

native princes of the North-west, whose hereditary types were copied by Muhammad bin Sâm, and retained for a long period by Altamsh himself. In the new mintage, however, the Rájput horseman with his spear is superseded by the Túrki Cavalier with the historical mace,¹ and the general outline of the coarse Northern steed may perchance have been heightened to record a triumph, or to carry a menace to the subjected Bengális,² who had left their king to escape ignominiously, and virtually surrendered their capital to the eighteen troopers of Muhammad Bakhtyár's advance guard.

Among other peculiarities of these coins is the tenor of their legends, which differ from the ordinarily adopted Imperial intitulations of the Sultán, who is here designated as التطمى, the slave or freedman of Kutb-ud-dín Aibeg,—a term which may have concealed a latent taunt to one who was now supreme in the chance virtue of his arms, or may otherwise indicate the independent Khiljí method of discriminating the followers of Kutb-ud-dín as opposed to the Mu'izzi faction of the nobles of Hindústán, who had already tried conclusions with each other, to the disadvantage of the latter.

¹ Mahmúd of Ghazni's favourite weapon. Tradition affirms that it was preserved in all honour by the guardians of his tomb at Ghazni.—Atkinson, Expedition into Afghánistán, p. 222. So much credence was attached to this ancient legend, that we find Lord Ellenborough in 1842 instructing his generals, in sober earnestness, to "bring away from the tomb of Mahmúd of Ghazni his club which hangs over it." Muhammad Bakhtyár himself had also won glory by the use of his mace in his gladiatorial encounter, single-handed, with an elephant, who was compelled to retreat before the first blow of his powerful arm.

² The name of *Asvapatis*, "Lords of Horses," was subsequently applied specifically in Orissa to the Muhammadan conquerors. Mr. Hunter remarks, "The Teluga Palm Leaf MSS. state that between (Saka 895) A.D. 972 and A.D. 1563 three great powers successively arose. During this period the *Gajapatis*, 'Lords of Elephants,' ruled in Orissa and the north of Madras; the *Narayatis*, 'Lords of Men,' held the country to the southward. The Lords of Horses were the Musalmáns, who, with their all-devouring Pathán cavalry, overthrew the two former."—Orissa, ii., p. 8. Stirling, Asiatic Researches, xv., p. 254. Ain-i-Akbari, Gladwin's translation, i., p. 319. Abúl Fazl, in describing the game of cards affected by his royal master, speaks of "*Ashvooput*, the king of the horses. He is painted on horseback, like the king of Dehli, with the Chutter, the Alum, and other ensigns of royalty; and *Gujput*, the king of the elephants, is mounted on an elephant like the king of Orissa."