



to allow. But indeed it was such a custom, and such a law, as no man, no religion, no justice could approve or admit. That a man after having served them his whole life at the expense of his sweat and blood; nay, after having lost his life at their feet and in their cause; after having spent the best of his days, and even the whole of them, in toiling and undergoing every hardship to execute their commands; that such a man should after his death, have all his laborious savings carried away and confiscated; and should leave his children, consorts, heirs, dependants and friends, engrossed by the thoughts of an approaching distress, and much more sollicitous how to subsist the next day, than how to lament his death: is so atrocious an injustice as will revolt the most ignorant mind. It was observed of Aazem-shah, that with so many precedents before his eyes, he was the first of that race, who totally abandoned that custom, and even expressed a detestation of it. One of his richest ministers being deceased, a list or estimate was, according to the established custom, presented to him of his estate, which in jewels and money alone amounted to an immense sum: The Emperor seemed shocked at the sight of the paper, turned his head from it, with strong marks of emotion, expressed his detestation of both the custom, and the reader, and forbade any one under pain of his indignation from presenting to him such papers and such reports for the future. After having been so much taken up with wars and bloodshed, our attention is diverted at once by some events less shocking, but of as interesting a nature.

ONE Mir-mahmed-hosseïn, a native of the holy city of Mesh-lied in Iran (154), who, for ought I know to the contrary, may have possibly been, as he pretended, a descendant of one of those Sēids called there Ruzuvies, (on whom be peace!) hearing of the extreme generosity and unbounded munificence which Umdet-el-mulk-Emir-qhan, Governor of Cab81, used to exercise

(154) T86 is the name of that capital of Qhorassan; but as Shah-abbās, King of Persia, built there a monument for M88a-Reza one of the twelve Imams or Pontiffs, which monument is called Mesh-hed in Arabic, and this has in time become an object of Pilgrimage; hence the city itself is called Mesh-lied. It is the fourth in bigness and riches of all Persia.



ert towards his countrymen, the Iranians, (generosity spoken of to this day with admiration and wonder), quitted his native city, in hopes of preferment, and a more liberal way of life, and came to Cab81: as he was learned in the Arabic and in Philosophy as well as some other branches of knowledge, his merit came soon to be spoken of, insomuch that the son of Emir-qhan's Moonshy or secretary, having wished to benefit by his instructions, very naturally gave him some celebrity; and thus the instructor's name came often to be mentioned with encomiums in Emir-qhan's presence, who thereby became desirous of seeing such a man, and mentioned his name to Sahab-dji, his consort, daughter of the late Aly-merdan-qhan (155). The reason of which mention was this: Sahab-dji had no children of her own; and to console herself of such a privation, she had adopted the daughter of a Seid who had long been in her husband's service, which girl she educated with a deal of care and solicitude. Her views were to marry her to some virtuous gentleman of her own country of Iran, whenever any such should happen to come from thence: and it was agreed between herself and her husband, that whenever either of the two should discover any such man, notice of the discovery should be imparted to the other. Sahab-dji desired her husband to examine himself the matter; and that Nobleman having sent several times for the man, and weighed his worth in the scales of keen penetration, he conceived, such an affection for his person, that he mentioned his name with encomiums to his consort. Sahab-dji pleased with this report, ordered preparations to be made immediately for the wedding, and in a few days she bestowed her daughter on that shrewd man; who by this event, was introduced into Emir-qhan's family, made acquaintances with the principal men of his court, and got together some money, and even obtained an office: For in a few years after, the su-

A Persian adventurer sets up a new whimsical sect.

(155) Aly-merdan-qhan, Governor of Candahar under Shah-Abbasi, having availed himself of his master's wars against the Turks, to revolt, gave his person and fortrets to Shah-djehan, Emperor of India. He was immensely rich and reputed master of the Philosophical Stone: And in fact, by making the canal of Dehli, and affording water to a parched tract of eighty miles in length that had no sufficiency of it, he found it to all intents and purposes.



perintendance of the perfumery office for the Imperial household was sent him from court on Emir-qhan's recommendation; and he on his side made friend of several of Emir-qhan's children born from ladies different to Sahab-ji. His ambition being equal to his artificial turn of mind, he came at last to be considered as an extraordinary personage, on whose sanctity and miracles many persons settled their belief: Hady-aaly-qhan, eldest son of Emir-qhan with some others, was of the number; and he even seemed the most attached to him. Emir-qhan dying about this time, was received by the arms of divine mercy; and his consorts and family repaired to court; but Mir-mahmed-hosseïn, attached by his office to the city of Cab3l, remained there; and after a certain time he prepared a quantity of essence of roses of Pishaver (156), as well as much rose-water and other perfumes for the Emperor's use, and that of the principal Lords and Grandees of the court: with such a provision he set out for the capital, in hopes of making himself known to the Emperor and pushing his fortune at court. Having confirmed himself in his resolution, he set out from Cab3l and arrived at Labor, where he learned that the Emperor Aorengzib was no more. His hopes of preferment on that side being blasted by that unexpected intelligence, he sold his perfumery in that very city at a high price, and having thereby acquired so large a sum of money as sixty or seventy thousand rupees, he thought it sufficient for the remainder of his life; and putting-on a Fakir's garb, and a grave sanctified air, he conceived the design of setting-up a new religion of his own; and first of all he associated to his mission that very secretary's son mentioned above, in whom he had discovered much ingenuity and many talents. He observed to him, "that should they join their talents together to contrive a new sect, the consequences of such an undertaking, would prove of manifold

(156) The roses of Pishaver a city in Cab3l being renowned for their quality all over India. The Atur or essence, which is prepared from them, that is from Rose-water by insolation, is so very precious, that when genuine, which is very seldom the case, it sells at Dehli for three times its weight in gold, and in Calcutta, when to be had, at five times its weight in gold. That which comes from Cashmir is very nearly as dear; and even that of Agra or Echerabad sells on the spot for five or six times its weight in silver.



“ benefit to themselves. That it would be necessary first of all to invent a
“ new language, which might strike by its singularity, and also enable them
“ to receive revelations from above, and messages from heaven in a new set
“ of expressions: that by raising their characters in that manner they would
“ come to be accounted beings of a middling nature and dignity between the
“ Prophets and the Pontifs sent in times of yore from heaven: that revela-
“ tions standing as proofs of their mission, they might henceforward raise
“ themselves to so many honours, and to so much credit and power as would
“ prove beyond conception; and that once they had gained the admiration
“ of the multitude, and the staring of the vulgar, and had brought the mob
“ always to throng about their persons, the learned ones and the people of
“ higher notions would in time come to be swayed by the multitude's belief
“ at last, and would believe themselves, and would be coming in crowds
“ after them; in which case their credit and influence over both, and over
“ both the high and low would know no bounds.”

As the turn of both their minds was alike, the master's insinuations took root in the disciple's heart; and these two men joining their endeavours together, invented a new language, established its rules, wrote a book in it, full fraught with a number of strange expressions, and odd imaginations of their own; and by correcting and mending the text alternately, they completed a treatise, which they called *Acoza-Mucaddesi* (157), or the Holy *Acoza*. As the master was not without learning, he brought forwards a number of words of ancient Persian, and many other expressions which seldom are heard of amongst moderns, and having either translated them or given them a particular termination, he sprinkled them throughout his compositions which he little by little put into verses; he cloathed the whole in a new garb, and gave this his farrago a very extraordinary appearance: but his pretensions were still more strange, and they are of so high a nature, that it is hardly possible to give an intelligible ac-

(157) *Acoza*, may be an Ancient Persian word, but *Mucaddesi*, which signifies holy or sanctified, is Arabic.

them



count of them: in one word he pretended to a Becöskiët or Becöskiëty, which novel word he explained by saying, "that it was expressive of the middle dignity and nature betwixt Prophecy and Pontificacy; adding with all that all Prophets had not been Becöscs; but that the last and seal of Prophets had been both: and moreover that the first Becösc, simply speaking, had been the Prince of the heirs, the King of Saints, that is his Majesty Saint-aaly the son of Aab8-taaleb: that Imam-Reza had been the eighth; and that down to the Imam the eighth and securer, both the Pontificate and Becöskiëty had been joined in one and the same person, until the two natures being split assunder, Becöskiëty descended to himself (Mahméd Hossëin) in one hand; and the pontificate to his Majesty, the Imam Mahamed-taky; on the other from whom it would be continued to the Lord of Command (158), upon whom be peace! and I Mahméd Hossëin added he, *am the last of the Becöscs.*" This manner of counting those gifted with the Becöskiëty, was that which he used when in company with the Imamians (159); but when he found himself amongst the people of tradition and assembly (160), he commenced his account by the four first Qhalifs, and then added four persons more of the Ommiah and Abbass families, (that is those few amongst them that had some (161) little good in their compositions and were distinguished from their kindred by a better character than the rest); after which he reckoned himself the ninth Becösc. And after such an account he used to say; *Gentlemen, I have no business with any man's Religion: but I am come, like a blazing flambeau to illuminate every nation, and eve-*

(158) Imam-Mehdi is the lord of command, (all this is according to the Shyah doctrine) and he is to resuscitate at the end of the world to convert all mankind to the true faith, that is, to the Shyah tenets.

(159) The Shyahs style themselves *Immanies* or Pontificals, from their admitting only twelve Pontifs, and also *Mömmims*, from their being true believers.

(160) This is the translate of the words *Abi-i-sunnet-8-shemant*. The Sunnies are styled so by the Shyahs from their admitting a body of traditions, and from their praying in congregations as much as they can, in opposition of the Shyahs, who admit no traditions, and pray singly.

(161) None but a cankered Shyah could speak so. The Emperors of those two houses have been not only the greatest conquerors, but also the greatest men of letters, the Arabs ever had. And as to the Fatemite Qhalifs, or Emperors descended from Hossëin and of course Sëids, history informs us that they were as bad as the very worse of the two families above; nor is that assertion belied by what we see every day of those Fatemite butchers, called the Emperors of Morocco.



ry sect. My character therefore is of the highest nature, for I am the ninth Becö8c who is to be the seal and last of the Becö8kiüty, and to whom it has been recommended to write a book, to invite all nations to his belief, and to promulgate the rites of that new law, the intent thereof is to renew and to refresh some customs and particular tenets: so that I am myself under the immediate influence of inspiration from above, and under an obligation to publish those tenets infused in me from above.

AFTER having set up such pretensions, he used at some of those solemn festivals of the Islamisme,) celebrated by the illustrious Religionists (162), and held in veneration by the Mohomedans,) to assemble his followers, whom he called his Ferb8ds, to whom he then exposed his precepts, and with whom he celebrated certain anniversaries he had set up; and as it is written in the Meäfir-nébévi (163), that the revelations that descended upon the Prophets, were of two sorts; this man to acquire the merit of a resemblance, used to say, that he was in the same predicament; at one time receiving the inspiration in such a manner, as that there appeared in heaven a luminous globe or discus, not unlike the sun, in which the words he was to say appeared delineated, and that at last the luminous discus having surrounded him with lights, deprived [him of his senses: in which state he was so pained by its presence, and he suffered so much from its operation, that he firmly believed no other man would be able to endure the like: that at another time the revelation would manifest itself by a voice that pronounced those ridiculous mystical words of his (164), *Qhyffhan-nom8d-b8d-it*: words which

(162) Islam is the name which the Mahometans give to their religion, as being no other than that practised by Abraham or Hibrabim, and as transmitted to the Arabs, his posterity, by Ismail his eldest son. They style themselves *Dindars* or Religionists in opposition to the Gabres or Parsis, and to the Hind8s whom they are pleased to suppose destitute of religion.

(163) *Meäfir-nébévi* traces of the prophet. It is a famous book containing an historical account of Mahomet's expeditions, and of his sayings, customs &c.

(164) These words form no sense, and bear no signification, but at any rate they might be translated by the words: *Concealed, appeared, shown, was.*



he immediately would mouth out to his followers. The rites he had instituted were no less singular: His Ferb8ds in their assemblies, after having saluted each other, as it is customary amongst Mussulmen, by the word *Salam-aaleikum* (165), used to add in a lower tone of voice, the sacred words of their sect: to wit: *Qhyffhan-nom8d-b8d-it*. The day in which he said the revelation had descended upon him for the first time, he had denominated the day luminous; and he on the anniversary of it, used to assemble a multitude of people, to whom he distributed a perfume of Amber with which they rubbed each others faces, after which they sung and made rejoicings; and when they were heated with these preparatives, he used to display two standards, and putting upon his head a cap not unlike that used by the Armenians (166), but a little loftier, he marched at the head of his Ferb8ds towards those mountains about Lahor, where there are to be seen those antient buildings of Divel-Rani's, which go by the name of the Divel-baqhtiari's quarters: this journey he always performed in the night time. He reported that he had received his first revelation in a spot like the cavern of Herra (167); and he used to fast the six days that preceded his rejoicings for the anniversary of the luminous day, in which six days he remained silent; as it was in this manner, he said, that he recollected any other anniversary or day that had escaped his memory, for which he would order a congregation of his followers to be held accordingly.

(165) The words *Salam-aaleik*, and in the plural *Salam-aaleikum*, signify in Arabic, *peace be to thee or to ye*, and is the salutation which all corners owe to other Mussulmen, and which they answer by the words *Aaleikum-essalam* and to ye *also be peace*. This salutation is never used for, nor by any, but Mussulmen. As for the Shyas it is those fitting that salute all corners with the words *Salam-aaleikum*.

