

saw involved, to a certainty, their own decay and ruin. They then remained waiting or looking out for opportunities. Although he knew well the inimical intentions of these treacherous people, still, before some overt act on their part authorized him, the Nawaub did not consider it consistent with his character for courage and the conquest of his enemies to molest or annoy any of them. Seemingly like a listening deer, he was silent; but, in reality, like a hunting leopard, he was waiting an opportunity to spring upon his prey, when, all at once, his spies, from the banks of the Toongbhudra, successively brought him intelligence, that, the Governor of Mirch had again associated several Chiefs of the Mahrattas with him, and was raising disturbances in the neighbourhood of Badami and Dharwar; that, although the minister of Poona was adverse to his plans, still he, vain and conceited in himself, had raised the neck of pride, and was marching in the direction of Mysore; that the Ná-zim of Hydurabad, agreeably to the request of the Chief of Adhooni and the Hakim of Gootti, had also despatched Ibrahim Khan Dhoonsa, with a well appointed force, artillery, and warlike stores, to this quarter, that as a soldier Dhoonsa considered no one his equal," and was exceedingly vain of the discipline

دم انا ولاغیری مینزد



of his troops, and the excellence of his artillery ; and that he, like a mad elephant, with the proboscis of fury raised, was advancing towards Mysore. Also, that the Chief of Adhooni had despatched his troops to take Bullari, and that Sufdur Jung, the Commander in Chief of his army, and the Frenchman, Monsieur Lalli, who had the title of Roostum Jung, had already besieged that town, and were prosecuting their operations ; but that the Náík, who defended the place, had fought manfully, and vigorously repelled his enemies. The Nawaub now, therefore, appointed Muhammad Alí commandant, with five thousand regular infantry and seven thousand horse, and the troops of Bajee Rao, to attack and repel them, and he himself set them forward on their march towards Dharwar. The gallant Commandant accordingly marched with such speed that, in fifteen days, he arrived at Dharwar, and finding to the north of the fort an open plain, and the dry bed of a river, forming a good ground of encampment, placing the river in his front, he planted his standard and encamped there. The tents, however, were not yet pitched, nor had the loads of baggage fallen from the backs of the bullocks, camels, and elephants, when the Chiefs of the enemy it being the day of the Dussura,* with

* A festival of the Hindoos.



the whole of their force, guns and stores, ready for action, came on by troops, to make a display of themselves, and exercise their horses, and also with the intention to encamp in that very spot of ground which two days before they had seen unoccupied by the Nawaub's lions. Taking no account whatever of the commandant's force, which appeared to them small, while they in number were near thirty thousand horse and twenty thousand foot with sixteen guns, they without any hesitation advanced the whole together, officers and men, and at once came on to the attack. The brave commandant, with great activity, posted his artillery in advance, and formed his lines of musketry in the rear of the guns; having stationed on his right wing the Bhandárs^y or rocket men. When, therefore, the Mahrattas had rashly advanced within musket shot, all at once his guns, which had been loaded with grape shot, and were ready for the match, successively opened their fire,—the volleys of musketry being given with aim and precision on the enemy's main body—and, like as the ears of wheat and barley cut by the sickle at harvest are scattered over the face of the ground, so, the bodies of the Mahrattas were scattered on the field of death. In the rear, again, the cavalry, stretching forth the hands and arms

^y Bhandárs.

of courage, and shouting² "Aid from God and victory near,"—threw the dust of defeat on the heads of the conquered. The rocket men, also, firing from the flank, (apparently formed *en potence*) lighting up the fire of strife, burned the camp followers and baggage of the Mahrattas like dry wood in the oven of devastation.

But, to return—The day of feasting became to the Mahrattas a day of mourning; and Tatia, who was a fat heavy man, at the shock of the thunder of the artillery and musketry trembled so, that he lost his seat and fell from his horse on the ground, and rubbed the forehead of his timidity on the earth of supplication. The other cowardly Chiefs, who, from the clouds of smoke rising from the guns and musketry in this hard fought battle, lost their way to safety, who, from the lightning of the swords of the brave, lost the sight of their understandings, and, the range of whose intellect was pierced through, or fixed, by the flashing points of the spear, javelin and mace, now, in the hope of saving their lives, covered themselves with the clothes of the wounded and, with their bodies uninjured, crying, and wailing, rolled themselves about on the ground. The victorious Kuzzaks, now put forth the hand of plunder, and took freely of all they liked to their heart's

