



hair of his head would be touched. Such an offer could not long remain a secret; and Emir-djumlah who felt all the consequences which it would infallibly produce, exerted himself in warding off the blow. He for that purpose dispatched the new high-steward, Tuccerrub-khan, in hopes, that his being a Mogol, &c. as well as Zolficar-khan, would give him the more influence on that General's mind. This Nobleman having found a heartier well-come with the Generalissimo on that very account, "repre-  
"sented to him that as the Emperor was dissatisfied in secret with the ex-  
"cessive power assumed by the two Seyd brothers, to reckon upon such  
"a support, and to make his peace with the Emperor through their mediation,  
"would be as much as to lean against a rotten tree that would produce no-  
"thing but repentance and disappointment. But where is the necessity of re-  
"curing to others, added he, and what need is there of any mediation? so  
"soon as you shall have payed your respects, and tranquilized your own mind,  
"you shall become yourself a person to be recurred to by all the courtiers and  
"all the grandees of the Empire, as your dignities and influence are to be  
"augmented indubitably; for the Emperor, who has the highest opinion of  
"your talents, intends to make use of them, and expects the most eminent  
"services from your attachment." This speech of Tukurrub-khan's, hav-  
ing been closed by the most solemn asseverations; and oaths having been ex-  
changed upon the glorious word of God, both father and son seemed to  
give their confidence to the messenger: The old man was in earnest; but  
the son could not rid his mind of some doubts that remained about the Em-  
peror's sincerity, and especially about that of his minister. To dispel there-  
fore those clouds that hung still about his mind, Emir-djemlah himself went  
to the Generalissimo, and after having renewed his oaths and insinuations, he  
bound his hands together with a shawl, and introduced him to the Emperor:  
It was in that condition he payed his obeissance to the new Monarch, whilst the  
venerable Affed-khan having said a few words in extenuation of his son's  
miscon-





misconceived past conduct, supplicated the imperial forgiveness in his behalf. The Emperor with the greatest appearance of kindness imaginable, commanded his hands to be set at liberty, and a dress of honor of the highest distinction to be brought in with a set of suitable jewels: he then dismissed the father on account of his great age, but desired him to let his son remain in an outer tent for a few moments, as he had some questions of consequence to put to him, and some objects of moment on which he wished to have his advice. This unexpected turn rendered the old nobleman uneasy; and he went away in a great perturbation of mind: as to the son, who now doubted of his safety, he was too far advanced to recede, and he did as he was bid. He was hardly seated, when the tent was surrounded by a number of men forwarded from the Imperial presence; and the Emperor at the same sent him some taunting messages, in which with bitter expressions of resentment he charged him with his father, Prince Azim-ush-shan's death. the General, who to all his innate loftiness of mind, and to his generous feelings, added an undaunted courage and a rough temper, having answered with reproaches and with haughtiness, the Calmuc Dilachin-beg (now become Bahadyr-dil-khan) (61) who stood behind, seized a favourable opportunity to throw a leathern thong round his neck; and whilst he was striving hard with the general, a number of men rushed in who soon dispatched him with their poniards. That same day a number of men were dispatched to the Citadel of Shah-djehanabad, who having passed a leathern thong about Djehandar-shah's neck, sent him on his travels in the regions of annihilation.

It was after such horrid executions that the Emperor thought of making a triumphal entry in the Citadel and in the Imperial palace; and people believed that such frightful scenes would be over; but as soon as he was settled in the palace, (and this was on a Tuesday the seventeenth Muharrem in the 1125 of the Hedjrah) " he directed that Djehandar-shah's head should be

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(61) The Lord of the Intrepid Heart.





“ fixed on a spear, and his body thrown across upon an elephant, to whose  
“ tail Zolficar-khan's body should be made fast : that both bodies should be car-  
“ ried throughout the most frequented parts of the city, and then thrown be-  
“ fore the main gate of the Citadel, there to rot. Not satisfied with all this, he  
“ ordered that Affed-khan himself, the venerable Affed-khan, should be  
“ seized and put in a Paleki with only what cloaths he should have actually  
“ on his back; and that in that condition he should follow the elephant in  
“ quest ion, attended by all the ladies of his family in veiled carriages, after  
“ which he was to be confined for life in Qhan-djehan's palace, and his  
“ whole property as well as that of his son, to be confiscated.” Whilst  
that mournful procession was going round the principal streets, the Emperor  
recollected that a Gentoo of distinction, called Radja Soba-chund, had  
been too free of speech; and he ordered his tongue to be cut off, and his  
property to be confiscated; the man underwent the operation in all it's rigor,  
and what is singular, he continued to speak as freely as ever. At least so is  
the general report.

“ Never lose sight that the day of retribution is to come,”

“ Nor ever forget that wheat arises from wheat, and that barley produces barley.”

It was by such bloody beginnings that Feroh-syur marked the first days  
of his reign: nor was Zolficar-khan the only victim he sacrificed to his resent-  
ment or to his fear. Most of the grandees of the old court underwent the  
same treatment, and finished their days by the leathern thong. The Princes  
of the blood themselves were as mercilessly used: Yezzeddin, son to the late  
Dichandej-shah; Aaly-ebar, son to the late Aazem-shah; and even the young  
Homai8n-baht, younger brother to Feroh-syur himself, were deprived of  
the benefit of light by a large red-hot needle which was drawn across their eyes.  
So many cruelties at the very beginning of a reign, and so many unjust mur-  
ders unnecessarily perpetrated, excited so much terror in the minds of every  
one, from the highest to the lowest, that people having continually the im-  
age of instant death before their eyes, did not think themselves sure of their  
existence;





existence for one single day : So that such persons as were, by their stations, or by the duties of their offices, obliged to attend every day at Court, never failed, on returning home alive, about the evening, to receive the congratulations of their equals, and the Nuzurs of their inferiors; and nothing was so common, on coming home safe, as to distribute, late at night, money to the needy, and thanksgiving-victuals to the hungry, just as it is customary for people to do, when they have escaped from some imminent peril. (62)

It is in the middle of such mercilefs beginnings, that people perceived a coolness, and then very bitter discontents, between the Emperor and the two Seïds, those two potent Lords, that had saved his life at the risk of their own, and then raised him to the throne : These discontents grew to a great height,—to such a height, indeed—that in their consequences they have produced the ruin of the Imperial family, and the desolation of the whole empire. The first spark of that fire, that has since blazed out, and caused such a conflagration all over Hindostan, was perceived on the following occasion : Abdollah-khan, who, immediately after the gain of the battle of Agra, had been dispatched to the capital, with orders to quiet the minds of the people there, and to bring back the affairs of state into their accustomed channel, had, amongst many other promotions, bestowed the office of Divan of the Qhalissah-office, or of First Lord of the Treasury, then vacant, on L8tfollah-khan-sadye, the very person associated to him in that Commission; and he had also confirmed Seïd-amdjed-khan, in the office of Supreme sadr, or great almoner, of which that nobleman had remained invested

(62) In India when a man returns from a long voyage, or has escaped from great danger, it is customary that his friends should send him small presents in stuffs, and that his inferiors should congratulate him with their Nuzurs. But the women of the family (and never the men) send him a tray covered with that nellow pulse called Calai, in the middle of which is sunk a sneaker full of oil. It is always an old woman that addresses the master, and it is in these terms : *a sacrifice for your safety*. The master stoops to see his face in the oil, throws a few lentils in it, fetches a sob, and adds : *be it acceptable*. All this together with several trays more, covered with piles of bread and cakes, is distributed to the poor, but never touched by the family; and possibly it is to those frequent distribution of Victuals as well as to the heat and extreme fertility of the climate that we must look for those innumerable multitudes of Beggars that swarm in every Town, every City and every Village of India.





so early as Bahadur-shah's reign. Unfortunately, whilst he was bestowing these offices in virtue of his Commission as well as in virtue of his Vezirial powers, the Emperor was disposing of them in the plains of Ecberabad, where he gave the superintendence of the Treasury to Chebilam-nagur, and the supreme Sadr-ship, to Afzol-khan, who had once been tutor to the Emperor. Some days after, the Emperor arrived at the capital; and on his taking cognizance of some offices of state, and of some promotions, and in particular of those two important ones, there ensued a long dialogue between the Emperor and the minister. The latter observed, "that if in the very beginning of his administration, a wound should be given to his authority, he could no more pretend to execute so important an office with credit to himself, or advantage to the public;" and on the other hand Emir-Djemlah inculcated to the Emperor, "that be the powers ever so full and so illimited which Sovereigns found it sometimes expedient to delegate to any of their servants for a time, still it would never follow that a servant should therefore forget himself so far as to dispose of such important offices at his own pleasure, and without having previously applied for his lord's consent. He added these two verses from the poet:

"Let a master be ever so profuse in delegating unlimited authority,

"Still is the servant never to lose sight of his own distance.

It was at last agreed that the Qhalissah should remain with L&st-fol-lah-khan-ladye, and the High-ladyrship, with Afzool-khan; but this agreement, which seemed to have quashed much acrimony and discontent, did not fail to leave deep impressions on both sides: Nevertheless the original cause of these commotions in the Empire, and of the insubordination in the grandees (commotions which redounded to the ill renown of the S&ids, and which at last overwhelmed their own house and family); the original cause of the commotions in the empire, I say, may be traced in the Emperor's incapacity and in the particular cast of his genius. Feroh-iyur had neither the extent of genius, nor the firmness of

Feroh-iyur's  
incapacity and  
mean character





temper, nor the keenness of penetration, requisite in an Emperor. He was low-spirited, and homely minded, as well as sordidly inclined; or if at any time he chanced to shew any liberality in his disposition, it when he enjoyed the company of some low vile people, equally destitute of morals and capacity; and then he would thoughtlessly bestow on them, presents which they did not know what to do with, and offices which they were unable to manage. Such a disposition of mind, bordered upon prodigality undoubtedly, but yet produced some present advantage, which being layed hold-of by sycophants and other people of that stamp, never failed to be received with the highest applause: but such applause however, as will never reach posterity. No wonder after that, if Feroh-tyur was fond of keeping company with common street-sweepers; and hence the reason of his being so wedded to an Yticad-khan, and to a set of people upon a par with his Yticad-khan. The truth is, that being totally incapable of holding the reins of an Empire, and indeed incapable of any command at all, he was at a loss how to spend his time; and what is still more unfortunate for him, that Emir djemlah his confident, that opiated man, of so much ambition, such high pretensions, and so much obstinacy and opposition, was himself unfit for any higher office, and yet wanted to overtop all the grandees of the Empire; and this unworthy favorite, who had made nothing of pulling down and destroying the families of an Affed-khan and a Zolficar-khan, two men whose houses were these one hundred and fifty years past in possession of immense wealth, as well as of the highest dignities and offices of the state, now thought of no less than demolishing two such noblemen as the Seïds: two men who had conferred the highest obligations on his master, and who now figured in the world, as the two principal men of the Empire. But this was precisely what wounded his jealous mind, and what set daggers in his rancorous heart.





VER the disease that had fastened on the vitals of the state, would have never risen to such a head, had not the administration of the most important affairs been strangely neglected by the very persons at the head of the Empire. The Vezir Abdollah-khan was a man of abilities indeed, but so passionately fond of fine women, so addicted to feasting, musick, and dancing as well as to all kinds of pleasures; and of course so desirous of ease, that he was leaving the whole management of both his immense household and his high office to his Divan, Ratan-chand, a man who had been once a shop-keeper, but who by all means was too enthusiastic in his false religion to discharge decently all the duties of that important charge; and too narrow-minded likewise to feel his own consequence and to act with a temper suitable to it. And yet it was such a man who under his master's name carried every thing with a high hand, and enjoyed an uncontrolled influence all-over the Empire of Hindostan. In consequence of so much incapacity on one side, and so much sloth and supineness on the other, enmities gained daily ground, and daily fuel was added to attentive rancour: and these enmities in their consequences rose to such an amazing height as to overtop the sublime columns of the Timurian throne, which they crushed down at last under their weight, involving in its down-fall the families of the two Seïds which they demolished entirely, and ultimately altering the very constitution of the Empire.

At last Emir-djemlah and the Emperor with some others who expected great things from him, contrived, or at least thought they had contrived, a scheme for parting the two brothers, whose union and presence had become indispensable. It was proposed to Hossien-aaly-khan, the youngest, to undertake an expedition against Radja Adjet-sing-rhator, a powerful Hindoo Prince, who since the demise of the Emperor Aorengzib, had assumed great airs of independence, and had been guilty of some unwarrantable actions, such as demolishing Mosques in order to raise idol-temples on their ruins; and all that in

Scheme for  
parting two the  
Seïds.