166 If it was loftier than the cap used by the Armenians at Calcutta, it must have been of more than twenty inches in height. This cap is of stiffened velvet and has been set up in India by the Armenians for themselves; for in Iran or Persia they wear it a great deal lower, but both resemble a Roman Priest's four cornered cap.

167 The cavern of Herra, where the Prophet used to retire is a recess in the rock near Mecca, just big enough to receive three or four men. It is of blue and white granite; and incredible as it is, this stone although a granite, has been in the course of twelve centuries so much touched by the hands of the Pilgrims, that the place where the messenger's head did touch the roof, by being endlessly rubbed has now an excavation of two or three inches in depth.

OVER

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OVER and above the five stated times of prayer that are of divine obligation every day, he assembled his Ferb8ds three times more, for the same purpose (168); and his times were first, at sun rising after the Mussulman morning-prayer; secondly at full Noon, when the sun is in the middle of Heaven; thirdly, at sun set, when the horizon conserves still some redness towards the west. The rites of these his new fangled assemblies were these: himself, or his successor, or representative, stood in the middle, his Ferb8ds forming round him four ranks in a perfect square, like the four walls of a house, each rank standing with the face to the quarter, of the horizon, then in front; and each of them, at one and the same time; after having pronounced the new fangled words he had learned from his master, inclined his head very low, and turned his body to his left side, in such a manner as that those fronting the North, should turn to the north-west; and those fronting the West, to the south-west; and those fronting the south, should turn to the East; and those fronting the East, to the North: after having in this manner exchanged places, they cast their eyes upon the ground, after which raising their heads upwards, they looked at the Heavens, and repeated at each time those particular words of their's. After these six evolutions the congregation, or as they termed it, the Did, was over, at which time he assembled a circle about his person and

(168) At this rate, these people must have very nearly excluded themselves from society; for as the five-stated times of the Mahometan law cannot, if performed with due composure, take up less than two hours and a half; and their own three new stated times of prayer take-up (and I have seen some of them at the Cadem-resl3l of Moorhoodabad) at least an hour and a half! it follows that these people lost full four hours out of the twelve of the day: and indeed the five stated prayers consist altogether of thirty four Recats or couples of chapters of the Coran (and these either are of divine or of ecclesiastical precept or of both,) to which must be added the Ni-yet, the Attayat, the Viter-valjeb, with some other legal prayers, besides one's own particular prayers or requests, and besides an infinity of genu-flections, inclinations, and prostrations.

(169) This is a very obscure article of history. After Mahomet's demise, the Arabian Generals having had violent disputes about giving him a successor, they all went to Fatemah, daughter to the messenger, for the purpose of inquiring of her, whether before his death he had not dropped any hint to that purpose; and Fatemah having, as was very natural, given an answer favorable to her own husband, Aly, cousin to Mahomet, Osman who became impatient, and did not know of her being so near, pushed the door violently in order to enter, and it unfortunately struck Fatemah, who miscarried the next day of a male child, to which his mother had already given the name of Mohsen or beneficent. It was this Mohsen that Qyffhan-nom8d pretended to be.

M m 2

would



would say : *I am that beneficent being* (good God, what a blasphemy) ! that dropped in the world (169) when the younger *Fatemah*, on whom be peace ! suffered an abortion. He had some other blasphemies and impieties in his mouth besides, which I do not remember positively ; But what I know is from what I have collected myself immediately from his two sons *Shah Feghar-ollah*, and *Shah-did*, with whom I have conversed several times, as well as with his principal followers, when I went first to *Shah-djehan-abad*, which was about the end of *Mahmed-shah's* reign, and the beginning of *Ahmed-shah's*. This Impostor had appointed four successors to himself in imitation of the four *Qhalifs*, so famous in the Mohammedan history. The first of those was *Narshid*, that confidant of his, for whom he had coined in his new fangled-language the new name of *Vedji-bar* ; the second, was *Mir-Bakyr*, son-in-law to *Emir-qhan* : there were two more for whom he coined out the two names of *Nom8dd-ollah*, and *Nom8da-nom8d* : and in the same manner he imposed new names to his children and to his followers, all of which were drawn from his new-invented language : for whoever presented himself for admittance, was sure to receive a new name, which he called a sign ; nor was admittance given on any other terms. He had three sons, to the first of whom he gave the name or sign of *Nema-nom8d* ; to the second, that of *Feghar* ; to the third, that of *Did*. His two daughters were called *Nemana* the elder, and *Nemana* the younger ; and to his relations from his wife's side, (whose name he changed into that of *Hac-nema*), he gave the names of *Nema-yar*, *Nom8d-yar*, and *Fer-nom8d*. To his son *Feghar* he gave a second name, to wit that of *Nom8d-did* (170), and so of others. In short that worthless liar quitting *Lahor*, his residence, came sometimes

(170) It would be to no purpose to endeavor to gratify the reader's curiosity about the real signification of those names. Possibly they had one in the ancient Persian language. In the modern one, *Vedji-bar* and *Feghar* would have none, although at any rate the others, might be assimilated to something. *Nom8da-nom8d*, as well as *Nema-nom8d* might signify *appeared-appeared*, *appearing-shewed*. *Nom8d-did*, *appeared-saw*. *Nemana* is the feminine of *Nema* or of *Nom8d*.



after to Shah-djehan-abad, where he took up his abode; and as Bahadyr-shah resided at a distance in the former City, his circle of Idiots increased daily; so that he drew to his net every ignorant for whom he could bring within his reach. As he had provided wherewith to subsist, he made a parade of his disinterestedness, nor ever would ask or accept any thing; in so much that the multitude amazed and mightily pleased to find he subsisted by such invisible means, gave him the more credit for what he said of himself, and they did not understand. Little by little his followers swelled into such numbers, and those numbers proved so zealous in alluring others to the net, that at last, they formed a mighty multitude. Bahadyr-shah dying about this time, there arose divisions amongst the Princes of the blood, which occasioned dissensions in every city and every town; so that the impostor availing himself of the opportunity, spread his net the wider; and now growing bold and daring, he dropped the veil entirely, brought forth his new book and new language to the light of broad-day, gave himself in spectacle to the staring multitude, and fearlessly exchanged the obscurity of his proceedings and assemblies for the broad Sun-shine of publicity. His skill in argumentation, rendered him a formidable adversary; so that whenever any one amongst the gaping multitude attempted at any time to raise objections against either his pretensions or tenets, he was soon outwitted, and overmatched by his antagonist, who never failed to overpower his man, over whom he always had the advantage of more expertness at controversies, and a greater knack at syllogisms and sophisms; hence the multitude confounded at what they were seeing and hearing, flocked to him in shoals; and this was the case during all those dissensions that ended by bringing Feroh-ſhyr to the throne, a Prince exceedingly idiotic and ignorant himself, whilst his two ministers, eternally busy upon matters of their own, minded nothing else: Hossain-aaly-qhan being mostly engaged in wars and expeditions; and the other brother, Abdollah-qhan, being eternally engrossed by his pleasures and his insatiable love for women;



The Impo-
stor is visited by
the Emperor,

women; unless indeed his attention was now and then awakened by the Emperor's machinations against him, at which time he had too much business of his own upon his hands, to think of the impostures and lies of that worthless man. The new sect therefore continued to spread; and Haddy-qhan, sent to Emir-qhan, and a man of the first rank and distinction, became one amongst many others of that impostor's converts: and his conversion produced so imposing an effect, that the mob took the belief and sincerity of such great men to be an unanswerable argument for yielding implicitly their own acquiescence, and even for going a little farther. But that noble Lord's attachment, as well as that of some others, full as ignorant, whimsical and fanatical as himself, added so much splendor and credit to that impostor's person, that in a little time he came to count five and twenty thousand men in his assemblies at one time. The Emperor Feroh-syur himself, instigated by some of his Lords, men lost to all religion, went once to see that impostor. It was in the night time, and as it were by stealth and incognito, being accompanied only by some eunuchs, without any retinue and without imparting his design to any others. The impostor *Nom8d* having got notice of a visit from a Prince equally idiot and ignorant, had the assurance and craftiness to shut up the door of his own room from within, and to make difficulty to open it, whilst the Emperor descended to entreaties and supplications, and was supported by the impostor's children and disciples, who redoubled their importunities. At last he was prevailed upon to open the door. The Emperor on seeing him, inclined his body, made a bow, and went forwards, *Nom8d* drawing out a stag's hide, spread it for the Prince and said: *here is what will do both for kings and beggars: abuse which you please.* Feroh-syur, who was narrow-minded and had none but homely conceptions, charmed with his resignation and poverty, conceived from thence a higher opinion of the man's sanctity; and at his departure, he presented him with a bag containing a thousand rupees and *Eshreffies* mixed, and with a quilted carpet or mumber. The man refused them



them both; nor was it but after a thousand refusals, that he could be prevailed upon to compliment the Prince with a Coran of his own writing, for which he deducted seventy rupees out of the bag for his own pains (this being his stated price for Corans of his own writing) and returned the rest. The Prince having stood up out of respect to receive the Coran, carried it to his fore head and making his bow, he returned home. Nom8d, without reconducting the Prince, came out of the room, and finding the bag and money on the ground he ordered the whole of it to be distributed immediately to his followers: an affected piece of self-denial by which he raised his character so high in their opinion, that nothing henceforward could shake it; so that it became of a solidity not to be reasoned against; whilst so much eclat rendered the man intrepid and above all consideration. He now thought it beneath his dignity to make a secret of the festivals and fasts which he had appointed; nor had he the least scruple about displaying full open his standard within the city, and marching in state to his rendezvous; and this he always did at the head of multitudes of his disciples, with whom he resolutely crossed the whole city in parade, without either fear or precaution: so far was he from it, that after having performed there those ridiculous rites of his, he used to return in triumph amongst vast crowds of his followers, who repeated in a loud singing tone of voice those mystical words which he had trumped-up.

THE reign of Feroh-syur being over, as well as the power and prevalence of the two brothers, the throne fell to the lot of Mahmed-shah, and the Vezirship to that of his favorite Mahmed-aamin-qhan whose ministry lasted only three or four months and some days. But that minister who died of execruciating pains in his bowels, having chanced some days before his death, to hear for the first time of that impostor, he ordered some of the soldiers then at his gate, to set out immediately and to seize and bring that Pimp away, (for such was his expression on that occasion;) and they had orders to kill him instantly, if he made the least resistance. As it was already past noon when the order



der was given, and the Vezir had dismissed his people, there were but few men at the gate, and only part of those went to the impostor's, where they signified the order they had received. At that moment Qhyfshan Bom8d (for so he styled himself,) was taking his meal within his room; and hearing the foldiers talk without, he lost his wits, and remained stupified with fear. But having had time to recollect himself, and being a man fertile in expedients, he sent out *Did* his youngest son, who was extremely handsome; and putting in his hands a few cakes of mixed wheat and barley, with some dishes of pulse and greens, which he had before him, he added this message: *friends, as you are come to Fakir's house, partake of his fare for a while, until he comes himself.* The foldiers equally surprized and struck with the singularity of the message, and the beauty and tender age of the messenger, waited a while. In the mean while Mahmed-aamin-qhan whose distemper was a violent cholick, being actually seized with a paroxysm of his evil, the news in an instant spread every where, and reaching the foldiers, they all left Nom8d, and repaired to their quarters at their master's gate; being anxious about the arrears due to them. The Vezir, who was actually attacked and overpowered by the worst species of that distemper—had lost his senses and was speechless: but as soon as he could open his eyes, he asked where was that man? It was represented to him that his accident had so much affected all his servants, that their attention had been entirely engrossed by their master's situation, on which account the seizing and bringing the man had suffered a small delay. The minister displeased with the apology, ordered him to be brought without fail to-morrow morning. But in the evening the minister himself being seized with another violent fit of his distemper, seemed to be so near his end, that his life was despaired of; and Nom8d, who was thinking how to make his escape, but to whom Haddi-aly-qhan and some others of his friends and followers, were from moment to moment conveying intelligence of the minister's despaired state, at once plucked-up courage, and sending for



a number of his followers who flocked in shoals to him, he gave broad hints of the Vezier's being at the agonies of death: an intelligence that was now brought to him explicitly. On this notice he came out of his house with a serene air of satisfaction, and took up his seat in the mosque close to his door; upon which his followers, and relations, and friends, immediately filled the mosque and street. But at this very time Camer-eddin qhan, son to the dying Minister, having been overcome by the fears of the old women of the seraglio and by the apprehensions of men as weak as the women themselves, he sent at day-break his own Divan with a bag of five thousand rupees, to that impostor as an atonement for his father's misbehaviour, and a price for some Amulets of his own writing, which were requested as a favour. The man who had already received a short note with intelligence of the minister's death, now spreading his wings full open, and taking a lofty soar, he was discoursing in a high tone of voice, and saying these very words. *I have shot such an arrow into that Pagan's heart as will never let him recover: Nevertheless in imitation of my Ancestor, who was martyred in a mosque (169), I am come to receive martyrdom in this mosque, although, indeed, would he add after a pause, I cannot receive it since I have been already martyred once* (an expression by which he alluded to the abortion suffered by the younger Fatema.) He was yet speaking, when Camer-eddin-qhan's Divan, came in, and layed the money at his feet, as a price for his writing a Taaviz or Amulet; adding at the same time an humble message from the son, expressive of a hope that he would forgive Mahmed-aamin's transgressions, (for such was his expression.) The inspired man's answer was *that an arrow once shot, and a water once spilt, could not come back.* This answer having produced a fresh effusion of prayers and supplications, he turned towards his future successor, and bid him write these Arabic words of the Coran; *We have set the Coran down for the benefit of the believers, nor is there in it any thing*

(169) Aaly strongly suspected of having been under hand, the cause of O'man, his predecessor's death, was assassinated by three of the deceased's followers, and this was in the Mosque of CS/a, called *Nedief* by the Shyah, once the capital of the Arabian Empire, and now a small town of the territory of Barah, known only by Aaly's sepulchre.



for tyrants but loss and disadvantage. The paper being written, he put it in the Divan's hands, and bade him carry it quickly, although added he, *I know it will avail nothing, as by the time thou shalt be arrived, the man will already have ceased to live.* The Divan humbly insisted on his accepting the money, but he refused it constantly, saying, *that for his part he would not so much as touch it; but that the poor people present might take it, if they pleased.* Hardly had these words come out of his mouth, when those Indian beggars, accustomed to over-run a whole city for the sake of a few pieces of copper, getting up at once, in a moment made away with the whole sum. The Divan on his return, heard by the way that the Vezir was gone to the place he had deserved; and the intelligence being then publicly conveyed to Nom8dd, he got up, dismissed the congregation, and went home with an air of satisfaction and triumph. But mean while this miracle of his being rumoured abroad, and exaggerated all over the city, did not fail to produce a plentiful crop of fots and idiots.

