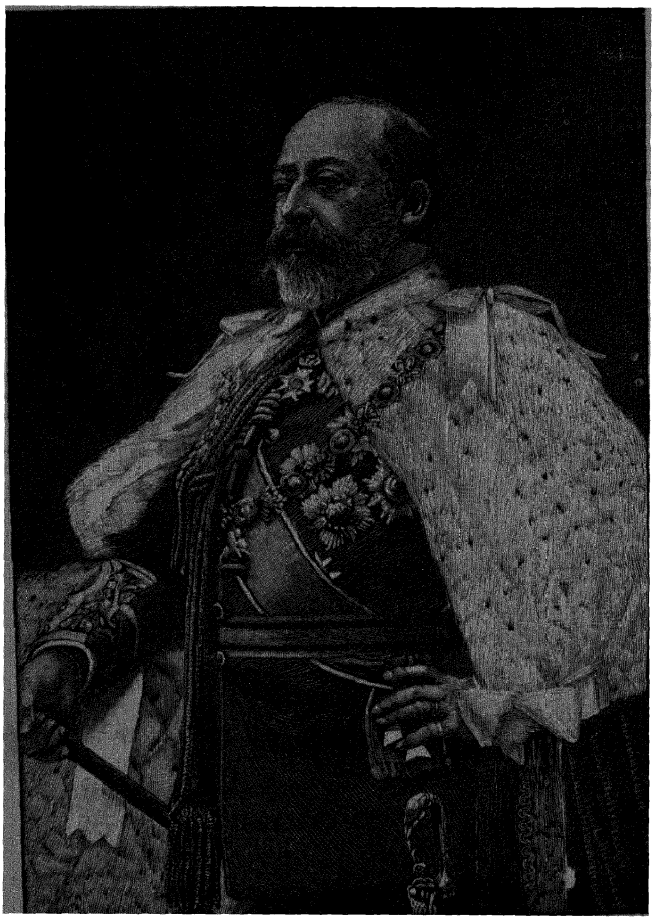


Photo : W. & D. Downey.]

King Edward VII.

This made it possible for him to reduce the salt-tax and the income-tax. He extended irrigation to a larger extent than previous viceroys had done. He also devoted considerable sums of money to education.

On January 22, 1901, Queen Victoria died, and her eldest son succeeded her as King Edward VII. After the coronation of the King in England Lord Curzon arranged for a grand durbar at Delhi.

This durbar was held on January 1, 1903, and was attended by many princes and representatives of the people of India. A durbar on such a grand scale had never been witnessed in India before. The King sent a message to the people of India and it was read at the durbar.

During Lord Curzon's term of office Bengal was divided into two provinces, each of which is governed by a Lieutenant-Governor. In 1905 Lord Curzon resigned his appointment. Before leaving for England, he welcomed our present King George and Queen Mary, who were then the Prince and Princess of Wales, on their arrival in Bombay on a visit to India.

Lord Minto (1905).—The Earl of Minto is our present viceroy. His administration is memor-

able for the great reforms which have now been introduced in the government of the country. By these reforms, each province of India has now a Legislative Council of its own. Most of the members of these Councils are *elected*, and are therefore representatives of the people. Similarly the Supreme Legislative Council (the council of the viceroy) is now to a large extent elected. This is a great step in the direction of popular government in India.

This year (1910) is one of sad memory, for during it we lost our Emperor, King Edward VII of England, whose rule has been as sympathetic to India as that of his mother, Queen Victoria. He was succeeded by the Prince of Wales, our present sovereign, King George V.

40. Conclusion.

We now come to the end of our story. What a wonder it is that the people of a small country in the midst of the ocean thousands of miles away, should have conquered our country with its three hundred million inhabitants! This is all the work of Providence, for it could be accounted for in no other way. You saw how Aurangzeb in spite of his virtues brought about the ruin of the Mughal empire by his bigotry, intolerance, and want of



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confidence in others. Let us for a moment consider what the fate of our country was after the time of Aurangzeb. The Nizam of Hyderabad and the Nawab of Oudh established themselves as independent powers in their own countries. The Mahrattas who about the same time rose to great prominence subjugated these two powers and kept under their control even the emperor at Delhi. The country was without a capable king. Anarchy prevailed everywhere. Confusion reigned supreme. Persians and Afghans invaded India six times in quick succession. What did each invasion mean? Towns and villages were burnt ; the beautiful city of Delhi was sacked. And after completing the work of destruction, these invaders returned home carrying immense booty with them.

Many of the peaceful inhabitants of the country whose homes were burnt lost their occupations. These people now betook themselves to theft, highway robbery, dacoity, and other cruel deeds. The sufferings of the people at the hands of these new criminals were indescribable. It was at this time that the English began their work of conquest in our country. In this work of conquest they were greatly helped by the natives of the country themselves. The English army that conquered

India for the English, was made up of four times as many Indian sepoys as there were English soldiers.

It was in 1757 that Clive laid the foundation of the British Empire in India, and from that time for nearly a century the English concerned themselves with the work of conquest. Lord Dalhousie was the last of the great empire-builders, and you learnt that his administration is memorable also for the introduction of such reforms for the well-being of the people as the construction of railways, the establishment of cheap postage and the telegraph system, and the spread of education. After Queen Victoria assumed the direct sovereignty of the country, the rulers began to feel that it should be the aim of the Government to consolidate the Empire and conciliate the people. From that time forward we see many reforms introduced tending to the well-being of our country.

Our country is now free from foreign invasions. The British soldiers and native sepoys and the British Navy guard our frontiers. To prevent internal disorder and commotion the police service is established. Our country is extremely liable to famine. Every famine means death to many on account of starvation. Such fell dis-

eases as cholera, plague and malaria work havoc among our people. To prevent death on these accounts, the Government make from time to time excellent arrangements, and the number that die of starvation and disease now is nothing compared with what it was in the past. We are indebted to our Government for providing the means to increase our prosperity, to make our fields yield more crops, and to impart sound and good education to our children. Our countrymen are being employed in the different branches of the services in increasingly large numbers. They sit upon the benches of the highest judicial tribunals in the land. Some are employed in the councils of the Secretary of State, of the Viceroy, and of the Governors and Lieutenant-Governors. The English have further taught us the arts and sciences of the West. They have roused in us a desire to sink all differences of caste, creed, and race, and to become a united nation. We are a poor nation when compared with other countries; so our agriculture and other industries and our manufactures must be developed. The Government is helping us in that direction. We should co-operate with them in this noble effort of theirs. They have also afforded us facilities to make our opinions known to them by means

of newspapers, petitions, and through our representatives on the Legislative Councils.

Just think for a moment what the fate of our country would be if the British should leave it suddenly, and you will then realize all that our rulers have done for us. It is for the best of reasons that the princes and people of India feel, whenever harm is intended to the supremacy of the British, that their own interests are also at stake. The British know the value of liberty. The most thoughtful of Indian patriots say that the Hindus and Muhammadans, whose ancient civilizations have contributed so much to the world in the past, should once more attain prominence in the present. This can only be done while we enjoy the peace afforded to us by British protection. Our gracious Queen Victoria in her proclamation declared of India: "In their prosperity is our strength; in their contentment our security, and in their gratitude our reward". Therefore, while we enjoy the protection from inward disturbance and foreign invasion ensured to us by the British, it is our duty to seek to obtain by our industry the utmost benefits of the peace that is thus established in our land.

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