Hossein-aaly-khan, undertakes an expedition against a Gento Prince.

the very middle of Oodeipoor, his capital. Such excesses had necessarily passed unnoticed during the whole reign of Bahadyr-shah, who being eternally involved in civil wars, or busy in destroying the Syks, had no attention to spare for so inferior an object: for the Syks from a fraternity of mendicants, had in his time become a whole army of Bandities, which ruined and desolated the whole province of Lahor. Hossein-aaly-khan, who was fond of glory and military achievements, soon closed with the proposal, and he set out at the head of a numerous well appointed army, followed by a train of artillery, well-served (66). Being arrived in the Radja's country, he found him gone into a difficult mountainous tract, where he had concealed his family, treasures, and even troops, having never thought himself a match for so powerful an army; but what is singular, and strongly characterises the genius of the Court, is, that the Hindoo Prince was actually receiving letters from the capital, in which the Emperor exhorted him to stand upon his defence, and to crush his invader by every means in his power. The Hindoo Prince, unmoved by these impotent exhortations, thought it much more expedient to come to terms, and to obtain a pardon; nor would he have obtained it easily, if at all, had not Hossein-aaly-khan, at this very time, received intelligence, that the jealous and envious of his family, had layed hold of the opportunity afforded by his absence to spread a snare for entrapping and seizing his edler brother, Abdollah-khan. The latter, who had no certain intelligence, but who suspected mischief, sent letter after letter to request his brother's immediate attendance. These letters having rendered Hossein-aaly-khan exceedingly anxious, he thought it better to listen to the Radjah's supplications, and to grant him some

(66) The expression of an Artillery well-served, is found more than once in our author; but it is not to mislead an European reader: For, although Artillery has in India, no less than five-thousand years of historical antiquity, well attested, (fire arms being expressly forbidden by one of their Saints and Legislators, who wrote two-thousand years before Christ) and guns, made of iron-hoops, but of great antiquity, have been found in various places in India; yet it is certain, that artillery had fallen into disuse long before the arrival of Europeans in India, and that it is from them that the Indians have learned to correct the awkward lumberfomness of their carriages as well as their ignorance in the service of cannon: their temples are worn away, and several Princes in India, have now an artillery well mounted and served.





terms: And these were, that he should send his son to humble himself, in his father's name, before the Imperial General, and also forward his daughter to the Imperial Seraglio, with a large sum of money, and a suitable set of presents.

An end put  
to the expedi-  
tion.

HOSSEIN-AALY-KHAN having put an end to this expedition, returned to the capital, where his presence could not fail of raising a fresh ferment: For as the two brothers, in consequence of their enjoying the two highest offices of the empire, possessed an unbounded influence in every affair, civil, and military; and Emir-djemlah, on his side, who wanted to render them odious, and to conciliate the favour of the public, was making it a point to use quickness and dispatch in whatever application was made to him: For (besides his being Keeper of the Emperor's Private Signet (67) he had so far engrossed his master's affection, that the latter had declared more than once, in full Durbar, or, in full Court, that, "*Emir-djemlah's Tongue and Manual Sign, were Feroh-tyur's Tongue and Manual Sign:*" A Emir-djemlah, I say, found so much his account in forwarding the people's business, he was therefore an eye-sore to the Vezir, Abdollah-khan, or, rather, to his minister, Rotan-chund, who, so soon as he could discover Emir-djemlah's finger in any thing, or his signet in any patent, was sure of setting it aside without ever letting it pass the seals; whereas, whoever made a suitable present to himself, and another to his master, was certain of carrying his point, and that too with dispatch. Such a conduct could not fail to set daggers in the Emperor's heart; and it must be acknowledged, that this man had conceived such high notions of himself, both on account of his immense wealth, and the unbounded influence of his master's, that he had become of an insolence intolerable, which rendered him a general to-

Fatal jealous-  
ies between the  
Emperor's favo-  
rite and his two  
ministers.

(67) The Emperor, besides his Broad Seal, has several lesser ones, which are in the custody of a proper officer, always a man of importance; and one of them is likewise entrusted to a Lady of the Seraglio. The last of these is carried by the Emperor himself, and it is one of his rings, containing his name and that of his father, upon a stone or piece of metal of one quarter of an inch square. The Broad Seal, and these are two, one round and one square, are full two inches or two inches and a half diameter, and contain in beautiful characters, the Emperor's name and titles, with the name of his father.





pic for both obloquy and resentment: the more so, as by representing Emir-djumlah's dispatch and accessibleness, as full of design and craft, he had rendered it odious to both brothers.

EMIR-DJUMLAH on his side, was perpetually dropping in the Emperor's presence, words and expressions, all which had a tendency to depreciate the two brothers whom he thought his duty to represent, as overbearing, and of such a conduct and deportment, as seemed highly undignified, and strongly favoured of independence: Moreover, he reflected, now and then, upon their abilities, as wholly unadequate to the high posts they pretended to fill. It was upon such and the like insinuations, that the Emperor had become so suspicious and fearful, that he had formed the plan of seizing Abdollah-khan's person; and it was on that account that he had put himself on the footing of coming often out of the Citadel sometimes under pretence of a hunting, and sometimes under that of taking an airing in those delightful seats that adorn the suburbs, and especially in Mohsen-khan's garden (68); but although he had the cunning to vary his pretences and schemes, he was too undecided and too faint-hearted to bring any one to bear; nor did all his contrivances produce any other effect, than that of heaping aversion upon aversion, and rancour upon rancour. But what is singular, and yet is universally reported, the Empress mother herself, out of regard to the oath she had taken upon the Coran at Azimabad, and out of scruples of conscience, had more than once given the two brothers secret advice of what was actually planning against them.

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(68) The gardens and seats in the environs of the capital, as well as those all over India, without exception are free and open to all the world; and any one may give entertainments there, or pass several days in any of them with his family. A garden or seat with keys (and locks and there are some that are more magnificent,) is what an Indian has no conception of. What mean these frengis with their seats and gardens always shut up, to say the hindostanies, when they chanced to go to Calcutta. This freedom of Gardens and seats, (which by the bye are all ready furnished and attended by a number of servants) is so imprinted in the Indian minds, that Mubarec-ed-dösla, the nominal Navvab or King of Bengal, happening to land unexpectedly by water at his seat of Sadyc-bagh, struck at once to the left, on hearing that a gentleman was amusing himself and friends with a natch, that is with the performance of a number of Dance-women. The gentleman having got up and preparing to get away, received his compliments with a request to go on with his entertainment, as there was plenty of room for two and for many more.





IT was in such circumstances that Hossēin-aaly-khan supplicated from the Emperor the Viceroyalty of Decan. Not that he intended to repair himself thither: nothing was further from his thoughts: he expected only that the immense emoluments of so rich a government, would enable him to keep his footing at court; for his intention was only to send thither as his Lieutenant, the famous Dā8d-khan-pēni, who was to return him the same contribution, which he used to pay to his late lord, Zolficar-khan. This was the very reverse of what the Emperor and his favorite intended; for they reckoned that he would repair to those rich, but very distant countries, and leave his brother alone. This could not suit Hossēin-aaly khan, who thought it very improper to leave his brother alone exposed to all the resentment of the Emperor and to all the machinations of his Ministers. Such a difference in opinion having given vent to a number of peevish expressions, full fraught with haughtiness and reproach, matters at once shoot-up to such a height, that the two brothers henceforward abstained from court and also commenced fortifying their quarters, which they filled with troops. The Emperor on hearing of this, sent for Emir-Djemlah, Mahmed-amin-khan, and Qhandō8ran, and some others, with whom he was holding Councils every day and every night, without coming to any determination; for he was so irresolute and so faint-hearted, that he could put nothing in execution. Mean while the report of these dissensions being spread far and near, occasioned such a dearth of all kinds of eatables in the capital, that inhabitants as well as travellers found it difficult to support life, although letters and messages were continually passing and repassing on that subject between the Emperor and the two brothers; and God knows how far the distresses of the poor had been carried, had not the Empress-mother been so affected by what she heard of their miseries, that she came out of the palace, and went to pay a visit to Abdollah-khan, on whose mind she gained enough to engage him to be reconciled to the Emperor, on condition, that the two

brothers.

Hossēin aaly-khan obtains the Viceroyalty of Decan.

The dissensions between the Emperor & the two brothers, occasion a scarcity in the capital.





Speech of one  
them to the Em-  
peror.

brothers, on going to pay him their respects, should have full permission to take for their own safety such precautions as they should deem sufficient : after which they should attend at court as heretofore. The treaty having had its full execution, the two brothers appeared before the Emperor, implored his forgiveness for the errors of their past conduct, and bitterly complained of certain suggestions and insinuations that filled his Imperial breast with suspicions, and estranged his Princely mind from them, his zealous and faithful servants. Crowned with the occasion, they both loosened their sabres from their sides, placed them both at the Emperor's feet ; and the eldest then on with this address : " If we be guilty, here are our two heads, and there are two  
" Swords ; or if remembrance of our past services should render our execu-  
" tion unwelcome, please to divest us of our offices, and to dismiss us altoge-  
" ther from your service, that we may be at leisure to take a journey to the  
" house of God ; in order to heap honors upon our heads by visiting the tomb  
" of the Prince of men (our glorious Ancestor, on whom be peace for ever) !  
" or if your Majesty chuses to draw some further services from us, and to  
" keep us near your sacred person, vouchsafe, great sire, to dismiss your  
" suspicions, and cease to listen to the suggestions of a set of covetous,  
" envious, designing tale-tellers, that are perpetually aiming at the lives  
" of such faithful servants as we, without once minding how much blood  
" we have spent in the Imperial cause. Be reconciled, great sire, to these your  
" two approved servants, and cease to harbour sentiments equally repugnant  
" to that sense of gratitude, so natural to generous minds, and to the sta-  
" bility of an agreement consecrated by the most tremendous oaths."

THIS scene seemed to have affected the Emperor, and produced a momentary reconciliation : After many conferences it was agreed, that the only way to put an end to suggestions and dissensions, was to part the two adversaries. Emir-djenilah was ordered to quit the court, and to repair to Azimabad, the government of which was given him for an honorable exile ; and Hof-  
fein-aaly-khan





Hossein-aaly-khan agreed to set out for his Viceroyalty of Decan, where nothing but his presence could curb the refractory of those countries, and quiet those that had submitted. This agreement which satisfied both parties, was not much relished by Emir-djemlah, who thought himself sacrificed to the resentment of the two brothers; whereas in reality, the whole intent of it on the part of the Emperor, was to encrease his favorite's means of power, and also to exasperate his mind. Hossein-aaly-khan's patent at the same time was drawing up, and orders were issued to the Governors of provinces and fortresses in all those parts; to all commanders, and to all crown-officers throughout the six and a half Soobadaries or provinces of Decan, in whatever station they might be; to submit to the new Viceroy and to be henceforth obedient to his commands. Two letters of recall were likewise dispatched, one to Chin-kylydj-khan-nizam-el-mulk, Viceroy of Decan, with orders to quit his office, and to repair to the presence; and the other, to Däsd-khan-Péni, Governor of G8djrat, requiring him to repair to Boorhanpoor, there to wait the new Viceroy's arrival, whose commands he was to obey. But this was only the ostensible letter: a secret, but a strong one, was at the same time conveyed to him, enjoining him to lay in wait with a strong army at Boorhanpoor, where he was to spare no means to destroy Hossein-aaly-khan and his troops, as in that case, he would himself be appointed Viceroy in his stead, and become a proper object for farther favors and distinctions. It was after dispatching these secret instructions, that the Emperor thought of celebrating his nuptials with Adjet-sing's daughter, as we shall soon relate; but as Däsd-khan-Péni is going to cut so great a figure in our history, it will not be out of its place to insert here an idea of his person and character, by giving some account of the disturbances and troubles to which his impudence and partiality had given occasion between the Mussulmen and Hindoos of Ahmed-abad, his capital.

In the second year of that officer's administration, which was likewise the first of the Emperor's, it happened that in the night, in which the Gentoos

The Emperor's insincerity.

Q

have

123





have it in custom to burn their H8ly (69), one of them was going to perform that rite in his own house-yard, a small part of which appertained to some Musulmen's houses, when these last objected to it. The Hindoo having pleaded that every man was master in his own house, payed no regard to the objection, and burned his H8ly. The very next day, the Musulmen taking advantage of the Hindoo's plea against himself, brought a cow within that very yard, and killed her with intention of eating in common, and distributing some victuals to the poor, as it was the day of the demise of the crown of created things (70). This action brought upon them all the gentoos of that quarter, who having overpowered the Musulmen, put them to flight, and obliged them for their lives to conceal themselves in their houses. The Gentoos transported by a religious fury sought out the butcher who had slaughtered the cow, and on not finding him, they dragged his son, an innocent youth of fourteen, into that very yard, and slaughtered him in atonement for what they deemed a sacrilege. The Musulmen shocked at such a

(69) As it is impossible to draw any lights from either the common Hind8s who know nothing but the bark of their religion; and from the higher classes or tribes, which are of a styness unconquerable on that subject, we shall content ourselves with saying something of the H8li of the Gentoos, without diving into what it was intended to be. It is properly the Carnival of India, where the populace, extremely modest and reserved at all times, becomes licentious in those three days, and do and say what they please. At the third day at about noon they roll themselves in the dust naked, and throw handfuls of it at each other. At about two o'clock in the morning they make a bonfire of whatever combustibles they can lay hold off, and this is called *burning the H8li*. The ceremony of throwing handfuls of dust is so sacred with the Gentoos, that even an Englishman, that divinity on earth, would not be exempted from it. One of them who was freshly landed from Europe, and knew nothing of this ceremony, was approached with many bows and many excuses, by two whole score of naked men, and two handfuls of dust were, not thrown, but put, in a corner of his Palenkin. The Englishman confounded at what he saw, was asking what they meant? don't be angry, my Lord, said two of them, it is our custom, we grow mad these three days. But his dog, who comprehended as little as his master at what he was seeing, having grumbled, and barked angrily, one of the two speakers made him a salam, and told him in a respectful soothing tone of voice: do not be angry, my lord, it is our custom: it is our custom: we mean no harm.