THREE years after this miracle, Nom8d himself with all his whimsies and artifices died, and was succeeded by his eldest son Nema-nom8d; who fell out with his brothers, and with several of his father's followers, on account of the shares of a family estate, which he had been presented with by his disciple Hadiqhan, and which the father had assigned to Vedji-bar and to his other confidants, in his life time, as an acknowledgment for their faithful services. These disputes did not please Vedji-bar, who more than once, observed to Nema-nom8d, that he had better sit quiet and be silent, than to fall out with one, who by his age was not likely to be his guest many years longer. But as Nema-nom8d was already in his father's life time accustomed to bear a sway, and to govern his followers; and he could not suspect that they could alter or change their notions of his son's importance, he payed no attention to Vedji-bar's clamours: a conduct which could not fail to incense the latter, who thought himself equal to his master in every artifice and every imposture, and had more-

His imposture
set open by one
of his associates.

over



over, always acted as the other's right hand-man. These dissensions rose so high, that when the congregation of Ferb8ds proved more numerous than usual, he appeared in the middle of them and with a deal of deliberateness, he delivered himself in these words: *Friends, said he, do you know my hand writing from that of the late Nomo8d's.* He was answered in the affirmative by numbers, who really knew both hands. Upon which he went into a closet and brought out from thence the flap of his cloak full of a quantity of writings, containing the rough draughts and original minutes of the law-book, which the impostor had published. The text appeared evidently written by both hands alternately, with plenty of alterations, interlineations, in either hand, and plenty of erasures. These being handed about for some time, amongst the by-standers, most of whom could readily distinguish one hand from the other, the man still standing added these very words: *Friends! Let me tell you that this new religion and sect have been contrived by Nomo8d with your humble servant's assistance, had it come from God, it would have come at one stroke (170), without needing so much erasing, and so many alterations and corrections.* These words struck the whole assembly: the writings and evidence being acknowledged on all hands, many who had still some common sense left, smiled at their own credulity, and went away pretty much altered in their belief; and the matter being rumoured abroad, the desertion increased, and those mixed assemblies of impostors and idiots, and knaves and sects were very much thinned. Nema-nomo8d confounded at such a reverse, made up matters with Vedji bar; but it was too late: the matter had got abroad; and Nema-nomo8d find-

(170) Were we to judge by such a rule certain religion of very great pretensions in this world, and still greater ones in the other would have a great deal to lose; for that religion has been making these sixteen hundred years, and that too so early as twenty years after its birth; and it may be said with truth that if all this making has been over these one hundred years past, it is barely and solely because men after having cut each other's throats for thousands of years about all this making, are now grown so cold and so indifferent about these matters, that were any new making to be set up now, it would be received with contempt and derision. But there is another religion in the world that may be said with great truth to have come out of the hands of God at one single stroke. That stroke is over now these twelve hundred years; nor has there the least innovation been admitted in its tenets, rites and ceremonies, throughout all that long series of ages.



ing how matters went to wreck, retired to an estate in the Döab, with which Hady-aaly-qhan had complimented the family; and it was there he took up his abode by styling himself Shah-feghar or *Saint Feghar*, successor to his father's carpet.

THIS *Shah-feghar* or *Saint Feghar* was a man of a pleasant aspect, and very sensible conversation; nor was he destitute of learning; I, the poor man, knew both him and his brother *Did*, as well as *Vedji-bar*, as well as *Mir-bakyr*, who all became his successors each in their turn. I have seen them all, known them all personally, spoken often to them; and what has been delivered in these sheets, are the result of either what I have heard from their mouths, or of what was said by those who conversed with them these many years past. *Shah-feghar* lived mostly under *Mahmed-shah*; and he even saw some years of the beginning of *Ahmed-shah's* reign. This monarch, who, after *Nadyi-shah's* departure was observed often to amuse himself with *Fakirs* and other religious persons, had given him free access to his person. But after that Prince's decease, he found means to introduce himself to the *Navvab D8javid-qhan*, another inspired personage, whose revelations called *Djavidian-revelations*, several persons out of flattery were collecting into one volume, in writing and arranging which *Shah-feghar* was associated to some other correctors. *Did*, his younger brother, died about this time, and was in a few years followed by his elder, *Shah-feghar*: it was about the beginning of *Mahmed-shah's* reign. Most of his father's sectators and admirers were already dead in *Feghar's* life time, and more had deserted him since that event; nor did there remain to him but some few idiots stupidly wedded to those whimsies. After *Shah-feghar's* decease, and the ruin of *Shah-djehan-abad*, some of *Nom8d's* nearest relations, like the remains of the tribes of *Ad* and *Semood* (171), taking a dislike to that ruined city, repaired to *Bengal*, where they were recommended by some silly courtiers to *Miren*, son to *Mir-djaaser-qhan*, who had af-

(171) Two tribes cursed by the Prophet H8d or Heber, and who perished in a whirlwind which overwhelmed them under a tempest of sand.



fumed the Nizamet or government of that province; and they were so well supported, that Miren complimented them with a spot of ground, since called, Cadem-reffl, and a pension of five rupees a day; but most of these people were already gone to hell, the place of their destination, in Mir-djaaffer-ghan's life time; of which Prince I hope to speak at large in the subsequent sheets. Nor did any one remain of that worthless Impostor's race, that I know, except Nema-nom8d-yar, and some of the Impostor's women, who are alive to this day in the year 1194 of the Hedjra (173). So that the race of that worthless man was put an end-to, thanks to God; and we can now revert to our general history.

MAHMED-AAMIN-QHAN who found that his distemper gained ground, was not satisfied with the denials and answers given him by his physicians, but absolutely insisted upon some relief or some medicine; so that the Physicians after consulting together, agreed upon administering a clyster; and as this remedy, although repeatedly given, did not procure any relief, his excrements came out at his mouth, and he took his journey to the other world. They say, that he bore such a cordial aversion to the descendants of the Prophet, and detested so violently those particularly descended from the Prince of Jufts, that hearing by the way a man who sung the words *Aaly, the Saint of God*, he ordered his tongue to be cut-off (174). And there is a common report that in imitation of

(173) As our author is so careful in recording the beauty and the several descendants of that family, it will not be out of its place to give here a curious article of the secret Chronicle of Moorhoodabad. So late as twelve years ago there used to come out of Cadem-reffl, in the middle of the night and under a variety of disguises, a certain tall elegant figure, which some supposed to be a ministering angel of that sacred shrine, but which some others took to be a plain woman to all intents and purposes. If the latter, she was as fanatical and as whimsical as her most whimsical ancestor, but then she appeared so exquisitely beautiful as to warrant the opinion of those who thought her some celestial being or Missionary, sent on purpose to give to afflicted mortals a fore-taste of the joys of Paradise. Throughout a tall body of the most scrupulous symmetry, she displayed under a satined skin of the most dazzling white, such a variety of blueish ramifications, as would have taught an ignorant the situation of an infinity of veins: all these being added to a melodious tone of voice the softness of which affected, and to an enthusiasm of passionate sensibility, which nothing could equal, but that ingenious variety of secret arts, which none but a celestial being could have imported from heaven, formed an irrefragable argument that she was some unaccountable being, or that beauty as well as contrivance were hereditary in that family.

(174) No man in his senses who has been much in the inland parts of India, and has an idea of those sentiments of lenity and tolerance universally spread over all that continent, will give credit to so absurd a story; but the author who hated the Vezir, and carries that hatred to the most childish credulity, when it is in question of his man, has lost all his credit by that story and by the following, where the most bungling treachery and imposture, are visible to the meanest understanding.

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some pious persons who spread a table of victuals, as an offering to the King of Braves, and humbly waiting for a token of his acceptance, are always excused; he ordered such a table to be spread on his own account with an intention to give the matter a ridiculous turn: Now that such a token is granted by his Majesty, the King of Braves, to those that have a sincere faith (175); and that it has been an infinity of times observed by thousands of people, some of which were men of great sense and knowledge as well as prone to incredulity, is universally known to all the world, and to my humble self in particular, who have often offered such an offering and as often observed a variety of tokens of acceptance, for which I return my respectful acknowledgements to God Almighty. This the wretched minister could not bear to hear mentioned in his presence; and his aversion to the Sëids was such, that even his friends, servants and dependants, made no difficulty to call him a Mōaviah and a Yezid (176), of which names he seemed to be proud. He once said that he wanted

(175) These signs of acceptance are al o granted, (and the author may rest assured of it,) to persons who so far from having a sincere faith, are very slightly accounted that way; for those signs, which consist sometimes in a voice heard distinctly, sometimes in an impression on the salt-fellar, and oftner in a grain of rice or wheat dropping from the roof, have been several times granted and observed within the translator's family, in which there is a fanatical zealot of a woman, and also a Seidanee, that is, a daughter of a Sëid; and it may be said with truth that those miracles, including also those that never fail to happen at every Moharrem, cannot amount to less than to about six hundred yearly miracles performed in the single city of Moorhoodabad, on an average.

(176) Yezid, of whom so much ill is said here, was one of the greatest Princes that ever reigned. His dominions extended from Bagdad to the Ganges on one side, and on the other, they stretched over all Africa as far as Spain and the southern provinces of France! his troops besieged Constantinople, and had infallibly taken it, had not the besieged found a never-failing resource in the use of the Grecian fire, id est, gunpowder. Mōaviah his father was related to Mahomet in the same degree as Aaly: they were both sons to two of the messenger's uncles; but Mōaviah acted as his secretary. This Mōaviah is the first, who after the three first successors of Mahomet's openly despised Aaly's pretensions to the Qhalifat or Empire, although he admitted them as to the private property belonging to the messenger; and Aaly having wrote him a letter thereon, he answered it by a blank sheet of paper, and marched against him at the head of his troops, having turned Osman's bloody shirt into a main standard fixed on the point of a spear. Now this Aaly was strongly suspected of having been highly instrumental in the seventeen stabs which Osman received; and what shews that this opinion was pretty well founded, is, that out of one hundred and thirty four thousand fighting men, which constituted the whole of the Mahometan force on the Messenger's demise, full eighty thousand sided with Mōaviah. As to Mahmed-amirghian's being reproached by his very servants for his aversion to the Sëids, the reason is, that there in the India, as well as in all mobs whatever, a propensity to theatrical shows; and that people naturally inclined to merryness, but restrained the whole year round by the customs and laws, are very much pleased to make themselves some atonement by the singings and the theatrical action of the Moharrem. Hence it is observable that in Bengal, religion consists in little else than in being circumcised, fasting in the Ramazan abstaining from victuals touched by Europeans, and above all, in dancing and singing in the Moharrem. This last article is become the main part of both the belief and practice of that country.

himself



himself to offer such a table of victuals to those two venerable personages of his, in hopes of observing their acceptance by some visible sign, in approbation of his attachment to them; and of giving some check likewise to those blasphemers that pretend to soar so high (177). And what he said, he put in execution. The entertainment having been prepared in a retired apartment of the seraglio, himself with that broken constitution of his, made a shift to limp thither with a number of choice persons, and to pronounce the Fateha or benediction in the name of those venerable personages of his; after which he went away, shutting up the door of that room, and putting the key of it in the hands of a trusty old woman of his whom he placed close to it, as on the watch, with orders in an hour's time, to open the door, and to see what sign had appeared, so as to make her report to him, that he might immediately repair thither with his courtiers, and convince the incredulous. It happened that the woman was herself a Shyah in her heart, but that she used to conceal her opinions and principles. After a full hour had elapsed, she according to his instructions, opened the door, and saw an ugly black dog sitting quietly upon his hams, and tasting leisurely of every plate, and licking his chops: Struck with the sight, she ran to her master, and out of breath, screamed out: "Why, my Lord, should you " wait for a sign? and what do you mean by seeing it? here he is come " himself, and has honored your table with his presence, and he is actually " tasting of every plate." Mahmed-aamin-qhan getting up with all those present, repaired to the chamber, whilst the old woman fearing for her life, slunk away. The minister being arrived at the spot, saw with his own eyes, the dog feeding heartily; and being incensed beyond measure at the sight, he wanted to put the old woman to death, but although every perquisition was made, she could not be found. He suspected treachery and would bite his lips

(177) Were the Shyabs or Partisans of Aaly contented with rejecting his three Predecessors, as usurpers, they would be left to enjoy their own opinion; but they go much farther, and load those venerable men, all three of whom had protected, sheltered, and supported the Prophet, with curses and abuses; and hence they are called Rafzies or Blasphemers.



in the excess of his anger and resentment; but without being able to wreck his resentment upon any one: at last he quitted this world and repaired to the place which was fit for him.

It is reported by people of the highest credit, that on Emir-djemlah being appointed to the government of Azim-abad, the Lords and Grandees of the court, went out of the city to wish him a good journey, and to take their leave; but that the late Naamet-ollah-qhan, son to Roh-ollah-qhan, being then taken up with the mourning-rites and other customs usual in the first ten days of Moharrem in commemoration of the Prince of Martyrs, Houssein, son of Aaly (on whom be peace!) came late, and he excused himself to Emir-djemlah, with saying "that he had been in mourning." Mahmed-aamin-qhan, happened to be present at that visit, and sat on one hand of Emir-djemlah, whilst Naamet-ollah-qhan sat on the other. On hearing the apology, Mahmed-aamin-qhan asked whether any person had died in his Lordship's palace? Naamet-ollah-qhan answered in the negative; but added that his mourning was on account of the Prince of Martyrs. And pray, My Lord, replied Mahmed-aamin-qhan, were not Houssein and Yezid younger sons of the same holy family? and does it become us to mourn for the one, and to reject the other? "the younger son of the holy family, for us," rejoined Naamet-ollah-qhan, "has been killed, and we mourn for him; whereas your younger son of the holy family did gain the victory: do you then rejoice on his account." At these words, the conversation growing warm, they both laid their hands upon their poinards, when Emir-djemlah interposed and made up the matter. After such a digression on that minister's turn of mind, we may now revert to public matters.

MAHMED-AMIN-QHAN being deceased, the Emperor without making any new Vezir, appointed Ynaïet-ollah-qhan, one of the old lords of Aorenzib's court, to act as Deputy in that high office, and he invested him in his new dignity with a rich dress of honor: at that moment his Majesty's atten-

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tion was supplicated to the following report : that Nizam-el-mulk, his faithful servant, after having put in order the affairs of the government of Haiderabad, was coming to the presence, and had arrived as far as Ferozabad, where being informed of commotions excited by some refractory Afghans of Bidjapoor, and by some rebellious Zemindars of the Carnatick, he had hastened thither to put an end to those disturbances. A supplication was at the same time presented from the Sahoo Radja with five hundred Eshreffies, in congratulation of his Imperial Majesty's victory. The Emperor after listening to this report, dismissed Abdol-famed-qhan, governor of Lahor, to his government; whilst Camer-eddin-qhan was invested with his father's title of Yimad-ed döulah or trust-worthy of the Empire; but Muëz-eddöulah-haideresly-qhan, the Vaillant, had his surname of Natyr-djung exchanged for that of Firoz-djung or Victorious in war. Saadet-qhan was honored with the government-general of Echerabad; and Mahmed-qhan-bangash, who had been promoted to the government of Ilahabad, and had set out for it, having been recalled again within the city on account of his setting-up some excessive demands for the lands of his Djaghir, and for some other points, was reprimanded for his artifice, taken into favor again, and appointed a new. At the same time the Imperial Gazette from Haiderabad brought the following strange news: that the seventh of Sefer of the second year of his Majesty's reign, there fell, out of season, such an immense quantity of rain in the Country of Carnatick, that all the rivers, reservoirs and pieces of water, had overflowed their bounds, submerged the grounds to the distance of ten or twelve cosses at the right and left, and swept away and drowned an infinity of men and cattle, carrying away whole villages and towns, and levelling them with the ground. A mountain in the same country had split in two, crushed under its ruins a whole town with all its inhabitants and cattle, and ruined the whole country around. The Emperor after hearing that news, went a hunting, and took Aghyr-qhan the Turk with him, to whom he

The Carnatic
ruined by
water.

O o

spoke

(291)



spoke Turkish during the whole hunting, taking care to shew him a deal of kindness and good will; three or four days after, the Emperor of his own motion, and without any one's mediation and interference, added fifteen hundred horses to his grade and a thousand more to his command, making him at the same time a present of a Serpitch of jewel-work and of a kettle-drum; and a few days after, another thousand was added to his grade, and another to his effectual command; so that in a few days he was raised to the grade of four thousand horses, and to the real command of three thousand. At the same time news came from Echer-abad, that Dilir-qhan, Lieutenant to Mahmed-qhan-bangash, having some disputes about his master's Djaghir, with a Zemindar of the country of Bundil-cund, he had repaired thither with a body of two thousand horses, in order to examine the disputed grounds by himself; but that the conference having degenerated into a dispute, and this ended in a battle, that officer had been slain, with about eight hundred of his men. On this intelligence, the Emperor ordered a letter of consolation with a Qhylaat and Serpitch to be sent to Mahmed-qhan-ban-gash's son.

AFTER having interrupted our narrative by relating these little occurrences, we shall revert to the stream of our history. The inhabitants of the province of Adjmir and the city of Ahmed-abad-G8dgerat, being dissatisfied with thier Governor, who was the Navvab Radja Djehi-sing, they sent some of their body to complain of him at court. They found that the Radja, out of hatred to the two Sēid brothers, and also out of partiality against the Musselmen in general, with whom he was eternally at variance, had been guilty of various excesses. These complaints having been found grounded, the Radja lost both his appointments, and Haider-c8ly-qhan was appointed to the government-general of the G8dgerat, which was conferred upon him in the amplest manner, comprehending the Fojdary of all the districts relieving of the Imperial Qhalisslah, together with the Divan-ship and Controul-office,

Troubles in
Gudjerat.



to all which were added the command and receipts of the city and port of S8ret-bender. (Surat) Cazem-qhan, one of the Mansobdars of the province of Godjerat, was appointed Naib-8bah, or Lieutenant-governor, with three thousand horses added to his grade, and two thousand to his command, moreover he was decorated with the fir-name of Shudjaat-qhan, and with a standard and a Nagara (179), as was his brother Moorteza-c8ly-beg with the grade of a thousand horses, and the command of five hundred, and the fir-name of Rostem-aly-qhan. To these distinctions were added the Deputy-governorship of the several Purgunnas or districts dependant on Bröudah. Distinctions were likewise bestowed on Rây-rag8nat, Divan to Häider-c8ly-qhan; he was first promoted to an increase of grade and an addition of command, and then ordered to attend to the finances of the Godjrat and of the port of S8ret-bender; and as a compensation to Camer-eddin-qhan, who had heretofore enjoyed the collection of that port, he received the Fodjdari of M8rad-abad, vacant by Häider-c8ly-qhan's promotion. The government of the province of Adjmir was bestowed on Muzafer-aly-qhan, a Nobleman who had been introduced at court by Qhan-döuran and Radja djei-sing-seväi. He was further presented with a Serpitch (180), of jewels, a Qhylaats, and an elephant, and then dismissed to his government. Äryah-ollah-qhan, son to Yaniet-ollah-qhan, was appointed to the office of Post-master, as was Fazl-aly-qhan, to the superintendency of the elephant office, vacant by Terbiät-qhan's dismissal, and both received their Qhylaats, or dresses of honor. Saad-eddin-aly-qhan, who had come on the part of Nizam-el-mulk, to pay his obedience and who on that General's recommendation, had been promoted to the grade of five thousand horses with the command of three, and to a Nagara, was now honored with a Qhylaats.

(179) A Nagara is a large kettle-drum made up with iron-hoops and twice as large as the European kettle-drums. It is never used but by people in great office, and is a principal instrument in the Imperial music.

(180) Ser-pitch is a piece of jewel-work worn upon the forepart of the turban, but so as that the drop or gem of it hangs on the forehead.



News came about this time that Radja-adjet-sing's Naib, or Deputy in Ahmedabad, being informed that his master's office was vacated, and sensible that he would himself soon meet with his reward for the oppressions he was guilty of against all ranks of men, resolved before a successor should come upon him, to enjoy a full revenge against the inhabitants, by plundering the merchants and sacking the city, and committing as much mischief as he could, before he should take his leave finally. But he was mistaken in his reckoning: there was then in the city a Nobleman, called Mehr-aly-qhan, who having been Pay-master of the forces and Deputy-governor on the part of the Rahja Adjet-sing, had fallen under the lash of the auditing office, and now lived discontented and upon ill terms with his former master, as well as with the new Governor Haider-c8ly-qhan, who on his side was dissatisfied with him, as well as with a friend of his, Sefder-qhan-babi. These two men joined together to rid themselves of the Deputy-governor's violence, and resolved to render such a service, as should evince their zeal and acquire some right upon the new Governor's gratitude and good opinion. Calling to their assistance a number of Afghans and a multitude of inhabitants, they fell upon the Deputy, and after a bloody engagement, in which they killed a vast number of Radjeposts and wounded the rest, they drove him out of the city. The Naib having taken shelter in the house of a nephew of Sefder-qhan-babi's, was besieged there, and at last got out of the city with the utmost disgrace; in his flight to Djudeipoor, his country, he took care to plunder some villages and districts that were on his way. Mehr-aly-qhan and his colleague having taken a full revenge of that miscreant, sent word to Naher-qhan, Divan of Ahmedabad, who was also one of the dependants of the Seids, requesting him to abstain from meddling with the public money in the treasury and with the affairs of government. The man, who felt himself strong, asked them their authority and wanted to quarrel; and the matter was proceeding to an open rupture, when Shudjaat-qhan arrived with a patent

Troubles in
Admir.



patent under the hand and seal of Häider-c8ly-qhan, on sight of which Nāher-qhan evacuated the city, after having made peace; and this little disturbance accelerated some promotions intended by the court,

SEID-NUSRET-YAR-QHAN, Soobadar or Viceroy of Azimabad, received the title of R8c8n-ed-dö8lah, with the addition to his grade of a thousand double horses (181): Shir-efken-qhan was promoted to the government of M8ltan, and to the title of Yzzeteddö8läh; and news coming from Ecber-abad that Saadet-qhan, had besieged four forts betwixt Mahtra and that capital, which served as shelter to a multitude of banjities and Zemindars that infested the country, and had taken them with the loss of four hundred of his men, and a vast slaughter of the besieged; orders were given for sending to that General a letter of congratulation with a Qhylaat and a poniard studded with jewels. The Emperor at the same time, although by disposition little fitted with that keenness and firmness of temper required for a steady attention to matters of distributive justice, and little inclined to attend to them, yet to shew his inclination to do good, and his disposition to afford justice, he ordered that a bell should be made fast to a long chain, and the chain hung down on the outside of the Octagon tower that looks towards the water-side; to put it in the power of any one who should think himself oppressed, and could not find admittance at the gate of the castle, to repair to the chain and to ring the bell. The ninth of Shevval the Emperor's accession to the throne was celebrated with the utmost pomp and magnificence. Before the end of this year, Muzaffer-aly-qhan, having been appointed to the government of Adjmir, was for want of means and a proper equipage loitering his time at Revari, which is only at three cosses from the capital, when news coming that Radja Adjet-8ing had marched to that country from D3lep8r with an army of thirty thousand horses, swelled by a number of Zemindars and Radjpts, the new Governor was now in earnest obliged to make a further stay. Adjet-8ing having mean while pos-

Curious expedient of the Emperor's to render his person more accessible.

(181) That is two Horses to each trooper.

seffed.

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feffed himself of the city of Adjmir, first of all published by beat of drum, that all shop-keepers and handicrafts men should keep themselves quiet and attend to their callings as usual, without any fear; and secondly, to recover his character, much sullied by his former ill usage of the Mussulmen, he sent for the rectors and attendants of the mosques, recommended their performing their religious rites as usual; and appointed a sum of money towards the repairs of those holy places: After which, having assembled all the crown officers and all the men in station, he produced in the middle of them an Imperial patent signed with the impression of the Emperor's whole hand (183), purporting under the most sacred oaths, and most solemn promises the gift to him of the two governments of Adjmir and Ahmed-abad for life. As the Radja was a friend of the Sēids, and a man of great power, whom it was important to gain over, the patent had been put in his hands, by the Empress-mother, on the first intelligence of Refi-ed-derdjat's drawing to his end, and of her son Rōshan-aqhtar's being intended to succeed him in the Imperial throne: of this patent the Gen-too prince ordered authentic copies to be taken by the Imperial Divan, and he sent them under the same cover with supplications of his own, both to Qhandōuran and to Zaafer-qhan, the two principal ministers. The purport of his representation was, " that although to deprive him of both governments was contrary to the faith given, yet in compliance with the Imperial pleasure, he had complimented away the province of Ahmed-abad-gudjerat; but that after such a sacrifice, to be deprived of the province of Adjmir, also would so deeply affect his honor in the eyes of his own clan and of the whole world, that he could no more shew himself; and that as honor had been at all times dearer than life to men of generous feelings, he hoped that of out regard to his situation, they would condescend to leave him one of those two govern-

(183) The Emperor as well as the grandees of India sign no otherwise than by writing the word *Būez* at the bottom of the letter in a much larger character, their name which is always the same as their seal, being stamped on the cover of the letter with Printer's ink. There are however instances where, the Emperors of India, as well as the Turkish Emperors, have stamped their whole hand upon a writing; and Mahomet himself has done the same.

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ments,



ments, as his life and head were staked on that single point." This year also in the month of Zilhidj, Padeshah begum, daughter to Aorengzib, a Princess that went by the name of Zinet-en-neffa, departed this world (184.

Troubles in
Adjmir.