(70) There was an enormous malice in this action of the Musulmen: For besides that, only a small part of the yard belonged to them, they certainly could kill an ox as well as a cow: but by the by, the latter is not customary; and as the killing of a cow in a Gentoos's house, renders it uninhabitable for him ever after, and exposes him, as well as all the by standers, to the pains of hell, unless they be redeemed by a whole life in pilgrimages, and a whole fortune in alms, the whole family becomes polluted, and *ipso facto* interdicted *aqua et igni*, among all the Gentoos. In one word, it was for ever excluded from society; and the whole quarter partook of the pollution. The Crown of created substances is, Mahommed.

fight

(24)





fight, set-up a general hue and cry throughout the city, and drew after them, not only multitudes of the Musulmen inhabitants, but likewise some thousands of Dāsd-khan-Péni's Afghan soldiers; and all these repaired to the Cazy or Supreme Judge's lodgings. The Judge, who did not chuse to meddle in an affair where he knew that the Governor had taken side with the Hindoos, shut his door in their faces. This could not but incense the Musulmen, who carried away by their own prejudices, or possibly directed under hand by the Cazy himself, demolished and burned his gate, and having taken the magistrate's person amongst themselves, as if to authorise their actions, they proceeded to set fire to the shops in the market-place, and to as many Hindoo houses, as they met in their way; and they would have gone on burning and destroying, had they not been opposed by one Cop8r-chund, and eminent jewel-merchant, much in favour with the Governor, but a most violent zealot against the Musulmen. This man seeing his own quarter in danger, armed himself and friends, shut the gate of his quarter, and put himself upon his defence. He placed musqueteers on the gate, opened port-holes, and a fray ensued between the two parties, in which numbers of lives were lost. The tumult continued for some days, the shops were shut, throughout that great city, and business was at stand. When the tumult had subsided, the Musulmen who thought themselves the aggrieved party, deputed three men of note to carry their complaints to court, and these were the very men that had been pitched-upon before, to manage an accomodation between the Musulmen on one side, and the Governor and Gentoos, on the other; to wit, Sheh-abdol-vahed, Sheh-mahmed-aaly an eminent preacher, and Abdol-aaziz. Dāsd-khan himself, who found his person compromised in this affair, deputed Cop8r-chund, after having put in his hand a S8rut-hal, or narrative of the whole disturbance, signed by the governor, by the Cazy, by the commander in chief, and by all the crown officers, which certified that the Gentoos were not in the wrong, and that the Musulmen were the aggressors.

Religious  
troubles in Ah-  
mabad.

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But

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But as soon as the three deputies were arrived at the capital, they were all three cast in prison by Ratan-chund's management, a man zealous in his sect, who found means to stifle their complaints: And God only knows how long these innocent persons had remained in prison, had not Qhoadjä-mahmed djaaser, the dervish or religious, chanced to hear of them, and concerned himself in their unhappy case. This personage was no less a man than a brother to Qhandö8ran, one of the principal lords of the court: a pious man, who devoted to the love of God, had renounced the world and lived retired. It was in his retreat that he heard of Ratan-chund's cruel partiality; and from thence that he requested his brother to get those unfortunate persons, released. So great a favour made such an impression upon one of them, namely on Sheh-mahmed-aaly the Väez or preacher, that from that moment he attached himself to his benefactor; and as it was customary for a number of public singers and comedians to assemble in his retreat, and in the effusions of their ardent zeal, to sing verses in honor of the crown of created things and of his twelve descendants, to the unspeakable delight of the illustrious holy man; the preacher who now was become a frequenter of that retreat, made it a practice, after he had done preaching, to say a few sentences in honor of the messenger, and then to launch out in the praises of the twelve Imams or Pontiffs, his pious descendants: a novelty which was likely to excite commotions in the capital, but which however excited none, as we shall shortly mention: our business at present being to say a few words about the Emperor's nuptials with his intended bride, the daughter of the Hindoo Prince Radja-adjelt-fing (71). Her father in dismissing her, had put in her hands a number of important papers which she was to deliver to the Emperor, namely the letters and order he had received for opposing and destroying Hossëin-aaly-khan by any means in his power. Whether during that nobleman's journey to court,

Religious  
troubles in the  
Capital.

(71) The Emperors of Hindostan have it in custom to take to their bed two or three Centee Princesses, daughters of the four most potent Radjah's of Hindostan, namely, of those particular families that have in ancient times possessed the throne. The ceremony of their reception amounts only to this, that they are made to pronounce the Mahomedan profession of faith on their entrance into the seraglio, and receive Mahometan names.





or during the Ranie's or Gentoo Princes's residence in his palace, it is certain that Hoffein-aaly-khan found means to get at these papers, and also to quiet the inquietude, which the Ranie felt on finding that they had been in his hands. These papers of course were produced by the two brothers to the Emperor, who made an apology for them, when his mother managed an agreement between her son and them. This explanation having put an end to the diffusions and disputes, and peace having been further confirmed by Emir-djemlah's being exiled from court, the Emperor thought of celebrating his nuptials with the Rani, as it had been agreed, that after that ceremony should be over, Hoffein-aaly-qhan would set out for his Viceroyalty of Decan.

THE Emperor therefore layed his commands on his household-officers for making the necessary preparations for that solemnity, and they in a short time performed their business. But this not satisfying Hoffein-aaly-khan who thought his honor concerned, as the Princefs had been brought to court by his means, had been all this while lodged in his palace, and might be deemed his adoptive daughter; he made it a point to give that solemnity all the magnificence and all that splendor for which Hindostan is famous; and he made such preparations both for the bride and the bride-groom as exceeded all that had even been heard in the capital, as well as all that had been done for the greatest Radjahs and Kings of Decan, or for even the magnificent Emperors of Hindostan. The furniture, jewels and illuminations surpassed by much any thing that had been done by the Emperor himself. As soon as night came-on, an infinity of fires and imitative stars threw out at once such a blaze as seemed to dispute of preeminence with the stary host of the firmament, and to reproach it with its inferior twinkling: Whilst the artificial parterres, by the variety of their colours, and the different shades of their hues, gave the beholder an idea of the celebrated gardens

Magnificent  
preparatives  
made by one of  
the two bro-  
thers, on the so-  
lemnity of the  
Emperor's nup-  
tials, with a  
Hindoo Prin-  
cess.

of





of Irem (72). Pleasures and shews of all sorts, as well as splendid entertainments, followed each other with so uninterrupted a profusion, that the lowest man in the city could partake of them, as well as the highest; and surprise, delight, and hilarity, would run after every one of the spectators, like so many beings put in motion by some animal instinct. Such were the throngs and the crowds of attendance, and such the concourse of spectators, that the streets and markets of such an immense city, seemed to have become narrower, and each of them more uneasy than the heart of a lover in despair; and, on the other hand, pleasure and joy were enlivening every face with such a bloom of florid freshness, that the flowers of the gardens were stung with the pangs of envy, and roses felt themselves seated on the thorns of jealousy. At last, after several days of so animated a scenery, the Emperor attended by his whole Court, repaired to a noble hall of Houssein-aaly-khan's palace, where an illustrious assembly was waiting for him; and the reading of the marriage ritual having closed the ceremony, the Emperor took his bride in his own cortege, and in the middle of a musick, whose delightful sounds filled the air with gladness, he hastened to his Imperial habitation. It was on a Thursday, the 22d of Zilhidj, in the year of 1127 of the Hedjra.

Who would have thought that such a scene of pleasure and delight, would have been followed at once by religious disturbances? Sheh-abdollah, a divine of Note, from M8ltan, having come to the capital on some particular business, took his abode near the cathedral, where he often preached to crowded audiences, with whom he soon acquired so much celebrity, that the very passages to that Mosque were always thronged. Once he went to pay a visit to Qhoadja-djafter, that religious nobleman, of whom we have already spoken; and on observing that some of the latter's followers and disciples always salut-

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(72) Gardens once existing in a southern part of Yaman or Arabia Felix, and which were destroyed a thousand years before Mahomet, by a very strange accident for Arabia Land, to wit, an inundation. The dyke that contained a vast natural reservoir, formed by these mountains, giving way at once, swept away the very soil of the Gardens.





ed him with a prostration, in which they kissed the ground; and also, that the Comedians and Singers, who frequented that holy retreat, made it a practice to sing verses in honor of the Messenger's Immaculate Spirit, and that of his sacred offspring; he was scandalized; and he remarked, "that prostration was appropriated to God Almighty alone, and of course, unlawful and indecent for any other: That to listen to songs and verses in matters of religion, was reprobated and forbidden: And that to content one-self with a few praises in honor of the crown of created things, in order to launch out in the praises of his descendants, without saying a word of his venerable four successors, was repugnant to the Principles of Mussulmanism." Qhoadja-djaster answered, that as *religious persons as well as their followers acknowledge the Omnipresence of no being existing, but that of God Almighty, It was impossible that they should pay a prostration to any other being; and of course, impossible that their Directors should connive at such a practice; but that at any rate, men, who, transported by the extacies of their zeal, fancied every where present the object of their adoration and love, and therefore prostrated themselves on that ground, and kissed it devoutly, would not be likely to give over their practice upon any one's representations: and if that were the case, how could he prevent it; and where was his fault in not putting a stop to it* "He ended by these verses:

"The traveller, the friend at your side, and your neighbour, are all his:

"Whether in the beggars rags, or under the gold-cloth of kings, they are all his;

"Whether divided by distance, or assembled under one roof,

"They are all his, indeed they are all his."

"As to the singing of the comedians, and the verses of public singers, these people sing nothing but what they have learned from their masters; nor do I chuse to interfere in their singing, it being no business of mine. As to your own part, if you know of any verses in praise of the four Lords (73), do impart them to these

(73) This was an injudicious request, worthy of a designing Syāh: For, were as the Syāhs have an infinity of Verses in praise of Aaly, and his two sons, &c., the Sunnies reprobate all Verses on that subject, and content themselves with only mentioning in some of their prayers, the names of the four Lords, (every one of whom had either protected Mahomet or saved his life,) with only the addition of *greeting and peace be unto them.*





people; that they may sing them; and that it may become a practice for them at all times, and in all places.

THIS answer could not satisfy Shēh-abdollah, who strongly suspecting that it could not have come out but from a man inclined to the Shyāh sect, went away discontented; and on his next sermon-day, he reflected on Qhaadja-djaffer's words, as favouring of Shyīsm, and condemned them openly. He added some invidious assertions: "For instance, that Aaly Morteza, son of Aab8-  
" taalub, was not within the cloak (74): That it was improper to call him a  
" Sēid; and that the expression of *five pure bodies* (75) was contrary to the prin-  
" ciples of Sunnism; for, whoever should admit, the same would thereby give  
" an implied exclusion to the three other Lords, as not being equally pure."  
He added several words and expressions, all tending to depreciate the Imamite sect; and he seemed to aim at casting reflections and strictures upon its tenets and practices. Qhaadja-djaffer, on hearing of that sermon, sent him word, *that to drop such expressions from the pulpit, was dissonant from the current belief, and repugnant to the custom and usages of the Sunni sect, and might possibly give offence, and excite dissensions: That should he chuse to come to his humble cottage, or to any other place, where a number of learned persons might be assembled, he flattered himself that the trouble he would be put to would not be without its advantage, as he might thereby find an opportunity of having his doubts tried by the rules of reasoning and the authority of tradition: For, in that case, they would be referred to the most approved writings of the Sunni sect, and to the six holy collections.*

(74) Aaly is called the Mārtera or Agreeable, because, besides Mohamet, he is the only man living mentioned in the Coran. As to that obscure expression of the *cloak*, it refers to this fact. It is reported that the Christians of Medina, (who however were the first profelytes of Mahomet's Principles) having challenged the Messenger to perform some prodigy; and their chief having on his side offered to perform one, envelopped himself in his cloak, in the open field. The Messenger did the same on his part; but it was remarked, that he took within it only his daughter Fatemah, and her two sons, Hassen and Hollein, to the exclusion of Aaly, their father. He then commenced an invocation of the name of God, upon which the Christian desisted from his challenge.