QHAN-DOURAN, on receiving this letter, was inclined to abstain from quarrels and diffentions, especially as at present a war with the Gentoo Prince seemed to be a work of great difficulty, there being so little money in the treasury; but as Adjmir was a province that adjoined to the territory of the capital, and it contained a vast number of tombs and monuments of antient and holy personages, it was thought indecent to commit it to any but a Musulman attached to the Emperor; and more expedient to surrender the Gudjrat to the Gentoo Prince; however the Emperor himself with all the Grandees of his court, and especially Haider-c8ly-qhan, were more inclined to fight the Radja and to chastise him for his presumption, than to submit to his terms: nor was this so easy; for after a deal of examination, none of the Grandees shewed any willingness to accept that task; and Haider-c8ly-qhan himself proposed to send for Szadet-qhan from Ecber-abad for that purpose. This General who was a man of valor and resolution, immediately obeyed the Imperial command, and he hastened to court with so much expedition, that he seemed to have come in post: he had left orders to his cavalry and troops to follow as fast as they could with his infantry, equipage and arillery. Arrived at court, he amongst other matters, mentioned the propriety of furnishing him with the necessaries requisite for his intended expedition; when it soon appeared that some Grandees, disinclined from attending upon him in that service, made it a point to traverse his views. Intelligence arrived at the same time that Muzafer-aly-qhan, incapable to satisfy the claims of his troops upon him, had suffered them to plunder two or three towns of the dependence of Adjmir for their subsistence; and that the mutineers, not satisfied

(184) Padeshah-begum signifies the Royal or Imperial Princess; her title of Zinet-en-neffa signifies the ornament of the sex.

with



with that, had surrounded and besieged their General, and forced him to part with whatever he was possessed of in discharge of their arrears, not excepting the horses and the elephants he used; so that finding himself reduced to such a situation, and fearing even for his life, he fled to Amber, and took shelter under the protection of Radja-djehi-sing's Deputy, from whence he sent back to court both his Qhylaar of his investiture, and his patent of governor. But his disgrace was not yet at an end: for Adjet-sing's two sons having put themselves at the head of a great body of troops, penetrated into his government, and sacked and plundered four or five villages of the Imperial territory. Mean while a number of banditti and zemindars joined together, and availing themselves of the turbulence of the times and of Adjet-sing's countenance, they fell upon the town of Narnol. Bayazid-qhan, the Fodjdar of the place, who had come out to make his round, thinking himself overmatched by their multitude, fled with all his might, and was with the utmost risk and difficulty joined by his Nephew who was actually within the town. The principal men of that unfortunate place, finding themselves forsaken by their rulers, resolved to sell their lives, as dear as possible in defence of their properties and of the honor of their families; and having fought bravely as long as they could, they closed with the Indian custom or point of honor: that is, after having made away with their families, which they put to the sword with their own hands, they layed violent hands on themselves. The wretched oppressors having at last mastered the town, plundered it so mercilessly as to leave not a rag upon either man or woman; and they carried multitudes into captivity. This piece of intelligence coming to court, Qhan-döðran, resolved to march himself and to chastise Adjet-sing; and he sent his equipage or Pish-qhana (185) out of town; but as there was

(185). Pishqhana signifies *house* or equipage sent forward. All the Lords of the Emperor's court and all the grades of India have such a share equipage, which is always sent forward to the next stage, so that the master arriving, finds, bed, dinner and every thing else, ready. This equipage consists of thirty or forty tents, some big enough for five hundred men. There are always two such sets, one that accompanies the lord, and one that goes to the next Stage.



an enmity of long standing between him and the Moguls of the court; and he was aware how unprovided the public treasury was for such an expedition; he did not go farther, but amused the public with a variety of pretexts and excuses. Haider-c8ly-qhan, who had hitherto harboured some discontent against him, now offered his services; and he bound himself by the most solemn-oaths, to follow his fortunes, whether good or bad: he now submitted himself to his command; and, after having offered to lead the van against the enemy, he ordered his Pish-qhana out of town. That Nobleman became hearty in the undertaking, was urging and reproaching him, but to no purpose; for Qhandöran being little inclined to prosecute that expedition was representing secretly to the Emperor, "that should the Radja gain an advantage over the Imperial army, it would be difficult to remedy the disorder, with an army, ill payed, an empty treasury, and a court full of factions and dissensions; but that even admitting that he should be beaten and driven from the field, the man would betake to the difficult mountains and deep valleys of his hereditary dominions, where none would have either patience or courage to follow him: In fact it would have been improper to pursue such an expedition, whilst there was at home so great a want of zeal for the common cause, and such a turn of mind for disunion and misintelligence, as effectually damped every one's good will." This representation affected none but Camer-eddin-qhan: On Qhandouran's shewing so much backwardness, he undertook the expedition, but he supplicated that the two prisoners Abdollah-qhan and Nejm-eddin-aly-qhan, should be set at liberty, and made over to him, as he intended to make use of their services in the future campaign: he likewise made some other proposals that did not please the Emperor; and as the setting Abdollah-qhan at liberty, was very unwelcome to most of the grandees, Camer-eddin-qhan's expedition was nipped in the bud. Some words having been on that occasion exchanged between Camer-eddin-qhan and Qhandöran, the latter kept his house for some days, and



The troubles
in Admir put
an end to.

abstained from going to court; but the Emperor finding it improper that a scission should arise between the two principal ministers of the Empire, found means to reconcile them, and to put an end to discontent and coldness. Mean while between these broils and these reconciliations, the expedition against Adjet-fing, came to be totally dropped. It must be acknowledged that repeated letters had passed between that Radja and Qhandö8ran: this minister who was endeavouring to sooth his mind, and to reclaim him from his mischievous intentions, had desired him to reflect on the consequences of his revolt: and in fact he was reclaimed. At the same time, news arrived at court, that Nizam-el-mulk was coming to the presence. That Viceroy, after having put in order the affairs of the Carnatick, returned to his capital Aorengabad (186) where he arrived in the first days of Zilhidj, from whence he set out the seventeenth, with intention to repair to the Imperial presence. Being arrived at B8rhanp8r, he sent for Dianet-qhan, a nobleman, sometime ago proposed by the Emperor to the office of Divan of Decan, presented him with a Qhylaat and an elephant, and gave him possession of his office. That Viceroy's approach being now certain, all further deliberation and councils for the affairs of state, were suspended, until he should be arrived.

News came also by the gazette of Cab8l and Pishavur, that Qhané-zad-qhan, who had been sent by Ser-b8lend-qhan, his father, to quell some disturbances that had risen in Cab8l, had been in his return from thence, stopped at the same place where Mahmed-aamin-qhan, son to Enir-djemlah, had once been plundered. Qhané-zad-qhan now underwent the same fate, being surrounded by such multitudes of mountaineer Afghans as equalled the myriads of ants and the hosts of locusts. The young man having put himself upon his defence, there ensued a very brisk engagement, in which Sheh-

(186) Aorengabad, signifies Aoreng-zib's colony, and it acquired that title, when Aoreng-zib besieged and took it. Most of the cities and fortresses in India have lost their primitive names and acquired new ones, together with an accession of buildings, which are nothing but the site of the camp that had kept them blockaded. Thus Aorengabad went heretofore by the name of Carhi. Colaria is Macfoodabad, and of late Moorhoodabad. Dacca is Djehanghir-nugur; and Calcutta has been Aly-nugur. Banares, is Mahmedabad; and Praag, is Ilahabad. Some other cities have had their names changed in consequence of some renowned prince adorning them with buildings or chusing them for his residence, as Delly, called Shah-djehanabad; and Agra, called Echerabad.

mudjahed



Mudjahed, an officer of character, who commanded his body of battle, was wounded and taken with the loss of about eight-hundred of his bravest men. Qhané-zad-qhan after having exerted himself to the utmost, had two horses killed under him, and was himself wounded with a musquet-ball; so that finding it in vain to contend any more, he had quitted the field, and saved his life with a small number of men; but the whole baggage, with the tents, elephants and artillery fell into the enemy's hands. The gazette mentioned likewise that Abdol-famed-qhan, Governor of Lahor, whose son Zekeriah-qhan, had been appointed Governor of Cashmir, hearing of the troubles in that country, and of the turbulence of Eshref-eddin, son to the late Muhteviqhan, who had surrounded and besieged his Deputy; he had resolved to punish that insolent. Putting himself at the head of three or four thousand Mogul horses (187), he marched with so much expedition that he arrived unexpectedly in that country. Eshref-eddin, not daring to stand his ground before such a General, at first kept himself out of the way; and then thinking it safer to submit humbly without dispute and without blood-shed, he surrendered; and the troubles having at once subsided, the country had recovered its tranquillity. But as there were in Cashmir numbers of people that enjoyed pensions from the Imperial treasury, as a charity, and many others that had Djaghiry lands or Apanages out of the same principle, every one of whom the General thought to have been involved in the late troubles, and he ordered all their pensions to be struck off, and their Djaghir lands to be confiscated.

Troubles in
Cashmir quiet-
ted.

THIS joyful piece of news seemed to usher another still more agreeable to the Imperial family. On a Thursday, being the twenty-ninth of the forbid-

(187) Properly speaking the Moguls only, that is those that followed Djenghis-qhan in India, ought to bear that name; but as there were an infinity of Persians or Iranians in his army, these also came to be called Moguls by the Indians, still more the Euz-beg Turks that followed Tamer-lang. Hence all white Musulmen are called Moguls in India, as well as their descendants; as all white Christians, are called Frenghis. It must be noted that the word Mogul is of modern date, when compared to the word Toork or Turc, by which all Indian Gentooes design the Northern strangers; with them a Turkish face, a Turkish religion, and a Turkish language, have always signified a Musulman Religion.



The Emperor
takes a consort.

at Calcutta
by the
and

den month of Muharrém (188), of the year 1134 of the Hedjrâh, a daughter was born to the Emperor; and on the nineteenth of the victorious month of Sefer, the daughter of the late Emperor Feroh-tyur was espoused by that Prince, and the marriage celebrated with all the pomp and magnificence, which the dignity of the Empire required. (189) The contract was read, and the religious rites performed, under the influence of the sign of Leo; and the ceremony having been continued for some time with the entertainments, bon-fires, music and dances, customary in Hindostan on these occasions, the solemnity ended by the Princess becoming the reigning Empress, and the perfumed bride of the Imperial bed.

MEAN while Nizam-el-mulk was approaching; and that Viceroy after having put in order the affairs of Decan, corrected the abuses, and chastised the turbulent of the Cathariak, had turned his views towards the capital of the Empire, where he arrived, and where on a Thursday the eleventh of the second Rebi, he had the honor to pay his obeysance to the Imperial presence; and on the fifth of the first Djemadi, being a Sunday of the same year, a little before the sun's declining from the meridian, he was promoted to the Vezir-ship, and received according to custom, the investiture of that high dignity, by being presented with a Qhylaât of four pieces (190), and the Imperial casket and Scrutore. On the next Sunday, being the third of the month Djemady

(188) Muharrém, called the Haram or forbidden, was one of the four months in which the Arabs before Mohammed were forbidden to go to war; and Sufur the victorious, was the month in which war or travelling (those two occupations being the same for the Arab,) commenced. All those months, although Lunar ones, being yearly intercalated by some days, were brought to tally with the course of the sun; but Mohammed having abolished the intercalation, the months, instead of recurring always in the same season, wander now throughout the whole year, and design no kind of season at all.

(189) It is remarkable that she had been named *Maleka-zamani*, or the reigning queen, at her very birth.

(190) A Qhylaât of four pieces, is a mark of distinction, a Qhylaât being in general composed of only three. The Imperial casket contains Pens, ink, &c. With the Imperial broad seal as broad as the hand, whereon are engraved the Emperor's name and titles with the date. The lesser seal is always carried by a particular officer, often by a lady of distinction in the seraglio, and a third one much less than an inch square, carried by the Emperor himself on his little finger, as a ring.

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the second, of the same year, the Nö8-r8z (191) or new year's day was celebrated at court with the usual ceremonies; and the Emperor's title which had been hitherto that of the master of success, was now changed into that of the father of Victory, and the succourer of religion. On the sixth of Redjeb, in the same year, the Qhaliffa office was committed to Radja Gudjer-mull; and a few days after, the Divanship of the musters was bestowed on Sheh-saad-Allah. Mean while Nizam-el-mulk, who was a man of much gravity, of a reserved behaviour, and also very fond of power, undertook first of all to bring into order the most important affairs of the Empire, and then to pass from thence to other matters of a more private nature. He was advising the Emperor to assume in public an air of gravity and seriousness; to correct his morals; adapt his behaviour to his situation; repress his servants; divide his time into stated hours for each business; and to appoint a time for rendering justice, (an important duty of Princes, and without which they could not expect to satisfy heaven;) In one word to discharge worthily the duties incumbent on command and sovereignty: all these admonitions were listened to by the Emperor, but not relished: that Prince was yet in the fervor of youth and the pride of dominion, and had a disposition of mind wholly addicted to a life of pleasures, amusements and merriment; nor were these representations more pleasing to most of the Grandees of the court, and especially to Qhandöbran, who could not bear to see at court such a man as Nizam-el-mulk by whom he would be infallibly eclipsed. The Vezir therefore was always looked upon with an evil eye and spoken to with peevish expressions; and one day, Häider-c8ly-qhan instigated by the courtiers and the principal eunuchs, went so far as to forget himself in his presence. That Nobleman, who was himself a man of courage and ambition, and very fond of power, had amassed such sums of money from his Djaghirs and from his Government of Gudjrat, as well as by

(191) The Nö8 R8z, or New Day, or New-year's-day, falls in India on the 21d or 21st of March, and is celebrated at Shäh-djehan-abad, with particular ceremonies.



the confiscation of part of Abdol-ghaf8r's estate, (an eminent Bohra (192) merchant, whose wealth was famous all over the world,) that his riches were reckoned by corors; and he became so proud and so aspiring as to entertain thoughts of raising himself as high as had done the late Hoffein-aaly-qhan; a project which, he thought, ought to be set out with by demolishing Nizam-el-mulk. This project of his was much encouraged and supported both by the Emperor himself and by the other Grandees, who whilst they wished to get rid of Nizam-el-mulk's gravity by the means of Häider-c8ly-qhan's proud temper, were likewise desirous of tearing the latter out of his Government of Gudjrat, and of putting an end to his intended expedition, by setting him at variance with a man of so undoubted a superiority as Nizam-el-mulk; and on the other hand, this Minister who was fond of money, and trusting to his own power, did not seem to decline the task, and at last he undertook the expedition.