(75) The expression of the *five pure bodies*, is a translate of that oath. It is an invocation, common in India, and runs in these words: Pandj-aten-pac, which is a corruption of Pandj-ten-pac.





This message was received with expressions of peevishness and resentment; and a few days after, a multitude of young thoughtless men, of an Iranian extraction (76), having assembled at the cathedral in sermon time, placed themselves full in the preacher's face, with their beads and Amulets of Kerbella clay before them (77), using at the same time some threatening expressions and gestures: This was resented by two or three thousand of his followers, all of the Sunni sect, who suspecting this scene to have been concerted by Qhoadja-djafer, and the whole intended against their preacher's safety, took fire at once, and falling upon the young men with reproaches of impiety and blasphemy, they drove them out of the Mosque: And this affair was likely to end there; but an ill-fated Hindoo, who was a Military man of some character, and had come to hear the sermon, having chanced to go out immediately after them (78), was remarked by some people, and in particular by one of the servants of the Mosque, who taking him to be one of those that had just given so much offence, ran after him with an intention to stop or kill him; but the man having turned round and killed his pursuer, he was soon overtaken by some others, who hacked him to pieces; nor would the multitude for three days together suffer his body to be taken up, being in expectation to get some further lights from such as might

(76) Although there are two or three provinces in Iran or Persia, such as Shirvan, the Daghistan, and the Derghafin &c. that follow the Sunni principles, nevertheless, the bulk of the Iranians or Persians, are of the Shi'ah sect, which they style Imami, as they admit only of Aaly for Imam, Pon if or Successor to Mahomet, to the exclusion of Abb-beer, Omar and Osman, who in fact have been the immediate Successors, and of course Pontifs.

(77) This clay of Kerbellah (the place where Hossien the idol of the Persians has been slain, and is now buried) is naturally white, but being dyed green and baked, it assumes a pale green colour; and the Persians make use of no other beads than those of that clay: Moreover, in their prayers and their many prostrations, they lay their foreheads upon a piece of clay made for that purpose: It is two or three inches in diameter, and of a circular form, with the Shi'ah profession of faith stamped on one side, surrounded by the names of the twelve Imams, or Pontifs: The back part is stamped with the Pandj-ten-pack, or the name of the five pure bodies, which are, Mahomet; his son-in-law and Cousin, Aaly; his daughter, Fatemah; and her two sons, Hassan and Hossien.

(78) Those that are eternally accusing the Mahometan religion of having propagated its tenets by the sword (and the very reverse is truth) ought to come to India and see those shoals of Gentoos that embrace it every day; and we may remember that on the Portuguese landing in India for the first time at Calecor, where the Arabs were only merchants, they found that the reigning Emperor's father, (Peronul by name) sovereign of the whole Malabar, had embraced the Mahometism and quitted his Crown to perform the pilgrimage of Mecca where he died.

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come





come to do him that office. After this unhappy affair, some of the most zealous of the preacher's followers having found access to some principal courtiers, and by them to the throne, went in a body to the Emperor, and complained, that Qhoadja-djafer wanted to excite a schism in the Sunni sect, similar to that which had excited commotions in the reign of Bahadyr-shah, when that Prince attempted to introduce the words *Aaly is Heir to God's Elect* into the Mussulman Profession of Faith: And they added, that as something still more serious seemed to be in agitation, it was better that the offender should be commanded to quit the capital.

ONE would hardly believe that so small a commotion should have excited such heats in that immense city; for whereas it was heretofore common enough to see professed fingers and others go finging about the streets the praises of the pure and holy offspring; and numbers of even learned men used often to stop and to take a pleasure in hearing their verses and musick; now matters became so much altered, that such fingers were sure of being hooted, and accused of impiety and blasphemy. The Emperor on hearing of this new disturbance, consulted the Cazy Sheriat-ollah-khan on the subject, as the most eminent divine that attended the Court. The theologian answered that "what Sheh-abdollah had said would not stand the test of a confrontation with the best treatises on the Sunni tenets; and that therefore it would prove difficult to convict Qhoadja-djafer of heterodoxy; but as on the other hand it would be proper to put an end to this ferment, he gave it as his private opinion, that the Qhoadja should be requested to change his abode, by retiring to the suburbs, the more so, as there would be neither harm nor trouble in that." This decision was no sooner rumoured about, than Qhandö8ran one of the principal Lords of the court, and a minister of state, having sent for the preacher, inquired of him what might be the subject of his wishes in coming so far to the capital, and whether he had any commands for him; And the preacher having answered accordingly,

Quandö8ran





Qhandö8ran dispatched his business in a few days, and wished him a prosperous journey to M8ltan, his native country. At the same time he paid a respectful visit to his holyness, Qhoadja-djafer, and in the course of a conversation on that subject, he supplicated in humble terms the Holy man's condescension, giving it as his private opinion, that if he would change his abode for a time, so far as to take his residence at the monument of Saint Nizammed-din, in the suburbs, such a concession would effectually shut up the mouths of his opponents. In this manner the commotion which bore a threatening aspect, subsided at once. It was high time; for very serious troubles were rising in the northern parts of the Empire.

In the year one thousand one hundred and twenty-eighth of the Hedjra, that is in the fifth year of Fero8-syür's, a bloody action happened in the plains of the Pendjab, between the Sycs and the Imperialists, in which the latter commanded by Abdol-femed-khan, a famous Viceroy of that province, gave those inhuman free-booters a great defeat in which their General Benda, fell in to the victor's hands. This barbarian, whom nature had formed for a butcher, trusting to the numbers and repeated successes of those other butchers he commanded, had exercised upon the people of God cruelties that exceeded all belief, laying waste the whole province of Lahor: flushed with victories, he had even aspired to a crown; and we shall say something of his history and person. He was a Syc by profession, that is one of those men attached to the tenets of G8r8-govind (79), and who from their birth or from the moment of their admission, never cut or shave either their beard or whiskers or any hair whatever of their body. They form a particular society as well as a sect, which distinguishes itself by wearing almost always blue cloaths (80), and going armed at all times. These, when once admitted into that fraternity, never make any difficulty of mixing or communicating with one another, of whatever tribe or

Some account of the Sycs, and especially of Benda, their actual leader; and of Nanec-thah, their patriarch.

(79) The words G8r8-govind may be rightly translated by those of Bishop Govind. The Gantios without coming to any particulars, make however a kind of confession on visiting their G8r8, and this always is done by prostrating the whole body at full length on the ground, with the hands joined and stretched behind the head.

(80) It is true that they wear only a short blue jacket, and blue longdraws: but they use likewise the yellow and the white in their turbants, as well as the blue, although by the by the latter is the general colour.





clan or race they may have been hitherto; nor do they ever betray any thing of those scruples, precautions, and antipathies and customs (81), so deeply rooted in the Gentoo mind, whatever diversity or opposition there may have hitherto been in their tenets, principles, or common way of life. This sect or fraternity, which spread itself far and near about the latter part of Aorengzib's reign, reckons for its institutor a G8r8-govind, one of the successors of Nanec-shah, the patriarch of the sect; and here is what we know of this Nanec-shah. He was son to a grain-merchant of the Catri tribe; and in his youth he had been as remarkable for a good conduct and a laudable character, as well as for the beauty of his face, and the sensibleness of his repartees (82): Nor was he destitute of money. There was then in those parts a Fakir or religious of note, called Sëid-hassen, a man of eloquence as well as wealth, who having no children of his own, and being smitten with the beauty of young Nanec, upon whom he chanced to cast his eyes, conceived an affection for him, and charged himself with his education. As the young man was early introduced to the knowledge of the most esteemed writings of the Musulmen, and early initiated in the principles of their most approved sophies (83) and contemplatives, he improved so

(81) These scruples and antipathies are so rooted, that even those that become christians at Pondichery and elsewhere, are not to be reasoned with on that head. A Gentoo will abstain not only from any thing prepared or even touched by an European, but even from his water, ~~see~~ his knife, his cloaths; and likewise from any thing prepared or touched by any person of a different tribe, or even by a person they are not familiar with, be he of their own tribe. The Brahmins alone or the Levitical tribe are out of this rule. They eat nothing but what they have themselves prepared, but every other tribe deem it an honor and blessing to receive it at their hands; and hence the reason why Brahman cooks are in such high repute.

(82) The Musulmen, and probably it is the descendants of those so inhumanly used by the Syc's, tell strange things of this surprising beauty of young Nanec's, and of the affection it kindled in his tutor's breast; and these things although so very incredible in England, would have nothing surprising in India. The Sycs are silent on that head, and bring Nanec at once from the age of twelve to that of thirty, at which time he had followers. There is another religion, of very great pretensions in this world and of still greater ones in the other, which very prudently leaps from the first year of its Patriarch to his twelfth, and then again, takes another mighty jump up to his fiftieth year, where his history is closed: so important it is that the particulars of the spring, and summer, and even of the autumn of a legislator's life should be concealed by a venerable cloud of impenetrable obscurity. Of all the patriarchs, none has ever had his whole life written with any detail but Confucius or Confucius, and Mahomet: this last, in the most circumstantial detail that has ever existed.

(83) The word *Sophi* from which the Greeks have made *sophos*, has at all times, signified a wise man, contemplative and virtuous; but as these people made it a point to wear nothing but woollen stuffs or camblets, called *seff*, all over Turkey and Persia, it is not impossible but the garment should have communicated its name to the men. Hence there are in English such words as black-friars and white friars; this much is certain, that one of the first, bravest, and most virtuous Emperors of the Turks, was called or surnamed, *seff* because he wore nothing but *seff*. It was Soltan-Morad, the first.

much





much in learning, and became so fond of his books, that he made it a practice in his leisure hours, to translate literally or virtually, as his mind prompted him, such of those maxims, as made the deepest impression upon his heart. This was in the idiom of Pendjab (84), his maternal language. Little by little he strung together these loose sentences, reduced them into some order, and put them in verses; and by this time he had so far shaken off those prejudices of Gentilism which he had imbibed with his milk, that he was become quite another man. His collection becoming numerous, it took the form of a book, which was entitled *Grant*, and became so famous in the times of Soltan Babr, as to give celebrity to its author, who from that day was followed by multitudes of spectators or well wishers. This book is to this day held in so much veneration and esteem amongst the Syces, that they never touch or read it, without putting on a respectful air and posture. And in reality, as it is a compound of what he had found most valuable in those books which he had been perusing, and it is written with warmth and eloquence, it has necessarily all the merits and attractions peculiar to truth and sound sense.

In times of yore, the religious persons of that fraternity, Could not be distinguished either in their garb or their usages from the Musulmen fakirs; nor is the difference easily perceptible even to this day. They live in communities both in villages and towns; and their habitations are called *Sangats* (85) where we always see some one that presides over all the rest. Nanec, their Patriarch left only two children, one of whom when grown-up, used to amuse himself with hunting and all the other pleasures of high life; and in this he has been imitated by his descendants to this day, all of whom are reputed heirs and partakers of his authority. The other son, having addicted himself to a religious life, and taken up the garb of it, his followers have done the same, and look to all intents and purposes like so many Musulmen

(84) The Pendjabi is a dialect of the Hindostani, but like all the languages of Hindostan, sonorous, soft and melodious.

(85) The word *Sangat*, signifies, together and also fraternity: It comes from *sang* which signifies *with*, as well as *far*.

Fakeer.





The Patriarch Nanecis not succeeded by any of his children, but only by Angad his servant.

Fakirs. But what is strange, Nanec-flah had not for his immediate successor either the one or the other of his children, but only a servant of his, called Angad, who sat on the patriarch's carpet with full authority (86). The ninth in succession from this Angad was one Tygh-bahadyr (87), who was of such an extraordinary character, as drew multitudes after him, all which as well their leader went always armed. This man finding himself at the head of so many thousands of people, became aspiring; and he united his concerns with one Hafyz-aadem, a Mufulman Fakir, and one of those that styled themselves of Sheh-ahmed-ferhindi's fraternity. These two men no sooner saw themselves followed by multitudes, implicitly addicted to their chief's will, than forsaking every honest calling, they fell a subsisting by plunder and rapine, laying waste the whole province of Pendjab: for whilst Tygh-bahadyr was levying contributions upon the Hindoos, Hafyz-aadem was doing the same upon the Mufulmen. Such excesses having soon attracted the notice of the crown-officers, gazetteers and intelligencers, they wrote to the Emperor Aorengzib that these two men made it a practice to live by plunder and rapine: in answer to such an advice, the Emperor commanded the Viceroy of Pendjab, residing at Lahor, to seize these two miscreants, and to send the Mufulman to the country of Afghans, quite up to the last limits of Hindostan, beyond the Atec (88), with defense to him to cross it

(86) This right of sitting upon another's carpet implies the right of succeeding to his rights and authority; and this ceremony and expression is spread all over the East, from whence it has been brought to the confines of Europe, where we see the Crim-tartars using the same ceremony. As the Khans of the Crim-tartars, as well as all the Tartarian Princes, deduce their pedigree from the famous conqueror Djenghis-khan, we see that when they intend to acknowledge a new Khan or King, they make him sit upon a small carpet which has served to that ancestor of theirs, and four men raising the carpet and the new king as high as they can shout out in the middle of the C8r8ltay or assembly: *Obac-yafba*: live long. A shout that is, echoed by the rest, but as a carpet four hundred years old would not stand such a test, it is always placed upon a new one.

(87) *Tygh-bahadyr* signifies a valiant blade.

(88) This river, the Indus of the antient is the same as the Sind which passes at Bacar, and Tatta, and empties itself by two mouths into the sea, one of which is that of Diwel. It bears the name of *Atec* only in those parts where it serves as boundary to the Empire of Hindostan: for to-day as well as two thousand years ago none could be ferried over without a pass from the Governor of a Fort, Hence called *Atec* from the verb *Ateena* to stop or to be stopped

136

again





again under pain of death. Tygh-bahadyr, the other free-booter, he was to send prisoner to the castle of G8aliar. The Governor executed his orders punctually. Some days after there came an order to the Governor of G8aliar, to put Tygh-bahadyr to death, to cut his body into four quarters, and to hang them at the four-gates of the fortrefs: a sentence which was literally executed. But this execution was followed by mournful consequences. Hitherto the Syks had always worn the Religious garb without any kind of arm or weapon at all: but G8r8-govind having succeeded to his father, distributed his numerous followers by troops, which he put under the command of his best friends, to whom he gave orders to provide themselves with arms and horses. As soon as he saw them accoutred and mounted, he commenced plundering the country, and raising contributions. But he did not go long unpunished; the Fodjdars of the province joining together, fell upon those free-booters, and soon dispersed them; but G8r8-govind's two sons having fallen alive in their hands, were put to death. The father's situation was now become full as dangerous: hunted down every where like a wild beast, he retired to a strong hold which secured his person for the present, but at the same time, precluded his escaping to his country and family beyond Serhend; the country betwixt being full of troops and garrisons. The man prompted by his critical situation, applied to the Afghan-mountaineers that live behind Serhend, and he promised them a large sum of money, if they could contrive to carry him to a place of safety. A number of these accepted the bargain, and coming down from their mountains, they engaged him to let grow his beard, whiskers, and every other hair of his body; and when they saw it of a proper length, they put upon him a short blue garb like that used amongst those highlanders, brought him out of his strong hold amongst themselves, and made him traverse the whole country, not only with perfect safety, but also with honour. For whenever any one put any question about this man which they payed so much respect-to, they would answer, that he was a Pir-zada or Holy-man of their's,

The Syks, from  
Mendicants, be-  
come Soldiers,



their's, the Pir-zada of 8tch. G8r8-govind having been so lucky as to extricate himself out of so great danger, conserved the Afghan garb in memory of that event; and he even made it henceforward the distinctive garb of his followers, no one of which could be admitted into it, unless his hair and beard proved of the proper length, and his garb of the proper pattern. But the loss of his children had made so deep an impression on his heart, that he lost his mind, fell in demence, and shortly after died of grief and sorrow; he was succeeded by Benda, that butcher-like man, of whom we have spoken above. This infernal man having assembled multitudes of desperate fellows, all as enthusiasts, and all as thirsty of revenge as himself, commenced ravaging the country with such a barbarity as had never had an example in India. They spared no Musulman, whether man or woman or child. Pregnant women had their bellies ripped open, and their children dashed against their faces or against the walls. The Emperor, (and it was the mild Bahadyr-shaw) shuddered on hearing of such atrocious deeds. He was obliged to send against those barbarians not only the troops of the province, but entire armies, and these too, commanded by Generals of Importance, such as the Lord of Lords, Munaam-qhan, who at the head of thirty thousand horses enclosed that scelerate in the fort of L8hgar, where he besieged him. The man after having defended himself for some time, contrived to give him the slip by an expedient in which he shewed as much sagacity and wisdom as animal courage and prowess. Nevertheless being still pursued, he was encircled again by three Generals that had joined their troops together: It was Mahmed-amin-qhan, Aghyr-qhan, and Rostem-dil-qhan; but his genius fertile in expedients, extricated himself again: Not that he made any stand before the Imperial troops; he hardly gave them an opportunity to see him: Perpetually on the wing, he kept out of their way, when having given them the slip, he suddenly sallied forth at an opposite side, like some savage escaped from the hunter's nets, and then he put every thing to fire and sword, massacring every Musulman, and destroying every temple





temple and every Sepulchre of their's, which he could find; in so much that his ravages and barbarities seemed to go on encreasing; and such was the state of things, when Bahadyr-shah departed this life. His children, occupied in disputes about the throne, had no attention to spare for Benda, so that his power became formidable at last. On Feroh-syur's accession to the throne, Eslem-khan, Viceroy of Lahor, received orders to destroy those free-booters; but those free-booters defeated him totally in a pitched battle; and that Viceroy after losing the greatest part of his men, retired within Lahor with his full measure of shame. Benda elated by so unexpected a success, recommenced his barbarities with more fury than ever. It was some time after this battle that Bayezid-khan, Fodjdar of Serhend, hearing of Benda's approach, thought it better to meet him half way; and he was encamped without the walls, when in the evening he retired to a private tent where with a small congregation he was performing the afternoon prayers, when a Syc, as desperate doubtless as any of Hassan-faba's devoted young-men (89), having crept under the wall of the tent, gave him a mortal stab, as he was prostrating himself; and in the confusion and surprise which ensued, he retired to his brethren without receiving any hurt. This piece of intelligence having soon reached the capital, the Emperor commanded Abdol-femed-khan, a T8ranian Viceroy of Cashmir, who entertained several thousands of his Country-men, to march against those scelerates; and to encourage him in that expedition, the Emperor sent him the patent of the government of Lahor for his son, Zecariah-khan. This General, who since became so famous, had with him several thousand troops of his nation with several commanders of the highest distinction, such as Kamer-eddin-khan whom we shall see Vezir-aazem in the sequel, Mah-

(89) *Hassan* Surnamed *Saba* is the man known in the crusades under the name of the old man of the mountains which is a bungling-translation of the words *Shek-el-Djebel*, the Prince of the hilly country. And as his devoted young men were called in Arabic *Hassanin*, or the Hassanians, this word has given birth to the word *Hassasin* or *Assassin*, that signifies a murderer, in six or seven languages of Europe.





med-amin-khan and Aghyr-khan : they were at the head of their own troops, to which the Emperor added several bodies of his own guards, such as the Vala-shahies, and the Ahedians (90).

WITH such reinforcements Abdol-femed-khan, who waited only for a train of artillery, set out for Lahor, after having appointed for his Lieutenant at Cashmir, his own slave Aref-khan ; and taking with him the troops he found encamped at that city, he marched in quest of the barbarians. As he had a good army in which were several thousands of his own country men, these troops fell with such fury upon those wild beasts, and they repeated their attacks with so uninterrupted a perseverance, that they crushed them to atoms ; nor did the General give over the pursuit, until he had made an end of them. That miscreant of Benda stood his ground to the amazement of all, and in the first engagement he fought so heroically, that he was very near giving a compleat defeat to the Imperial General ; for although beaten and vigorously pursued, he retired from post to post, like a savage of the wilderness from thicket to thicket, losing endlessly his men, and occasioning losses to his pursuers. At last worn down by such an incessant pursuit, he retired to Goordas-poor, the native country of most of those Barbarians, and where their chief had long ago built a strong castle, in which they kept their wives and families with the booty they used to make in their courses. The Imperial General blockaded it immediately, nor was the place unfurnished with provisions ; but the multitudes that had successively retired thither were so considerable ; and the besiegers kept so watchful a guard, that not a blade of grass, nor a grain of corn could find its way to the fort ; and the magazines within being at last emptied of their contents, as the blockade drew to a length, a famine commenced it's ravage amongst the besiegers,

(90) The Emperor's household amounts to forty thousand men, all cavalry, but serving on foot in the citadel and in the palace. It consists of several corps such as the Sorgh-poshes or Red-wearers ; the Soltanies, or Royals ; the Vala-shahies, or high Imperials ; the *Cumal-pushes* or Coirafs-wearers ; the Ahedians, or Serving single, because these last have the Emperor for their immediate Colonel.





The Sycs after a multitude of bloody actions are destroyed.

who fell a eating any thing that came in their way: asses, horses, and even oxen became food, and what is incredible, cows were devoured. Nevertheless such was the animosity of those wild beasts, and such their consciousness of what they had deserved, that not one of them would talk of a surrender. But every thing within, even to the most venerable, as well as to the most loathsome, having already been turned into food and devoured; and this having produced a bloody flux that swept them by shoals, the survivors asked for quarter and offered to open their gates. The Imperial General ordered them to repair to an eminence, where they would see a pair of colours planted, and where they were to depose their arms and clothes, after which they might repair to his camp. The famished wretches obliged to comply with an order which forboded nothing good, obeyed punctually; like beasts reduced to their last shift; and having been made fast hand and foot, they were made over to his Moguls or Tartars, who had orders to carry them close to the river that ran under their walls, and there to throw the bodies, after having beheaded them all. The officers and principal men were put in irons, and ordered to march in a body, mounted upon lame, worn-down, mangy asses and camels, with each of them a paper-cap upon his head; and it was with such a cortege that the General entered the city of Lahor, which he reached in few days. It happened that Bayazid-khan's mother, an old T8ranian woman, lived in that city; and hearing what had happened, and that her son's murderer was amongst the prisoners, she requested her attendants to point him to her: For, the man having acquired a character amongst his brethren by such a daring action, had been nick-named Baz-sing by them (91), and had been promoted to a considera-

(91) The Falcon-Lion, or Lion with the rapidity of a Falcon. The e Titles are common all over India, amongst the Gentoos; but especially in Decan, where, any one that has killed a Tyger, without shooting him, is hence-forwards surnamed, *Maifu*. In Hindostan, he that had killed a Lyon with a sabre, pike, or poinard, assumed the Title of *Sing*, or Lyon; and it is this institution which the Mahometans had in view, when on their making conquests in India, they perceived so many Generals with the Title of *Sing*. This institution they copied, by giving to their bravest chiefs, the Title of *Djung* which implies some remarkable character in war and battle: For those of *D88la* and *Mulk*, have been copied from the Qhalifat, or Arabian monarchy.





ble office. The old woman having got upon a terrace that overlooked the street, lifted up a large stone which she had provided, and being directed by the sound, (for she was blind) she let it fall so luckily, that she killed him outright: and the old lady, after this action said, that she would now die satisfied, and revenged. But this action having, as a signal, roused the people of that city; and the General conceiving that he might lose all his prisoners through the fury of the mob, ordered them to be conveyed to a place of safety amongst the baggage, where they were covered with trappings of elephants, and every thing that could conceal them from the people's eyes. The next day, he set out of the city at day-break, and with the same precaution; his intention being to present them alive to the Emperor: For further precaution, they were put under the care of Camer-eddin-khan, and his own son, Zacariah-khan; and forwarded to the capital, under a strong escort. As soon as they had arrived in the out-skirts of the city, the Emperor sent out Mahmed-amin-khan, with orders to bring them in, mounted as they were; but preceded by a number of heads fixed upon pikes, amongst which should be seen Benda, with his face smeared with black, and a wooden-cap on his head. That wretched himself, having been brought before the Emperor, was ordered to the castle, where he was to be shut up, with his son, and two or three of his Chief Commanders. The others were carried by a hundred at a time every day, to the Cotvals tribunal, where they were beheaded; until the whole number of them was completed; but what is singular, these people, not only behaved quietly during the execution, but they would dispute and wrangle with each other, who should be executed first; and they made interest with the executioner for that very purpose. In this manner the whole number of these wretched being told over, and every one of them having received what he had so long deserved, Benda himself was produced; and his son being placed on his lap, the father was ordered to cut his throat, which he did without uttering one word: Being then brought nearer to the Magistrate's tribunal, the latter

Benda undergoes an excruciating death.

142





latter ordered his flesh to be torn off with red-hot pincers; and it was in those torments that he expired, his black soul taking its flight by one of those holes towards the regions for which it seemed so well fitted. It is reported, that Mahmed-amin-khan, having had the curiosity to come close, and to look at the man, was surpris'd at the nobleness of his features. Struck with such an appearance, he could not help speaking to the wretch. "It is  
" surpris'ing, said he, that one that shews so much accuteness in his features  
" and so much abilities in his conduct, should have accumulated upon his  
" head a multitude of horrid crimes that would ruin him infallibly in this  
" world as well as the other; crimes that had brought him at last to so ex-  
" cruciating an end." The man with the greatest composure, answered in these terms: "I will tell you, my lord. Whenever men become so corrupt  
" and wicked, as to relinquish the path of equity and to abandon them-  
" selves to all kinds of excesses, then it happens in all countries and in all  
" Religions, that providence never fails to fuscite such a murderer as me,  
" whose only office is to chastise a race become totally criminal; but  
" when the measure of punishment has been filled, then the butcher's office  
" ceases, and his mission is over: and then that same providence never  
" fails to fuscite such a mighty man as you, whose mission is to lay hold  
" of the Barbarian, and to consign him to condign punishment."