In the next year which was the 1135th. of the Hedjra, an event happened in the Emperor's family which could not but afflict his mind: on a Tuesday the first of Mohurren, at about day-break Maleka-zemani, the reigning Empress was brought to bed of a male of a female appearance: on the fifteenth of the same month, Nizam-el-mulk received in a Qhylaat the investiture of the government of Gudjrat, on Häider-c8ly-qhan's dismissal; and on a Thursday being the second of Sefer of the same year, a little after the sun's declining from the Meridian, that Minister set out on his intended expedition.

It appears that B8rhan-el-mulk-saadet-qhan (193), besides the government of Ecber-abad which he enjoyed; had had the government of A8d conferred up-

(192) The Bohras are a particular clan of Musselmén Merchants from Gudjerat: they keep their beard, wear a particular turban, and marry only amongst themselves. They frequent the port of S3rat, here designed by the words-S3ret-bender. The part of which Häider c8ly-qhan took possession of, was of about one coror, but the estate was of several corors. This Merchant, who had nineteen ships as large as Indiamen, never could complete the number of twenty, making and losing one or two ships every year.

(193) Burhan-el-mulk, signifies the hero of the state; and Saadet-qhan, is the Lord of Felicity; his name was Mirza mahmed-amin.



on him, although the latter was in the hands of Radja. Gurd-hur-bahadyr, who was transferred to the government of Malva. Saadet-qhan pleased to revisit his ancient government, and left in his stead at Ecber-abad a man of abilities, called Rāynil-cont-nagur; this Deputy, who soon had a difference with a neighbouring Zemindar, having gone out one day upon his elephant to take an airing, was shot dead by a Djatt, who had been instigated by the Zemindar, and who taking his seat in a lofty tree, levelled leisurely his piece at Nil-cont in the middle of his numerous retinue, and having accomplished his purpose found time to make his escape. Saadet-qhan informed of this, resolved to defer his revenge until he had taken possession of those two provinces and established his government; but Qhandöſſan (194), availing himself of the opportunity, procured that place to Radja Ajdet-sing-sevāi; so that there remained nothing to Saadet-qhan, but his new acquisition of Ä8d.

ADJET-SING, on being appointed, received orders to march against Churamon the Djatt, a powerful Zemindar of the province; and he accordingly besieged his fortress of T8n, resolved to turn him out of his Zemindary; and having gained over to his party Budun-sing, nephew to Churamon, he layed close siege to the fortress, and obstined himself so much before it's wall, that Mohcum-sing, son to Churamon, took in full assembly the liberty to reproach his father with the miseries the besieged endured; he likewise forgot so far the respect due to a father, as to make use of improper expressions. The father listening to his tenderneſs for an only son, forbore to chastise him as he deserved; but giving way at the same time to his discontent, he with a thoughtleſſneſs inherent to the Gentoo constitution, took poison and died. The young man incapable to govern his possessions, and overcome by Adjet-sing's superior power and genius, was prevailed upon to surrender: upon which, the Radja appointed Budun-sing to govern the Zemindary, got this appointment confirmed by the Court, and recommended to him to recal his dispersed subjects, and to

(194) Qhan-döuran is a title, and signifies the Lord of the age.



The Emperor, to rid himself of Nizam-el-mulk, gives him the government of Gudjrat.

make the country flourish and prosper as it did formerly. Budun-sing armed with so much support, found means to gain over to his side most of Mohcumsing's dependants; and the latter thinking himself secure, fled from the fortress, which was immediately taken possession of; and Budun-sing made his residence in it. about this time Radja Gurd-hur-bahadyr, having marched to Malva, the government conferred upon him, soon put that province in excellent order. We have left Nizam-el-mulk going to take possession of his new government of Gudjrat; and he was actually marching thither with a good army and a good artillery, when to facilitate matters, he contrived the expedient of debauching some of the troops of Häider-c8ly-qhan's, whose army consisted chiefly of T8ranian Moguls, and of Pēni, Ghazni and Bani Afghans; and as he had himself a number of officers and whole bodies of those same Tribes he pitched upon the most intelligent amongst them, and sent them under a variety of pretences in Häider-c8ly-qhan's camp, where they gained to his interest most of those that were of the same nation. In consequence of this management, several Commanders of note, such as Shudjaat-qhan, Mehr-aly-qhan and Ruftem-aly-qhan, Gudjraties, with Selabet-qhan and Zeber-dest-qhan, Bani-es, and Afed-qhan, Ghazni, and many other commanders both Iranian and T8ranian (195), quitted Häider-c8ly-qhan's camp and dispersed. This General thunderstruck by so general a desertion, fell into a melancholy that preyed on his body, and disordered his mind; and getting himself into a covered chair (196), he with a number of friends that followed his fortunes, and availed themselves likewise of carriages, took the road to the capital. Nizam-el-mulk being thus left in possession of the field and country, marched up to Gudjrat the capital, took possession of it as well as of the whole country; and

(195) There are Arghans of several races or clans; those settled about Ferozabad, and in the Rohil-cund, were called Rohilas, from a chief, who flying from Nadyr-shah's sword, settled in those parts. The Persians in India have no other particular appellation than that of Iranians; nor the Tartars, or Tatars, any other than that of T8oranians. Both, as well as their descendants, are indiscriminately called Moguls or rather Moghols.

(196) A covered chair or carriage is always supposed to carry a woman, and is always sacred.



after having firmly established his government in it, he committed it to the care of Hamed-qhan his maternal uncle, who went by the name of the Royal Prince Djungly; and himself departing the country soon after marched southward to revisit his governments (197) of Decan, and his capital, Aorengabad. Mean while Häider-c8ly-qhan with what friends and treasures he had in his camp, having marched to the Capital, arrived there, and for some days remained unnoticed.

ABOUT this time, the New year's day, with the usual solemnities was celebrated on the Sunday of the thirteenth of the second Djemady of the year 1135; and on the night of the Saturday of the eleventh Redjeb of the same year, a princess was born to the Emperor from Roshen-abady (198), and she was called Djehan-afroz-bannoo-begum. After some days, Häider-c8ly-qhan having presented himself at Court, was received with much goodness by the Emperor who compassionating his case, appointed him to the government of Adjmir; his intention being to chastise Radja Adjet-fing's refractory temper and presumption. That General, who was a man of courage, and bore a hearty enmity to Adjet-fing, accepted the proposal with pleasure, and soon prepared an army and artillery sufficient to enter the lists with the Gentoo Prince; he marched against him and attacked his troops, but the latter declined the dispute and fled. It was at the end of Shaaban, of the same year, at which time a Sëid, son to Cassem the Cutval, was killed with a stroke of a poniard by one of the S8rh-posh guards, who was himself grievously wounded by the other's sabre; and the fact happened close to the father's tribunal. In this same year, being the first of Shevval, on a Sunday, Nizam-el-mulk, who was

(197) Decan, signifies South in Hindostany.

(198) Roshen-abady (Roxana) was a dancing-girl, of exquisite accomplishments, taken into the Seraglio by Mohmed-shah. Last year her portrait in miniature was sent to England: it had been done about forty years ago by an able hand, which through all the exquisite beauty of the face, had the art to betray all the wantonness of look incident to a dancing girl. Bannoo-begum-djehan-afroz, signifies the royal Princess illumining the world; and Roshan, spelled by the Greeks, Roxana or Roscana, signifies luminous, shining, and is a very common name in Hindostan, very often Arabified into the word, N8ren, from N8r, light.



returned from Decan, payed his respects to the presence; and on a Thursday, being the twenty-fourth of Zilcaadah, about an astronomical hour before day-break, a son was born to the Emperor. In the year 1136 of the Hedjrah, it being nearly in the middle of Mohurrem, a comet with a long tail made its appearance in the heavens in the sign of Aquarius, and remained visible for ten or twelve days, after which it disappeared, when at the end of the month the Emperor's eldest son departed this life (199).

Grand promotion at court.

This year a number of promotions took place in the principal offices of the court. Camer-eddin-qhan, son of Mahmed-aamin-qhan, whom we have seen in the Vezir-ship for some little time, nay for a few days, was appointed second Pay-master-general and superintendant of the Gh888-qhana or bathing apartments (200). The Lord of Lords, Qhandö8ran, was made first Pay-master-general, with the additional command of the body guards called Vala-shahies and Ala-shahies (201). Zaafer qhan, was appointed third Pay-master, and Selabet-qhan fourth. The Steward-ship of the household was given to Shir-ef-ken-qhan (202); and after him to his brother L88f-ollab-qhan, the just commander of the body-guards called Soltanies, or Imperials: Emir-djem-lah the Terhan or exempt, was made Sadr-el 88d8r or grand Almoner. The superintendence of the sanctuary or sacred apartment of the Ladies, together with the care of the privy purse, was committed to Hafyz-qhydmet-car-qhan, an eunuch of Äoreng-zib's time; but on his demise, both those

(199) These many niceties about the precise moment when any thing chances to happen, are owing to the author's being a great believer in astrology; in general they are cut short in the translation. This article about promotions is exceedingly irksome, but as it gives an insight into some matters novel to an European, the translator has not thought himself at liberty to retrench it.

(200) The bathing-place, always implies the private apartments. See Section 1. No. 21

(201) Vala-shahies, and Ala-shahies, are as their names seem to import, two bodies of horse-guards, of some thousand horses each. The Soorh-poshes, or red-guards, were infantry, and eight-thousand in number.

(202) Shir-efken-qhan signifies the Lord Lion-tearer, and also the Lion-overthrower. Terqhan is a title given by the Emperor of Tartarian race to those that had rendered such eminent services as intitled them to an exemption from capital punishment ever after. The office of Sadr-el-fod8rs implies that of taking care of charity lands and of pious foundations. Qhydmet-car-qhan was called a Hafyz or rememberer, because he could repeat the whole Coran by heart; a gift much more respected in Turkey than in India.

offices

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offices passed to Roz-afz8n-qhan. Radja-gudjer-mull was appointed to the Qhaliffa office or exchequer, which after him, passed to Iradet-mend-qhan; and after him, to Radja Baht-mull. Sheh-faad-ollah was appointed Divan of the musters; and Haider-c8ly-qhan, (203) Mir-atefhy or fire-commander; and after him, Saad-eddin-qhan; and again Haider-c8ly-qhan, from whom that office passed to Muzafer-qhan, brother to Qhand8ran. The superintendency of the guards, called Qhavvals (204), was given to Saadet-qhan, with order to take Ahmed-c8ly-qhan for his deputy. Amin-eddöulah was made first Mir-tozec; and Dver-dadaqhan, second; Mubaruz-qhan, superintendant of the door-keepers; and after him, Agber-qhan; and Mir-husseïn-qhan-coca (205), superintendant of the pike-men of the presence, ancient and new. The office Arz-mukerer was bestowed on Aly-mahmed-qnan-coca, as was the inspection of the canal (206), to Faiz-aly-hamed-qhan. B3-aly-qhan-corbeghy, was appointed superintendant of the upholsterer's-office or Farrash-qhana, as was Munevver-qhan of the body of Ahedi-qan. The footman-office was bestowed on Yanaïet-qhan-rasygh, son to Qhan-fadye the Caraolian. The keeping of the purse of Largeffes, was entrusted to Behroz-qhan; and of the Imperial pocket, to Djavid-qhan, both eunuchs. The jewel-office was bestowed on Djevahir-qhan; and the kitchen-office on Bahtaver-qhan, as was the coffee-office no Vedjibeh-qhan (207); and the elephant-

(204) Mir-atefhy or the master of the fire-place: An office of great trust: he disposes of the guards in and about the palace, organ of the whole citadel of Shan-ahhah-djead; and his office often imports the grand-mastership of the orderance.

(204) Qhavvas is a name given to a particular guard armed with sabre, buckler and a pike.

(205) Mir-husseïn-qhan's consort, having once, or for any time given milk to Mahmed-shah, then infant, the husband became of course his Coca.

(206) This Canal has been made by Aly-merdan-qhan, a Governor of Candaher, who transferred his fortress and allegiance to Shah-djehan, Emperor of India. It is five feet deep, about thirty in breadth, and comes from the hills north of Dehli; over a tract of ground of about forty cosses in length,—The body of Ahedians or single ones has no officer annexed to it, the Emperor being reputed their Captain; and this body answers to the Turkish corps of Mutsferryuas.