"Why should this oppressor's haughtyness and violence last so long?"

"Is it because God Almighty's scourge strikes without a sound?"

After having been carried thus far by a digression which we thought we owed our readers upon the Syes, it is but natural that we should revert to the thread of our history, especially as the dissensions at Court carried a most threatening aspect, and seemed to presage infinite ills to the whole Empire. We have already related how it had been agreed between the two rival contending parties, that on Emir-djemlah's quitting the Court, Hossein-aaly-khan should repair to his post in Decan; and how his departure had been  
delayed





Threat of one  
of the brothers  
to the Emperor  
himself.

Dāṣḍ-khan-  
peni, a famous  
warrior of De-  
can, prepares to  
oppose Hossēin-  
ally-khan.

delayed on some particular accounts: At last, after having accomplished all his views, that Viceroy set out, but not without repairing first to Court, and telling the Emperor and his confidants, plainly, "that if in his absence any thing should be attempted against his brother, the Vezir Abdollah-khan, his Majesty might rest assured that he would quit every thing, in order to be again in the Capital within twenty days at most." This open threat having only shewn the Emperor, how powerful the Viceroy thought himself, he was no sooner gone, than the Ministers dispatched letter after letter to Dāṣḍ-khan-pēni, Governor of Gōdjrāt; an Afghan of an illustrious pedigree, who had acquired such a high character in those Southern countries by his great bodily strength and his heroical prowess, that he was revered in all that tract, and held in the highest esteem with the rulers and Generals of the Marhatta Empire. Those letters brought him the patent of the Government of Bārhānpūr added to his own, with orders to repair thither at the head of his army, it being on the high road to Decan; and to demolish Hossēin-aaly-khan and his troops, by any means in his power, after which he would of course succeed him in that Viceroyalty then become vacant. On the receipt of these instructions Dāṣḍ-khan, who made but little account of his enemy, repaired to Bārhānpūr, where he without hesitation assumed all the state of a Viceroy of Decan. This intelligence having been soon conveyed to Hossēin-aaly-khan, the latter wrote to the Afghan, "that as he (Hossēin aaly-khan) was actually invested with that Viceroyalty, it was but proper that he, Dāṣḍ-khan-pēni, should come to pay his respects to his superior, and shew himself ready to execute his commands, this being so very conformable to the rules of service: else, he had better repair to the Emperor's Court at once, without giving so unjustifiable an example to those refractory countries, and rendering himself guilty of proceedings that could end in nothing but in disturbances and dissensions." This letter having not made the least Impression upon Dāṣḍ-khan

1244





khan, he came out of B8rhanp8r, and encamped in the plain fully resolved on a vigorous opposition. He at the same time invited over a number of Marhatta Generals, who had become Crown-servants, having been decorated with grades and commands of honor and emoluments, such as of five and seven thousand horses, so early as the reign of Bahadyr-shah. The most considerable amongst these was Bimba-findiah, who enjoyed the whole territory of Aorengabad in lieu of his pay. All these came and remained encamped with Dä8d-khan until the twenty-fifth of Ramazan, at which time Hossëin-aaly-khan appeared at the head of twenty six thousand horses, the only ones that were able to keep pace with him, but all veteran troops, accustomed to be led to success and victory under his command. This happened in the fourth year of Ferozh-für's reign. The Viceroy being arrived within sight of the enemy, endeavored to reclaim that haughty imprudent Afghan, by sending him several very inviting messages; but finding him deaf to all remonstrances, he thought only how to reduce him by force. He therefore ranged his army in battle array, mounted his Elephant, and marched down upon the enemy: the latter did the same on his side, after having placed on his front a body of Afghans, all his country men, every one of whom thought himself equal to a Rostem (92). The battle proved obstinate and bloody: the valorous on both sides, pressing upon each other, as in the day of judgement, were rushing forward, regardless of every thing but how to engage amongst the foremost. In a moment it commenced raining heads, which dropped like hail from the clouds raised by the in-

(92) Rostem, R8stam, and also Rostan is the Hercules of the East. Like him, he was of a prodigious strength of body, like him he founded a potent family and a Principality; like him he purged his country of monsters, serpents, dragons and lions as well as of tyrannical kings; like him he wore a Lion's hide, but the difference is entirely in favor of the Persian hero: the latter was just, temperate, and an amiable Prince: he also had blue eyes and a red beard, whereas the Greek had them both black: lastly, the Grecian wore his hide just as he had got it from the animal slayed, whereas the Persian had it made into a close dress, not unlike that of a Hussar, and in such a manner as that the head and mouth came so low as his forehead, and formed a head-cap, which last circumstance proves his having lived in a more civilized country than the Grecian.

flamed





The bloody  
battle of Bér-  
hanpoor.

flammed Sabres (93); and streams of blood pouring down from the hands of so many heroes in fury were drenching the dry thirsty earth. How many bodies hitherto accustomed to all the conveniences and delicacies of a luxurious life found that day their bed on the bloody hard ground? and how many heads streaming with blood, did colour the point of spears, like so many full blown roses, fixed on their stalks? the ponderous earth eternally shaken by the incessant roaring of cannon, seemed to have assumed a motion like the heaven, whilst heaven itself confounded at the appearance of so many blood-drunk warriors, stopped short, and stood motionless, like a lumpish clod of earth (94). Däsd-khan had given orders to his conductor to carry his Elephant close to that of Hoffsain-ally-khan's, as soon as he could defy him. But mean while Hiramou, a valorous Gento, who commanded the Afghan's van, had pushed as far as the enemy's artillery, where he was making a great slaughter, when he was himself given for food to the famished sabres of a body of Seids of Bar, who threw themselves in his way, and killed or wounded every one of those that had followed him. But this loss did not divert Däsd-khan from his design; he was eagerly pushing forward amongst a body of officers mounted like himself, amongst whom he towered out as terrible as the man on the Elephant mentioned on the Coran (95). He was seeking his rival every where, being pre-  
ceded

(93) The Persian and Indian sabres being made of a particular steel, particularly tempered, look, when polished and prepared with some mineral acid, as if a plentiful stream of water or of fire was actually pouring down upon the whole surface, from the hilt to the point; and hence those metaphorical expressions so common in our author, as well as in all the Orientals, of a *devouring sabre*—a *sabre vomiting fire and flames*—of an *enemy drinking plentifully of the stream running down from the sabre of his victor*. These sabres are made in India, in Lahor, and Dehli. In Persia, they are made in Com, Isfahan, and especially at Lar. In Turkey they are made at Damascus and in Meiror Cairo. Look at the Remark 146, Section 2d.

(94) Those that shall read this animated description, shall probably find this Eastern style superior to all those pieces of Europe, where no Poet can speak of battle without introducing those imaginary beings of Mars and Bellona, &c.

(95) There is made mention in the Coran of an Ethiopian General, who, after having conquered Yaman, or Arabia Felix, came to attack the Hedjaz, and Mecca, its capital, at the head of an army of fifty thousand men: He was mounted upon an elephant; and this happened about twelve-hundred years ago, and fifty years before Mahomet. This piece of history gives an insight into what must have happened in some other countries of





ceded by three hundred stout Afghans, who armed with battle-axes, were hewing down every thing in their way. This formidable body struck a panic in the enemy's ranks. It was there that fell the bravest of the Viceroy's army: Mahamed-y8ff8f, Commander of his artillery, as well as Rostem-beg and Bessalet-khan at the head of their troops which were mowed down by shoals, and now returned their acknowledgements to their masters by torrents of their blood: Aalem-aaly-khan with Qhan-zeman-qhan and a number of persons of distinction, were wounded there grievously. The Afghans making their way with such a slaughter, Dä8d-khan at last found himself against Mir-mushreff, an ancient General personally attached to Hossain-aaly-khan. He was armed Cap-a-pië, and looked like one cased in Iron: Dä8d-khan mistaking him for the Viceroy, cried out who he was himself, and said, *what for do you keep concealed behind your muffler, like a woman? up with your visor, man, that I may see who you are.* Dä8d-khan said this out of contempt, because that Afghan never wore but a Djama of muslin on the day of battle. He said, and putting an arrow to his bow, he with an unerring aim, lodged it in Mir-mushreff's neck: that officer fainting with anguish and loss of blood fell down from his haödah, to which he just held by one of his hands. In this situation Dä8d-khan's driver, making a stout use of his Iron-crook (99), gave him on the back two or three blows, so well conditioned, that the nobleman remembered them for the remainder of his days; and several years after, on recounting all this detail, he could not help carrying his hand to his back, and saying that they were severe blows indeed,

world, where arts and sciences must have appeared and disappeared at certain periods. It shews that twelve centuries ago, the Æthiopians were a civilized people, that understood the art of taming elephants, and that of building ships, which last implies all the arts, whereas to-day, all their shipping consists in hollowed logs of wood, and all their art in bewildering and then killing elephants for food.

(96) This iron instrument is called an *kuff*, and may weigh twelve pounds. It is one inch in diameter, and three feet long, ending in a sharp point. At eight inches below that point, there shoots out another which bends downwards like a hook, and it is chiefly with this last that the animal is directed and chastised, although the straight point, and its round bottom, serve occasionally.

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and





and that he felt them still. Whilst this terrible execution was taking place, Mir-mushreff's elephant-driver seized this opportunity to part the two beasts; and as he hung still by the hand, a report spread throughout the whole army that he was slain; and this report only increased the Panic; and now the Afghan drawing near Hoffsēin-aaly-khan's elephant, people thought that all was over, and numbers fell off their ranks, whilst others fled in earnest: a signal discomfiture was going to ensue, few choosing to stand by their General, but a body of men of note, who resolved to perish rather than to forsake him. Matters grew critical, and the confusion as dreadful as that of the day of judgment, when a musquet-ball, as if by express order, struck Dā8d-khan, in the forehead, killed him outright, and changed the mourning of his life and glory into an everlasting evening. The driver seeing his master without any sign of life, turned his elephant about, and fled with those that fought to avoid the edge of the pursuing sabre. At sight of this, Hoffsēin-aaly-khan ordered his military musick to strike-up in token of victory and rejoicing; and sending his people after the Afghan's elephant, which was soon overtaken, he ordered his corps to be fastened to that animal's foot, and dragged throughout the whole city of B8rhanp8r.

Dā8d-khan  
killed in the  
middle of his  
victory.

It may be asked what has become of Bimba-dji and his Marhatta Cavalry, of which we have said not a word? And the answer will be short: The man, like a true Marhatta, contented himself with scampering about at the beginning of the action, and then remained motionless like any common spectator; so that when he saw that victory had turned towards Hoffsēin-aaly-khan, he galloped-over, and presented him his Nuzur as did all his officers: And all this while his Mahrattas having broke in the enemy's camp, were plundering every thing they could lay their hands upon. Nevertheless there still remained much booty for the victorious army; and the whole of Dā8d-khan's equipage, money, horses and elephants were seized for the Viceroy's use: a

small

148





small part of which only he vouchsafed to send to the Emperor, and that too, after a length of time.

DÄSD-KHAN had left at Ahmed-abad a consort, by whom he was tenderly loved. She was the daughter of a Hindoo Zemindar, or great Land-lord of that kingdom, where it was a standing rule, that some of those Gentoo Princes should give their daughters to the Viceroy in being. This lady who had been initiated in the Musulman Religion, on her entrance into the Seraglio, was now pregnant, and seven months gone with child; and she had intreated for the liberty of following her husband, of whom at his departure, she had obtained his poignard, as a token of his love. The news of his death in the middle of a victory having now reached Ahmed-abad, she took the poignard, and opening her own belly with a precaution and dexterity that amazed every one, she carefully drew out the child, and tenderly recommended it to the by-standers; after which few words, she expired (97).

Strange anecdote of Däsd-khan's Radjpoot consort.

THE report of this victory soon reached the capital, and it was remarked that the Emperor could not conceal his concern and regret. He even said in the Vezir Abdollah-khan's presence, "that it was a pity that so heroical a man as Däsd-khan should have been slain; and he added that he had been unworthily used". This expression was taken-up by the Vezir, who answered "that had his brother being slain by that savage of an Afghan, his death, he supposed, would have appeared very proper, and at any rate would have been more welcome to his Majesty".

Severe answer of the Vezir to the Emperor, on the latter expressing a concern for Däsd-khan's death.