(207) Coffee, although by no means so common in Hindostan, as in Europe, is drank in very small cups of one sixth part the capacity of European Coffee-cups. These small cups are supported by a column two inches long upon four lines in breadth, that rests on a small pedestal, and is fixed down upon a falser, whereon they are served by a dozen or more at a time. A servant giving to the coffee-pot a circular motion that keeps dregs and all in motion, pours it into the cups in the middle of the company.



office (208), to Fazl-aly-qhan. Said-cotb-eddin-aly-qhan was preposed to the superintendency of the light artillery; as was Yefen-qhan to the command of the S8rh-pothés and of the C8llars (209); Allah-yar-qhan was made governor of the Citadel of Shah-djehan-abad; and Caïm-qhan, son to Zaafer-qhan, inspector of the Post and Gazette office (210), as was the Physician Maafom-ally-qhan, of the Intelligence office (211), and in this manner every one got possession of some office; but Zaafer-qhan alone, seemed to have engrossed the Emperor's mind. He therefore availed himself of his credit to make money, being ever ready to undertake every petition in consideration of a commission of so much per cent to himself. This was also the custom of a new female favorite which the Emperor now produced to the world. A certain girl, famous under the name of Cö8ki, and daughter of (212) Shah-Djan-mahmed, a fakir, found means to introduce herself so deeply in the Emperor's good graces, that she was entrusted with the imperial scrutore and private signet; this singular favorite was suffered to undersign the Imperial answers to the Petitions which she carried within the seraglio; and she availed herself to the full of her credit and influence to make an immense fortune. But what is singular, she was also a woman of

(208) Mir-djafer-qhan, himself, said to Colonel Clive, that Seradj-eddölah his predecessor, had seventeen hundred elephants. He was only a Governor on the part of Mahmed-shah. This prince himself must have had many others. The translator has seen in Decan an elephant of twenty-five thousand rupees, and at Lucknow, the portraits of two elephants successively bought by Shah-djehan, for two lacks of rupees each. The expense of keeping an elephant in Dehly is upon an average five rupees a day. Two blind ones have been seen in Bengal that followed the others by the ear, and withall, loaded. Judge from thence of the amazing instinct of those animals.

(209) C8llars, is a Turkish plural that signifies both slaves and soldiers. It is a body of guards bought with the Emperor's money in their childhood or their youth.

(210) There is no post of horses in India; but there is a post of men on foot, established all over Hindostan at every second coss.—The office of Vacca-nevis, and Sevanah-nevis or Sevanah negar, are nearly of the same import; but the intelligence from the former is published; whereas that from the second becomes only so in prospect of times.

(211) The Europeans that look upon these countries as semi-barbarous, would be much surpris'd to hear that learning is the sure road to honour and promotion; and that men of eminent learning are treated as equals by the Princes of the country: a Mefned or throne is always spread for them.

(212) All fakirs of the Musulman Religion assume the title of *Shah* or *King*, as al Poets assume that of *Qb-Allah* and *Yephallah*, id. est. the freed, the delivered.

much



much penetration, and fond of reciting verses and often made some herself extempore. Her boldness was such, that she made no mystery of fingering these two distichs of her composition

- “ The Sceptre of command has now passed from the Imperial Cocks to the Hens,
 “ And there is between them a contest for superiority and power.
 “ Possibly we may see the foolish fellow’s bucler dance in a fit of intoxication,
 “ And women exchange their musical drum for his flaming sabre (213).

CSky, a female favorite of the Emperor’s, allies at him.

The Emperor, who was a youth of little resolution and enterprise, thought only of passing his time in pleasures and delicacies; so that whenever any emergency did happen that required vigor and firmness, he passed it over with condescendence; and satisfied with enjoying the company of Umdet-el-mulk-emir-qhan (214), and of some other young lords, of a lively temper and of a turn of mind inclined to good fellowship and raillery, he did not give to the affairs of the Empire that attention which their importance required. Hence that respect and awe which the Imperial name used to impose, commenced wearing away little by little from the hearts of men in power and office, one might say from almost every man: every one was fancying himself of importance; and sitting at home on his own carpet, he entertained thoughts of shaking off constraint, and of assuming independence. On the other hand Niz-

(213) The drum bears five or six names in India, there being as many species of that instrument: that, which is meant here, is only like a lesser European drum, and it serves to accompany the voice: it is placed horizontally before a person sitting, the left hand striking the time, or marking the bar with the four fingers joined, whilst the right hand strikes the divisions of the time or measure with a delicate alternate management of the fingers. This drum is called D-höhl. There is another sort also used by women and men, fingering. It is two feet and a half long, upon a foot in diameter, but so as to taper unequally at both ends. It is slung across the body, and is held slanting: the upper part which is four inches in diameter, gives two notes, according to its being struck in the middle, or near the extremities of the circumference: at the very extremities, it gives the same sounds, but softened into flats. The other or lower part, being twice the diameter of the upper part, gives the lower octave, and of course a kind of tenor. This drum, to which Europeans pay so little attention, is called *Mir-dang*: divided in two by the middle, and the two parts poised on the ground by their broadest ends, whilst the left and right hand perform their offices on the upper extremities, it is called *Tablaw*, (*Tabula*). Both these drums have cords and can be tuned to several others.

(214) One or two traits of Emir-qhan’s wit will be reported by the author of this narrative; but here is one that characterises his singular talent. He was a funny, a fect that admits eating of a hare, which animal is rejected by the Shyaks of which fect was Saadet-qhan. A hare having been run down in a hunting party by the dogs who were standing over him, but two well dressed to tear him to pieces; *see my Lord said Saadet-qhan, even dogs will not eat of a hare; true my Lord, answered Emir-qhan, dogs will not eat of a hare*

am-el-mulk



Nizam-el-mulk much discontented.

am-el-mulk wanted to assimilate the Emperor to his own gravity and manners, and to submit him entirely to his counsels, in short to wean him from the company of those lively youths in whose society he so much delighted; and especially to resume from Cöski's hands and from the Lords of her party, that influence which she enjoyed; but such a proposal could not prove of easy digestion, either to the Emperor or to his favorites; nor were Nizam-el-mulk's turn of mind or manners relished at all by them: so far from that, they were an object of their scorn and contempt; and his person, as soon as out of sight, never failed of becoming the constant topic of the most pointed raillery (215). Nizam-el-mulk informed of all this, conceived a disgust against the court and an indignation against the Courtiers; and having resolved to rid himself of them by repairing to his governments of Gudjrat and Decan, where he bore an absolute sway, he pretended sickness, abstained from going to court, and remained at home: being already intent upon revenging himself by exciting troubles and raising mischievous commotions which he knew would render his presence necessary. He intended to resign the Vezirship; but being a man of much prudence and consideration, he was inclined to temporize, and often proved dilatory. Mean while this resolution of his having been guessed-at by the Emperor and the Grandees that were of his mind, it was agreed to humour that minister, by accepting his resignation, and letting him live as far from court as he wished, provided he lived satisfied and contented; so that the Vezir himself informed of this inclination of their's, thought it was so much gain to himself; and both parties yielding something of their pretensions, messages, and notes were interchanged, an appearance of union

(215) Nizam-el mulk, always dressed in the ancient mode, with a Jubba or short furcoat with short sleeves over his Djama, alway made his obeisance to the Emperor in the old fashioned manner used at the late Aoreng-zib's court, to wit, thrusting both hands into the opposite sleeves of his Djama, and carrying them both upon the navel, and then inclining the body at the same time, profoundly. This Chinese or Tartarian obeisance was ridiculed by the courtiers of Mahmed-shah's palace, who liked only the Hindostany manner, to wit, putting the four fingers of the right hand upon the forehead, and inclining the body very low: so that when Nizam-el-mulk came to court with his three old fashioned bows, he was sneered at by the young courtiers, who used to point to him with the finger and to say, *Look at the old baboon of Decan: look how he dances: a raillery which doubtless gave more offence than would have done his dismissal from the highest office.*



and sincerity took place, and on the second of Sefer, in the year 1136, Nizam-el-mulk came again to court, payed his respects, was honoured with the office of Vekil-m8tlac, or absolute Lieutenant General of the Emperor, decorated with the new title of Afef-dja, (216) and complimented with every demonstration of favour and regard. The Viceroy, after this compromise, asked leave to go a hunting; but instead of that, he marched towards the Decan, an extensive empire, where he reigned like a monarch to all intents and purposes. Being there in his center, he bent his thoughts on chastising an indolent Emperor, and curbing a set of thoughtless profligate courtiers. It was already the seventh month since his departure, when the Emperor, without touching in appearance to the two high offices which the Viceroy enjoyed, bestowed the title of *Djumlet-el-mulk* on Camer-eddin-qhan, that is, that, of *Supreme over the kingdoms of the Empire*: and that nobleman, in receiving the investiture of that high office, promised to humour Nizam-el-mulk in every thing in his power.

BUT all this seemed to be only a matter of style and form; for as soon as he was departed, the ministers sensible of his discontent, and resolved to be before hand with him, dispatched in the greatest secrecy, to Mubariz-qhan-Nazem, or Military Governor of B8rhanp8r, a letter of the Emperor's handwriting, which gave him instructions to fight and kill Nizam-el-mulk, by any means in his power: informing him at the same time, that the patent of the Viceroyalty of Decan would soon follow. Mubariz-qhan finding himself supported by the Imperial power, and being of his own nature ambitious of the high preferments held out to him, resolved to fall on Nizam-el-mulk. He discovered his project to Hibrabim qhan-Péni, brother to the late Dä8d-qhan, Péni, and to the families of Sheh Nizam and Sheh Minhadj, families of great power and influence all over the Decan, and which seemed to cherish in their bosoms a decided enmity against Nizam-el-mulk, and his over grown power; and all these having confederated with Mubariz-qhan, enabled him to raise an

An under-
hand war be-
tween the Em-
peror and Ni-
zam-el-mulk,

(216) As wife, as Afef, minister of state to Solomon.



A battle between Nizam-el-mulk and Mubariz-qhan, in which the latter is slain.

army well-appointed, and capable of appearing in the field against such a formidable enemy. The General assembled his troops with dispatch, ranged them with skill, and marched to meet Nizam-el-mulk: The latter informed of his intention, and of his mighty preparations, hastened to encounter him; and the two armies joining battle on a Thursday of the month of Moharrem in the year 1137 of the Hedjrah, a bloody engagement took place in which the Imperialists lost four thousand brave men with four elephant's left on the field of battle. Victory declared for Nizam-el-mulk; and Mubariz-qhan with his two sons and his best friends, being slain in the engagement, hastened into eternity. Nizam-el-mulk, after this victory sent a supplication to the Emperor containing an account of the battle, with the number of those slain on Mubariz-qhan's side; to which he added his congratulations on the victory of the Imperial troops, with a number of Eshreffies (217), usual as a Nuzur on such occasions, without omitting any of the property seized in the vanquished camp.

HITHERTO the dissatisfaction and dissensions between the Court and Nizam-el-mulk, although well-known and apparent, had been carried on under the mask of dissimulation and protraction; but after this defeat of Mubariz-qhan, the veil was a little withdrawn; and the Emperor sent for Häider-c8ly-qhan whom he knew for a man of power and bravery, and one heartily attached to his cause. That Nobleman, on this invitation, quitted Adjmir and repaired to the Capital, where on a Friday, the fourteenth of the second Reby, at about two astronomical hours after sun rising, he had the honour of paying his obedience to the Emperor, who appointed him to the Office of Mir-ateshy, or great Chamberlain and superintendant of the Imperial household: a distinction to which was added another, that of being complimented for his Qhyla

(117) Eshreffy is the Hindostany word for what the English call a Gold-mohur or Gold rupee. But mohur indicates only the standard and not the species of money. On any solemn occasion a number of such mohurs is presented to the Emperor from five to twenty-five, to one hundred and one and to a thousand and one. Inferior people present only one eshreffy and four rupees of silver, or only five rupees; and these are either accepted and taken, or only touched, which touching always amounts to an acceptance. The Eshreffy is a double guinea

with



with a dress of his majesty's own wearing. At the same time, the present incumbent of that important office, Saad-eddin-qhan, a T8ranian of Nizam-elmulk's recommendation, was dismissed. This Viceroy who was informed of all this, and trusted to his own power and to his late victory over Mubariz-qhan, wrote to Hamed-qhan, his maternal uncle, governor of Gadjrat, to commence hostilities, in combination with Silla-dji and Cunta-dji, two Marhatta commanders, whom he engaged to make incursions into the Imperial territory. Hamed-qhan, on this intimation, beat the drum of independence, raised the standard of defiance with the motto, *who is this country's owner to-day?* and seizing on all the Djaghirs or Appendages belonging to the several grandees now at Court, he dismissed their stewards from their offices. The ministers informed of this, were holding councils amongst themselves, where they agreed in nothing, but in not coming to any conclusion at all, and in fixing on no scheme whatever. The Emperor, sensible that the T8ranians had grown too numerous and too powerful in the Empire, resolved to oppose the late Vezir, Abdollah-qhan, his prisoner, to their over grown influence; and he sent him a trusty person to inform him, "that *the times were now become such that even he might be of some use to majesty.*" Abdollah-qhan answered "that if ever his Majesty should please to over shadow the head of his servant, by stretching over it the Imperial hand of clemency and forgiveness, he, his faithful servant, trusted, that as soon as he should be admitted to the honor of paying his respects to the presence, he would be able to assemble a good body of five or six thousand veterans, with which his Majesty's ministers might try his zeal by putting him upon any service they should devise." This answer, unfortunately for Abdollah-qhan, was no sooner reported to the Emperor, than the enemies and jealous men of that nobleman's family, becoming fearful of the consequences of his being set at liberty, found means to convey a dose of poison to that much injured Seid, and to send him to his illustrious ancestors.

The prisoner
Abdollah-qhan
poisoned



WE have left Mubariz-el-mulk Ser-b8lend-qhan (218) dismissed from his government of Cab8l, and Nassyr-qhan promoted to that important office by Zaater-qhan's influence: the dispossessed general was now retired to his house in the capital, and but seldom appeared at Court. However, on Abdollah-qhan's repairing to the mansions of divine mercy, the ministers resolved to avail themselves of Ser-b8lend-qhan's abilities and character; and this advice was opened by the Eunuch, Hafyz-qhydmet-car-qhan, upon whose attachment and sincerity the Emperor reposed the greatest confidence. It was resolved to send him against the revolted Hamed-qhan, and to confer for that purpose upon him the government of Gudjrat, where he was to receive every kind of support; But as Ser-b8lend-qhan had long been out of employment and it was known that he had consumed his equipage and all his savings, so as to be ill-fitted for taking the field (219); a coror of rupees was sent him from the publick treasury together with the patent of the government of Gudjrat; and he received orders to chastise the revolted Hamed-qhan, and to recover that country. The general, who was sensible of the military talents of Nedjm-eddin-aaly-qhan, brother to the late Abdollah-qhan, supplicated his majesty for his liberty, and requested to have him for his companion. This request was granted with the better grace by the Emperor, as he had always thought kindly of Nedjm-eddin-aaly-qhan, who had been the person sent to bring him away from the castle of Selingar, and to conduct him to Ecberabad. Nedjm-eddin-aaly-qhan then was released from his confinement, and admitted to the honor of paying his obeisance to the Emperor, who complimented him with a Qhylaar, a sabre, and the title of Bahadyr or Valiant. Ser-b8lend-qhan, who was present at the Ceremony, having received leave to proceed on his expedition, took Nedjm eddin aaly-qhan upon his own elephant; and they arrived together at the camp, that had been pitched out of the city. There Nedjm eddin-aaly-qhan soon

(218) Ser-b8lend-qhan Mubariz-el-mulk, signifies, the lofty-headed lord, the most forward in battles of the kingdom.

(219) A coror of rupees is a hundred lacs, or a million and a quart sterling.



assembled a body of Seids of Bar attached to his family, and a quantity of cavalry that had served under him; in so much that he soon found himself at the head of a respectable force; and as on the other hand, Ser-b8lend-qhan, who had commanded in most provinces of the Empire, was known to be a man of great character, and a friend to the soldiers, numbers of officers, who even in their retreats had never ceased to be attached to his person, and to wish for the moment of his prosperity, hearing of his promotion, quitted to a man their dispersed homes, and with what old soldiers they could influence, they flocked to his camp from all parts; so that in a little time he found himself at the head of a numerous well-appointed army. It was after so expeditious a junction that the two Generals thought proper to spend full four months on that part of the country where the road divides partly towards Adjmir and partly towards Acber-abad; for Ser-b8lend-qhan was continually fed with the hopes of being promoted to the Vezir-ship. But as the star that favored the T8ranian party was yet on its ascension, this design, which was pregnant with so many salutary effects, was dropped; and the army after so detrimental a delay, marched at last towards G8djrat by the road of Adjmir: In this interval of inaction Nedjmeddin-aaly-qhan who had returned to the Capital, where he had fallen sick, was, on his recovery, honoured with the government of Adjmir, and ordered to attend Ser-b8lend-qhan, as his Colleague.

Ser-b8lend-qhan appointed General from Court. Beats Hamed-qhan

MEAN while the Emperor disgusted with that spirit of intrigue and dissatisfaction, which Nizam-el-mulk had blown up amongst the T8ranians of the Court and Empire, had conceived suspicions against their whole body, as well as against every one of them; and his aversion increased to such a degree, that he resolved to dispossess them of all influence. Camer-eddin-qhan was the Nobleman who first felt his displeasure: the Emperor suddenly took from him some governments and some offices which he as suddenly dis-

tributed



tributed to others. At the same time Saadet-qhan, an Iranian Lord, received leave, to repair to his government of A8d, where he applied himself to bring that country into subordination and order. But Ser-b8lend-qhan who had tarried a little more until his colleague, reduced to distress by his long confinement, should have so far recruited his finances to as appear in the field with something like an army and a suitable equipage, thought now of marching against the revolted of G8djrāt. So that a few days after that officer, who had been joined by the numerous friends of his family, and by his personal companions, followed his colleague, and at last effected his junction with him. Whilst they advanced, Hamed-qhan, who had disregarded the good advices which Ser-b8lend-qhan had several times conveyed to him, found means to engage Conta-dji and Piladji, two Marhattas of the Cāicvar family, to follow his fortunes; and he joined them to his own army, commanded by his Bacshy or Major General, Aman-beg: but these combined troops having soon been encountered by Ser-b8lend-qhan in person, they received a great defeat in which Aman-beg remained amongst the slain, after which the vanquished army dispersed. At the end of the battle Sheh-el-hāyar the Belgramite, Pay-master to Ser-b8lend-qhan, who had been detached from the Imperial army, having got into the city of Ahmedabad by one gate, he was taking possession of it, whilst Hamed-qhan was going out by the other, from whence he took shelter in Nizam-el-mulk's camp. This Viceroy little discouraged by such a check, engaged some other Marhatta Generals to join Hamed-qhan, and to make an invasion in G8djrāt. But this invasion occasioned several bloody engagements, in which the Marhattas were constantly defeated by Nedjm-eddin-aly-qhan, who every where exhibited proofs of that valor which was hereditary in his family, and which he held from his glorious and holy ancestors (220): At last matters came to a General engagement, in

(220) Namely from Aaly, Mohammed's son-in-law, whom the Shyah Mufulmen are wonted to compliment with the title of *Shah-i-Mardan*, the King of braves, and that of *Shir-i-ghoda* or God's Lion.

which



which Nedjm eddin-aly-qhan with an army of sixty thousand horses and a body of infantry composed of Arabs, and some other strangers, supported by an artillery of some hundred pieces of Canon of all bores, attacked the Marhattas, gave them a compleat defeat, pursued them for a long time, and never gave over the pursuit, or turned his horse about, until he had driven them beyond the Nerbudda. This great victory was obtained in the plains about Cambäer-bender (Cambäye), where the Marhattas left a vast number of dead on the field of battle. It had been preceded by an irruption which they had made into the territories of Nugur and Pil-nugur, towns held by Camerddin-qhan in Djaghir; and they were actually occupied in sacking and plundering, when they were suddenly attacked by Nedjm eddin-aly-qhan, and by Qhanè-zad-qhan, son to Ser-b8lend-qhan. The Marhattas after this great Victory, being pursued every where, evacuated every part of G8djrät. It must be observed that as the victorious army was numerous, it received monthly, a regular supply of five lacks from the capital, which sum was forwarded by Hafyz-qhydmecar-qhan, that faithful friend of Ser-B8lend-qhan's, and after his death, by Zaafer-qhan; the intent of which supply was to enable that general to go on briskly with his operations, without troubling himself with contributions; and it was determined to continue the same, until the country could be so far subdued and quieted, as to afford a sufficient revenue to support the victorious army. But on the news of the great victory obtained, the supply was stopped by the advice of Qhandö3ran, and an order was sent to dismiss such numerous troops as had become unnecessary. This order ruined that victorious army, and spoiled all the fruit expected from victory; for before that order had come, such was the dread which the Imperial power had spread universally, that the refractory throughout those Countries, did not dare to look up to it but with respect and confusion.

The Marhattas
defeated in a
bloody battle



Zafer-qhan
disgraced and ob-
liged to refund.

WE have said that Zaafer-qhan, was the person that had the greatest influence over the Emperor's mind : and it must be acknowledged that this nobleman had many good qualities ; but he was addicted to the love of money, and open to bribery ; and just at this very time it came out that the twelve lacks which it was his duty to transmit yearly to Cab81 for the payment of the garrisons of that province, had been regularly curtailed by full six, which he converted to his own use ; nor did he act with more reserve throughout that infinity of affairs that passed through his hands. One would think after so bold a peculation that he was upon the best terms with every one of the ministers of state : But it was the very reverse : so that his practices came to be mentioned to the Emperor in such terms that this affair ended totally in his disgrace. That Monarch gave him a severe reprimand in public, and he made him over to the controuling office, which having found a balance of full two corors of rupees against him, obliged him to replace the money in the public treasury : he was moreover disgraced and fell into contempt ; and the business of providing for Cab81 together with some other expenditures, was committed to Qhandö8ran, whose fidelity was now acknowledged. The same charge of corruption and bribery was proved against one (221) Shah-Abdol-ghaf8r, a Fakir of the T8ranian party, who got so much ascendant on the Emperor's mind, as to appoint and to dismiss whomsoever he thought proper amongst the comptrollers of the Qhaliffah-office. Grown proud of his power and influence, he had been guilty of many unworthy shameful abuses that had come to the Emperor's knowledge. But now he was sent for, publicly-disgraced, cast in prison, and exiled into Bengal ; and two corors in money having been found in his house, besides an infinity of other effects, the whole was confiscated and sent to the publick treasury. Cö8ky herself, the

(221) Or Saint Abdol-ghaf8r, or King Abdol-ghaf8r. We have already observed that a man, on turning Fakir in Hindostan, if a Musulmen, assumes the title of Shah or King. By the T8ranian or Tartarian sect, is meant, the Sunny sect, followed by most of the Musulmen nations ; but most of the Persians or Iranians, although not all, follow the Shyah opinions or sect.



omnipotent Cösky, who had been entrusted with the Imperial signet within the seraglio, and had acquired so much authority as to recommend to offices and charges, having been found to be the associate of those two men, was dismissed with disgrace, forbidden the seraglio, and obliged to refund.

Cöski herself
disgraced.

AFTER the many disgraces which had been brought upon ministers as well as upon the Empire itself, by misconduct, and bad politicks, one would be apt to think that the accession of power and influence which Qhandöbran had now acquired would have rendered him more cautious: instead of that, he listened only to his dislike against the disgraced minister Zaafer qhan; and he was hardly fixed in the vacated office, when he made haste to supercede Ser-börend-qhan, that great friend of the disgraced minister; and he soon appointed Radja-abi-sing-rhator, to succeed him in G8djrat, whither he had orders to repair with the utmost expedition as well as with injunctions to dismiss Ser-börend-qhan to court. Abi-sing fond of his repose, and proud of his hereditary dominions, sent a Naib or Deputy to take possession of the new government; but this Deputy having been chastised and expelled with disgrace by Ser-börend-qhan, another Deputy was sent with a greater force, and this commander also was received in the like manner: at last Abi-sing ashamed of being repeatedly foiled with so much disgrace, marched himself at the head of an army of fifty thousand men, mostly cavalry, to which he added a good artillery; with which he entered the G8djrat. Ser-börend-qhan although equally uneasy at the intrigues of the capital, and fearful of the power of Nizam el-mulk, resolved with that inconsiderable, ill-payd, ill-furnished force which had been left him, to encounter his enemies. Coming out of the city of Ahmed-abad, he encamped at some Farfacks (222), from it; and putting himself at the head of his little army, and of a certain number

The victori-
ous Ser-börend-
qhan neglected,
and superceded
by a Gentoo
Prince.

(222) The Arabic alphabet, the only one used by the Persians, having no *p*, the *f*, was very naturally substituted to it, and hence the original Persian word Para-fang (and the ancient Greeks write it *fo*), coming to be altered into Parfang, was written Farfang and Farfac, by the Arabs that invaded Persia twelve centuries ago. This word arises from the stones placed upon the roads to shew the distance, and to assist horsemen. They were at least four miles distance from each other.

of



Ser-b8lend-qhan, after beating the Gentoo Prince, goes alone to pay him a visit.

of friends and old soldiers that would not quit him, he attacked Abi-sing and fought with so much conduct and bravery, that the Radja thought proper to quit the field of battle, and to retire a little farther. Ser-b8lend-qhan, who saw himself equally exposed to the machinations of his enemies at court, and to the power and intrigues of Nizam-el-mulk, in the field, became satisfied with Abi-sing's retreat; and contented with having given him a lesson, he resolved to come to terms with him; and this he compassed in an unexpected manner. About the end of the day, he put on a white plain dress, and rolling a white turban round his head, he with no other escort or retinue than a few Chopdars or Mace-bearers and servants, advanced to visit the Gentoo Prince. Abi-sing at first was extremely surprised and confounded at this intelligence; but as at the same time he thought himself highly honored by such a visit, he got up, advanced to the gate of his tent-walls, and after the usual embrace, he took the old General by the hand, made him sit on his own Mesned, and shewed him every mark of respect in his power. Ser-b8lend-qhan after some conversation, turned towards the Gentoo Prince and spoke to him in these very words, "Young man," said he, "To your own surprise I inform you
" that there subsists much friendship between me and you: there was a time
" when your father and I exchanged turbans (223) as brothers; and I there-
" fore look upon you to be my nephew. The little fighting that has passed be-
" tween us, was with an intent to vindicate my honour, and to approve my cha-
" racter, as a soldier: for there is not the least enmity between you and me; nor
" do I see why, being an hereditary friend to your family and self, I should
" abstain from paying you a visit. The Imperial service is the matter in question;
" and it is for that very service I had come into this country: now that this has been
" committed to your care, you are welcome to it; and I wish you may bring the
" government into proper order: I have not my self any further business with it.

(223) The reader is informed that the exchange of turbans, renders the two contracting parties sworn brothers to each other.