WHEN dialogues between the Emperor and the Minister could be tainted with so much acrimony, it was not difficult to conjecture how far matters might proceed; and this was soon put to the test by two events that happen-

(97) It must be recollected that this lady had been bred in the Radjpoot notions, which inculcate that a woman who burns herself for her deceased husband, resuscitate presently to live happy twelve hundred thousand years; tenet which engage Radjpoot women to burn themselves by scores; and this lady being debarred in the Seraglio from such a liberty, and unwilling to survive her husband, took this method of following him without hurting her child: For pregnant women are not allowed to burn themselves.





ed immediately after this conversation: These were the sudden dismissal of a body of choice men which the the Emperor had ordered to be raised, with a high pay, from forty to nine hundred rupees per month, a pay which was to be assigned on crown-lands, or Djaghires, and in expectation of which they had been promised one with another, fifty rupees in ready money; but twelve months had already elapsed since that creation, and they had as yet touched nothing, when at once the body was broke and dismissed; and its pay-masters were told, that at present, there was no money in the treasury. The second event is the sudden arrival of Emir-djemlah from Azim-abad, where over and above the standing troops of his Government, he had raised a large body of Moguls, and other foreigners; and as the revenues of the country, very-ill managed by him, could not afford to maintain those additional troops, they subsisted by pillaging the flat country, and exercising violences even in the middle of its capital, where they put under contribution the poor people, as well as the nobility. Such enormous disorders could not but render Emir-djemlah's administration an object of universal detestation; but as he had also most extravagantly squandered away the public-money, and no resource remained for him against the insolencies of those people who threatened his person, here is the expedient he imagined would extricate himself: He got into one of those veiled-chairs that are used to convey women; and without imparting even a hint of his design to his most intimate friends, or even to his menial servants, he fled towards Dehli, where, terror adding wings to his fright, he arrived in fifteen days; and where, in the very middle of a dark night, he suddenly made his appearance at the castle-gate, like a ghost from his grave. This was at a time when terrible reports were spreading every where throughout the city, as if schemes were actually in agitation, about seizing the Vezir's person: And, indeed, as the Emperor had now conceived a rooted aversion against the two brothers, a rumour ran, that Emir djemlah had been sent-for under-hand. This much is certain, that when that Governor made his appearance at Court, he was ill-received; and that

this





this reception having only added to the bad opinion which the world had conceived of his character, he turned himself towards Abdollah-khan, to whom he commenced paying an assiduous courtship, as he was, said he, resolved, henceforward to devote himself solely to his family; but all these protestations were attributed to artifice by the public, and even to a concerted scheme of seizing the Vezir's person. It was even suspected, that the unexpected dismissal of the eight thousand troopers, together with the vast crowds of Moguls, and other disbanded soldiers, who arrived daily in shoals from Azimabad, and went every where armed and mounted about the streets, and especially to the palaces of Mahmed-amin-khan the Pay-master General, and of Emir-djemlah, and of Qhandöſſran, were nothing more than so many contrivances to circumvent the Vezir; and they raised suspicions in every one's breast, as if all these manœuvres meant no more than to fall unexpectedly upon his palace. That Minister, at last, came to think so himself; and now giving way to his apprehensions, he ordered his quarter and his habitation to be put in a state of defence, and a number of troops to be raised. It happened, that his nephew, Ghäirat-khan, who had been appointed Fodjar of Narnöſl, and had gone out of the city with a strong body, to take possession, came soon to hear of these disturbances; and he turned about, and took his quarters round his palace, not only with what troops he actually had with him, but also with some new levies which he made by the way, and chiefly with a large body of Sëids of Bar, who had flocked into the city, on hearing that the Vezir, whom they looked upon not only as their countryman, but also as their kinsman, was in danger from his enemies. Such terrors were spread every where, and such apprehensions conceived, that Abdollah-khan's friends, who had fortified themselves in his quarter, or in its neighbourhood, were now sitting upon their elephants the whole day, and standing to their arms the whole night; the more so as shoals of disbanded soldiers were now seen armed and mounted in almost every large street. But what looks very singular is, that it

The dissensions between the Emperor & the Vezir rise higher than ever, & the latter fortifies his quarter, and raises new troops.

was





was such a time of mistrust and confusion, that Emir-djemlah, at a loss what to do with his own person, chose to refuge himself in Mahmed-amin-khan's house, after having rendered himself not only odious, but even contemptible and ridiculous by his thoughtless behaviour. It was with such a pusillanimous conduct, and in such an abject state of body and mind, that he still harboured thoughts of not only contending with such mighty men, as the victorious Hossēin-aaly-qhan, and the Vezir Abdollah-qhan, the pole of the Empire, as well as with the late Zolficar-qhan, the Prince of Princes, but also of overtopping them in the state. Amidst all these movements and troubles, the Emperor who felt his own inability as well as his favorite's incapacity, and who through his innate levity of mind had already grown sick of these commotions and preparations, undertook to put an end to the whole, by discarding Emir-djemlah. He was dismissed to his native country of M8ltan; and Ser-b8lend-qhan, appointed to his government of Azimabad-patna. But all this repentance, and all these changes produced no conviction in any mind amongst discerning men; and the Emperor's insincerity was now so publicly known, and suspicions had taken so deep a root on that head, that whenever the Emperor went out a hunting, or the least motion was observed in his household, the report was presently spread that the Vezir had been seized. No wonder after that, if that minister continued to raise troops, and to prepare every thing for his defence.

Death and admirable character of the old Vezir, Affed-khan.

THIS year, which was marked by so many troubles and dissensions, became also memorable by the demise of Affed-khan—the venerable Affed-khan—that wise Affeff (98) of the State, who had been so long Prime Minister to Aōreng-zib. He departed to the mansions of eternal mercy, after having completed the ninety-fifth year of a virtuous life, full of merits: it was the sixth of Ferohtyur's reign, and the seven-hundred and twenty-ninth of the Hedjrah. He may

(98) This *Affeff* was Prime Minister to Suleiman, or Solomon, and his name has ever after been used as an encomium on a wise Prime Minister

He

152





be said to have been the seal and last member of that antient nobility of Hindostan, that had done so much honour to the Empire. He had every qualification that can constitute a character equally eminent in public, and amiable in private; of a placability of temper, and of a benignity of disposition so endearing, that to this very day, his name is affectionately remembered by every one. Without of the having ever stooped to any Lords of the recent Courts, he lived with dignity and splendour to the very last, conserving uninterruptedly, his boundless influence over every part of the Empire, where, to his immortal honour, as well as to the emolument of all contemporaries, he never ceased to employ his credit, as well as purse, in obliging any one that presented himself, whether a friend or stranger.

" Merits or demerits, that is the whole of what we can carry to the grave,

" Happy he who shall go thither perfum'd by his merits.<sup>(99)</sup>"

May God Almighty be merciful unto his Soul—Amen.

It is well known that the proper name of that venerable Lord was Ibrahim (100), and Ismaël, that of his son; this was no other than that same Zolficar-khan, so unjustly, so inhumanly murdered by Feroh-lyur's order, in the very beginning of his reign; and people remembered, that the son being unwilling to submit to the new Emperor, and fully able to assert his own independence, was soothed by the father's entreaties, and totally subdued by the weight of paternal authority, which engaged him to lay aside all thoughts of opposition, and to repair with him to Feroh-lyur's quarters: Upon which, there were then handed about two very affecting lines, that deserve to be preserved. They are as follows:

" The evening echo with tears of blood streaming from its eyes,

" Repeats, lo! Hibrabim, is leading his Ismail to the stone of sacrifice."

Long before this venaable man's demise, the Emperor, whose main vice of

(99) This alludes to the rite of not only shaving, washing with soap, and perfuming all dead bodies, but especially to the custom of putting dry rose-leaves, and other odoriferous druggs under their arm Pit, &c.

(100) The Arabs know nothing of Abraham carrying his second son, Isaac, to the stone of sacrifice: They only know of Hibrabim, carrying his eldest son Ismail, thither, which Ismail is also their Patriarch.





The Emperor's humble message to him just before his death.

The dying man's remarkable answer.

administration was to have never discerned real merit, and who now repented of his precipitation, had rendered all his esteem and good will to that forlorn family: He was himself wondering at his precipitation, the more so, as he now felt deeply the fatal consequences of it. On hearing that Affed-khan was upon his death-bed, he sent him a man of distinction, who after having humbled himself in his name, had orders to pay him a visit of condolence, on his part, and to address him in these terms: "It is a pity that we (100) should  
 " have not been at first sensible of all the merits of your illustrious family, and  
 " that such a fatal ignorance should have brought about a mournful event, that  
 " ought never to have happened. Now we repent, and regret and sob; but  
 " all these come too late, and prove of no avail. Nevertheless, such is the  
 " high opinion we have conceived of your Highness's eminent character, especially for benevolence, and such are the emergencies of our situation, that we  
 " flatter ourselves, that you shall not deny us some piece of advice, on what  
 " we are to do with the Seïds. Such a favour, after all, would not prove a  
 " novelty in a character so renowned for sensibility and benevolence."

THE venerable old man, after having attentively listened to the message, answered in a mild tone of voice: "You have committed a very great error; but such doubtless was our destiny,—and you was yourself under the actual impulse of fate;—but now the day of retribution, I am afraid, seems at hand; you are full in its way;—and I much fear, left under the appearance of these dissensions, ruin and desolation should have crept under the columns of the Timurian throne. Now that you have so unfortunately given up your authority and Empire into the hands of the Seïds, it is too late to retrograde; on the contrary, spare nothing to keep them easy and satisfied, lest these dissensions, by being protracted to a length, should give birth to matters of a high nature, and reduce you to the necessity of suffering the reins of your liberty, to slip absolutely out of your hands."

(101) The Emperors of Hindostan never speak of, or design themselves, but in the plural number, whether in letters or in conversation.





## SECTION II.

*Of the SEIR MUTAQHERIN, or REVIEW of MODERN TIMES,*

## Contents of the Second Section.

*FEROH SYUR takes umbrage at the enormous power of the two Seids, who had placed him on the throne—high disputes between the Minister of the Finances and the Vezir—breach between the Emperor and the two brothers—depredations and successes of the Marhatta Cand8-Bebary—the Viceroy (one of the two brothers) undertakes to put an end to them—secret orders sent from Court against him—the Marhattas avail themselves of these dissensions to establish a double-headed tribute all over the Decan—the younger brother (Viceroy of Decan) disregards every order from Court—rise of M8rad, since stiled Yticad-qhan, the favorite and minion of the Emperor's—the latter strongly addicted to unnatural practices—resolute proposal of three eminent Commanders against the excessive power of the two brothers—strange answer of the Emperor's—his timidity, irresolution, fickleness—the Viceroy repairs to Court at the head of an army—sets up a pageant of an Emperor—intimidates FEROH SYUR—affecting story—the Vezir arms—his brother enters the capital like a conqueror—the Vezir takes possession of both the citadel and the palace—the Emperor dethroned—a body of Marhatta-horses destroyed within the city by the mob—several skirmishes in the streets between the Imperialists and the Minister's adherents—Prince Refi-ed-derdjat proclaimed Emperor—terrible message of the Viceroy's to his brother the Vezir—FEROH SYUR dragged out of The Imperial Seraglio with enormous indignities, and confined—manner of his death related in two different ways, by eminent contemporary authors, present—the two brothers take possession of every thing in the palace—the young prince dies—is succeeded by his younger brother Refi-ed-dö8la—and then by Nic8-fyur—Röshen-aqhter, since Mahmed-shah, is proclaimed by the two brothers—furious commotions in Cashmir—Nizam-ul-mulk revolts against the two Brothers and by dint of Generalship, gains three great battles against their relations and partizans—noble action of a Governor of Dö8let-abad—a conspiracy is formed at Court against the brothers—the younger brother is assassinated—the elder is defeated in a battle which lasted thirty hours, and is taken—Mahmed-shah enters in possession of the throne.*

**N**OTHING could be wiser than the dying Nobleman's advice : but it made but a momentary impresson, and the Emperor continued as thoughtless as ever. Eternally obseled by courtiers equally imprudent and ambitious, he used to

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bestow

(155)





bestow on their recommendations all the subordinate offices and employments of Decan; and so soon as any one was requested, so soon was the patent of it drawn-up and bestowed, to the great discontent of Hoffsēin-aaly-qhan, the actual Viceroy, who looked upon all those promotions, as derogatory to his authority, and as even dangerous to his safety. His constant practice was to set aside the promoted with fair words, and sometimes with raillery, and to advance his own creatures to all posts of trust: a conduct that could not fail to occasion endless heart-burnings at court. Nor was Abdollah-qhan the other brother, more scrupulous. His divan, Ratan-chund, proud of his master's unbounded influence, meddled at pleasure with the Imperial registers, without minding the Mutufuddies or crown officers and servants, whose province it was to keep those books. Even the Divan of the Qhalissah office, who is properly speaking, the minister of the finances, or at least the accomptant general, was become a mere cypher, or a body without a soul; and every matter of revenue and administration passed through the hands of that Gentoo, who in a few hours time would transact business to the amount of several corors. He leased out all the Crown-lands. A conduct so over-bearing and so decisive could not but embarrass both Ettēsam-qhan, who had been put at the head of the Qhalissah-office, on Qhandō&ran's recommendation, and the Raī-raian, or chief counsellor who had the Divanship or Inspection general of all the musters; the more so, as these two officers were differently affected: the former inclining to the Emperor's side, and the latter to the Vezir's: an ambiguous conduct which exposed them to the displeasure of both sides, and which at last rendered it expedient for them to give both their resignations of one common accord: So that those two officers were vacant, when Ynaī-et-ollah-qhan made his appearance at court on a sudden. This nobleman who had fallen in disgrace in the first year of the Emperor's reign, had made the Pilgrimage of Mecca, from whence he was now returned. As that nobleman had acquired a great character for acuteness and fidelity in the several





ral offices of administration and finances, which he had held under Äorengzib's and under Bahadyr-shah's reign, and he passed for an able minister and an excellent accomptant, the Emperor could not but be pleased with the arrival of a man of whose talents he wanted to avail himself for the purposes of remedying those disorders occasioned by Emir-djemlah's incapacity; for he was now conscious to himself, how improvident he had been in demolishing the ancient nobility. He, therefore, cast his eyes upon him as the fittest person he could substitute to Ettesam-qhan in the two offices, which the latter had thrown-up, tired of two employments that exposed him perpetually to insurmountable difficulties, and rendered it impossible to manage two such opposite parties as those of the Emperor and the Vezir's. The Emperor having received his resignation for those two offices, and given him the Government of Cashmir in exchange, immediately appointed Ynaïet-olloh qhan. This nobleman shewed much backwardness in assuming two offices which he conceived he never could discharge to his own or to his master's satisfaction, so long as Abdollah-qhan or his minister should continue to carry every thing with a high hand; nor was this last minister himself pleased to see appointed a man, whose severity he had more than once experienced in Äorengzib's reign. Luckily that this disagreement was put an end to by Yqhlaf-qhan, a Gentoo convert of Bahadyr-shah's reign, a wise, learned, ingenious man, who although professionally attached to the two Sëids, was too much displeased with the complexion of the times, to accept himself any office. He lived a retired life solely occupied by the Emperor's order in writing the history of his time, under the title of Feroh-fyur-nameh, or history of Feroh-fyur. This nobleman having connections with either parties, and enjoying the esteem of both, proposed the following expedient: that Ynaït-ollah-qhan should be appointed, under condition that he would never propose any thing to the Emperor without having first consulted Abdollah-qhan: there were too more stipulations. The first, that Ratan-

Ynaïet-ollah-qhan appointed to the office of Minister of the Finance department.





chund should not interfere in Ynäiet-ollah-qhan's province: the second, that Abdollah-qhan himself should be more assiduous in the discharge of his office of Vezir, as the only means to put an end to the clamours of an infinity of men, whose business was at stand, for want of his seal or of his signature. It was agreed that Abdollah-qhan should repair twice a week at least to the castle, where he should sit in state under the Vezirial canopy, ready to hear petitions, and to determine differences. And with this agreement, the Vezir complied for some time; but he was so averse to the Emperor's presence, and on the other hand, he was so addicted to women and indeed to every species of pleasure, that he soon relapsed into his former sloth and neglect, having time to spare for public business.

WHILST this minister's effeminate conduct, left every thing to take its own course, Ynäiet-ollah-qhan was increasing the confusion by an exactness and a severity, of which his discernment ought to have pointed out the inexpediency and danger at present. Without sufficiently attending to the actual complexion of the times, or to Ratan-chund's boundless influence, he proposed to the Emperor to enforce certain laws relative to the capitation levied on Gentoos; and the Emperor approved of the proposal. On the other hand, as the Court and palace were full of Eunuchs, Gentoos, and Cashmirians, who had availed themselves of the inattention of the Vezir's administration, to get at exorbitant salaries, to engross the best Djaghirs, and to disappoint or to render very precarious the pretensions of those who aspired to such emoluments on better titles, the minister of the finance proposed that part of those exorbitant grants and salaries, should be suppressed, and part reduced within proper bounds, or that they should be granted on such terms as were pointed out by the Imperial registers. These two proposals having proved highly disagreeable to Ratan-chund and to all the pillagers and defaulters, they complained to Abdollah-qhan, to whom likewise they proved unwelcome; and all the guilty joining together in a general combination against the proposer, gave rise to a coolness, which brought

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High disputes  
between the mi-  
nister of the Fi-  
nances and the  
Vezir's depen-  
dants.

on a neglect of the several articles agreed to between the Vezir and the Minister of his finances, daily bickerings gave rise to daily disgusts, and a breach ensued openly on the following occasion.

A GENTOO who managed some crown-lands, was found indebted to the treasury in a large ballance, for which he was put under confinement, notwithstanding the repeated applications which Ratan-chund had the front to make on so glaring an occasion; so that the man who was conscious of his guilt, corrupted his guards, and made his escape to Ratan-chund's house, where he was protected. Yniäet-ollah-qhan having represented the matter to the Emperor, engaged him to send a detachment of the palace-slaves, to fetch the delinquen; but Ratan-chund's people having put themselves upon their defence, matters from high words and an altercation were proceeding to an affray; when the Emperor shocked at so much daringnefs, commanded the Vezir to dismiss his Divan, which the other promised without having ever thought of complying really with the order. But the main subject of dissention, which brought all heart-burnings to a head, and proved that the Emperor had lost all power, was Churamon, the Djatt's affair.

THIS was a powerful Zemindar or Gentoo prince in the neighbourhood of Echer-abad, who was of a family which at all times had proved so troublesome, that several Emperors had not disdained to march against his ancestors in person, and to bring them under controul. He had himself been once chastised for his refractory, turbulent disposition, ever ripe for commotions. This man becoming troublesome again, the Emperor at the beginning of Shevval in the year 1129, appointed the Radja Djehi-sing-seväi, surnamed Radja Dehiradj, to bring him to order. The Emperor on appointing him to command that expedition, raised his military grade, and presented him with an elephant, a suit of the jewels, and some lacs of rupees. After his departure, he dispatched to his assistance a large body of troops under the command of Seid-qhan-djehan, brother to Abdollah-qhan. By this time the Gentoo prince was arrived before





fore the Djatt's fortrefs, where he had pushed his trenches close to the place, after a great loss of time and blood. It was at this conjuncture that the new General arrived. The latter being young and fiery, disapproved of the slowness of these approaches, and gave several assaults, which proved so unsuccessful, that the camp was full of wounded men. But yet the place being already invested this whole year, and suffering distress from the want of every thing, could resist no longer; so that Churamon wrote to his Vekil or agent at Court, to apply to the Vezir Abdollah-ghan, offering to submit, to send a Peishcush or present in money, and to attend at Court, should the Emperor be pleased to forgive the errors of his past conduct. But all that only, under the express condition, that the negotiation would not be communicated to Radja Djehi-sing, nor that Prince, his enemy, admitted to any share in the treaty. All that was no sooner agreed to by the Vezir, than the Gentoo received advice of it, and was shocked at his exclusion. He quitted the army, repaired to Court, and infused his resentment in the mind of the Emperor, who found himself compromised in this affair and humbled. As an addition to all this, Churamon himself arrived a few days after at the capital, and took up his quarters close to the Vezir's palace. After all those provocations, he had the assurance to present himself to the Emperor, who detesting his person, would see him no more; and he seemed greatly affected by the turn which this affair has taken, at a time especially when nothing but disagreeable news were daily arriving from Decan, where troubles had arisen that involved the Emperor and the Empire in their consequences.

WE have left Hoffsēin-aaly-ghan at the head of an army become victorious against all appearances to the contrary. After so important a victory, he returned to Aōrengabad his capital, where he spent his time in introducing order and subordination every where, when he heard from the province of Qhandes, that Cand8-behary, one of the principal Marhatta Generals in the Radja Sah8's service, was committing enormous excesses in that province

where





where he enjoyed an extensive command. It is observable that although that country was within the viceroyalty of Decan, and of course of Hof-fein-aaly-qhan's jurisdiction, yet it had, as well as the other provinces of that extensive country, a Marhatta Commander, upon a par with the Imperial Governor himself, and whose business was to manage on his master's part, the chöst or quarter, that is that part of the gross revenue allotted him by treaties. This strange custom had found its way all over the Decan, ten or twelve years after the demise of the Emperor Äorengzib, at a time of troubles and civil wars, and when the Princes of the Imperial blood, fully occupied by their own intestine broils, had no thoughts to spare on those distant parts. This Marhatta General having lined the road from B8rhanp8r up to Surat, the principal port of India, with a number of mud-forts which he had garrisoned, made nothing of stopping merchants and whole Caravans, and exacting one quarter of their goods: to which exaction if they submitted, all was well; else, he used to get the goods plundered by the way, and the merchants ransomed at so much a head. Such arbitrary practices having raised a general clamour against him, the Viceroy dispatched his own pay-master (101) Zolficar-beg, at the head of a detachment of eight thousand men, Cavalry and Infantry to put to order those rapines. Zolficar-beg having got with some difficulty over the difficult passes that are beyond Äorengabad, was marching in that tract of hilly ground which borders on the Qhand8s as well as on the territory of Surat, when he discovered Cand8-behari at the head of eight or nine thousand veterans, all cavalry, and all effective men, but which had been swelled by fame as far as fifteen or sixteen thousand. It was at about seventy cosses westward of Äorengabad, on the confines of the Buglana. Zolficar-beg immediately prepared to attack; but the Marhatta, who was accustomed to fight only on his own terms, declined the combat; and he went on retreating until he had

Depredations &  
successes of the  
Marhatta, Cand8  
Behary,

(101) It must be observed once for ever that in India the office of pay-master, is both civil and military, and answers to that of major-general in Europe.





drawn his enemy into a difficult country, full of underwood and uneven ground. In vain Zolficar-beg's harcaras and scouts informed their master that this was not a proper spot for engaging such a set of expert free-booters as the Marhattas, he made no account of the advice; but proud of his own prowess, and full as thoughtless as a number of Seids of Barr that followed him, he fell upon them directly, and killed a number of those uncircumcised, whom he sent to the bottom of hell. The Marhattas faithful to their own custom, gave way on all sides immediately, their General seeming to fly likewise with no more than five-hundred men, although this manœuvre was calculated to draw the Musulmen farther and farther into that dangerous country, which obliged them at each turn to split into several distinct bodies, parted from each other by ravines and brush wood. This was precisely what Cand8-behary had intended. As soon as he saw his enemies entangled within such a net, he secured the few passes by which they might join again, and having fallen at once upon them on all sides, he slew their General at the first onset, and killed or wounded every one that fell in his way. The massacre lasted for some time, when those that survived it, having exchanged their late haughtiness for present humility, obtained that their lives should be spared, on condition of parting with their horses, arms and clothes, and of remaining prisoners.

So disgraceful a defeat having shocked the Viceroy, he appointed Radjah Mohcum-ling, his first Minister, with a good army of veteran troops, to avenge the honor of his arms; and not satisfied with that, he got him followed by another body of troops, of which he gave the command to his own younger brother, Seif-eddin-aaly-qhan, whom he appointed to the Government of B8r-hanp8r. The two Generals who had orders to act in concert, were resolved to put an end to the Marhattas; but Cand8-Behary, who had no inclination to fight on such disadvantageous terms, retreated south-ward with all his people, whom he placed in several strong holds of the Sah8 Radjah's dominions. As to his mud-forts, as soon as one of them was besieged by a detachment, it

was





was directly evacuated; but no sooner had the troops marched farther, than the garrison returned: And although Mohcum-fing defeated and dispersed another body of free-booters that advanced from Ahmed-nagor in quest of booty and plunder, and he pursued them incessantly to the very gates of Satara, nevertheless, Zolficar-beg's defeat and death remained unrevengeed.

SUCH a disgrace could not but affect the Viceroy's credit, as well as the honour of his Government: The more so as the people of those parts, at all times unruly, were now become sensible of the intestine dissensions, between their Viceroy and the Emperor, and had grown refractory and rebellious; a disposition which was not a little encouraged by letters from Court, where not only the Radja Sah8, but also all the crown-servants and subordinate Governors of Decan were directed to deny Hossain-aaly-khan's authority, and, moreover, to do every thing in their power, to ruin and destroy him and his army. Such secret orders could not but excite troubles and resistance; and although at this very time, Mubariz-qhan, a nobleman famous in those parts, and Governor of the kingdom of Haiderabad, submitted to the Viceroy, who received him with great honours, and confirmed him in his post; yet neither that kingdom, the nor that of Bidjap8r, nor that of Carnatek, could be brought under complete order and controul; and the Viceroy sensible from whence the wind blew, and convinced that all these manoeuvres were calculated to undermine him silently, refused, on his side, to admit those Divans, or Superintendants of Finances, that were sent him daily from Court; and he either tired them with endless delays, or cut them short with a flat denial.

SUCH a subterraneous warfare between the Viceroy and the Court, could not but undermine the foundations of that little tranquility and order, which the warlike and victorious Aorengzib had been at so much pains to establish in countries, where he had spent so great a part of his life, and dispersed all the treasures amassed by that second Lord of the Conjunction,

Secret orders  
from Court a-  
gainst the Vice-  
roy of Decan.

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163