² نصر من الله وفتح قريب

content, &c. The brave commandant, for this great and unexpected victory, prostrated himself in thanksgiving before the throne of the true bestower of all victory, and having twice^a performed his thanksgiving devotions, the Mahratta Chiefs were dragged forward, in number ten or twelve, the head of the whole being Tatia, and they were then confined in a tent under a strong guard. Of the elephants, camels, and horses, with other plunder, of which an incredibly great quantity was taken, half was given to the Silahdárs, who in this battle had perilled their lives nobly. To each of the Fak-keers, or religious mendicants, who accompanied him, and of whom, whether he was travelling or stationary, forty or fifty always remained round that generous man's door, he gave one horse or camel. The Mahratta females who were taken he divided among the dissipated and such as were fond of women. He then encamped on the same ground, the twin^b of victory, and despatched to the Nawaub a congratulatory letter on this unexpected success, with a list or return of half the plunder taken, and likewise the names of the Chiefs taken prisoners.

دوکانہ شکرانہ^a

^b I do not understand this well, but it is so in the original.

نصرتہ توامان



When the Nawaub had heard the terms of the letter from his distinguished servant, and the lists of the captured property, he, in presence of those assembled round him, involuntarily broke out in expressions of admiration, at his valour and judgment; and immediately gave orders, that a salute of one hundred and twenty five guns should be fired, as a testimony of gladness and thanksgiving for this victory, and also that his drums should beat the rejoicing for good news. He also conferred on the commandant kingly presents; a jewelled girdle and a horse with saddle and housings of gold, and he exalted the standard of his rank and estimation above all other of the officers and Khans of his court.—*Verse*. “He raised him above his fellows”—“and distinguished him with great honour and confidence.”

During this time, the newswriters of Rai Droog frequently wrote to the Nawaub, that Busálut Jung's commander in chief, although he had besieged the hill fort of Bullari closely for three months, had effected nothing; that the besieged Náik had made frequent sorties at night, and had attacked the batteries of the besiegers, and had killed a great many of the Moghuls;^c and that Dhoonsa, with his ill omened force, had arrived

^c The troops of Hydrabad are always called Moghuls in this work.

near Kunukgiri and Gopul, and that the people of the country were terrified at his tyranny and cruelty. As soon as he had heard the contents of these letters, the Nawaub immediately despatched his orders to the commandant, styling him Ghoonsa,^d to this effect, that he, the Nawaub, had conferred on the commandant the title of Ghoonsa, and that he had appointed him to oppose the further progress of Dhoonsa; that he, (Ghoonsa), was to proceed as early as possible, and attack Dhoonsa, and chastise him as he deserved; and that, please God, he the Nawaub would also fall on him like sudden death, by the route of Rai Droog. He also commanded him to send his prisoners to the presence. Immediately on receiving the Nawaub's mandate, the commandant got his troops in readiness, and marched by forced marches towards the army of Dhoonsa. In the meanwhile agreeably to the orders of the Nawaub, the prisoners and spoil were sent to Puttun, under the escort of a thousand regular and two thousand irregular foot.

The Nawaub now marched from his capital,^e Put-

^d Ghoonsa means the fist, or a blow with the fist, in Hindustanni; and Dhoonsa, I believe, a rude push, or shove; but there appears to be some joke, or conceit, in these names.

^e All mention of the unfortunate Raja of Mysore and his family is avoided from the time of his imprisonment.



tun, and proceeded towards Ruttun Giri, where he halted. Then, leaving there all heavy baggage, the camp followers and artillery, under charge of Purnia, a Mutsuddi of the Tosha Khana, (wardrobe or storeroom of presents) who was appointed thenceforth Chief officer of the baggage and followers, he with the light horse,^f and the regular and irregular foot, lightly equipped, with only four meals of provisions ready cooked, marched on at such a rate, that, after crossing mountains and forests for two days and two nights, on the third night, he, like an arrow speeding from the bow to the mark, reached the camp of Busálut Jung. In obedience to his orders, his brave troops attacked it on every side, and, with the discharge of rockets,^g matchlocks, arrows, and camel-swivels, he drove the dark vapours of pride out of the bodies of that force. The horse and foot, of the Moghul army, therefore, who hitherto, like the knot of the Pleiades, had preserved the form of a compact body, being wholly unprepared for the arrival of such a sudden calamity, at once, became loosened, and separated like the daughters^h of the bier; and, some rubbing

^f قلمچی light, Turkish a whip.

^g Epithets denoting the execution done by these arms are omitted, being nearly the same throughout the book, such as

جگر سوز سینہ دوز &c.

^h A constellation so called.



their hands, and some their eyes, but mostly beating their heads and wailing, put forth the foot of flight; but whole troops of them sleeping on their beds, striking out their hands and feet, drank to the full of the Sherbet of the brave blood-drinkers' swords, and lay stretched out at length on the ground. The commanding officer of the army, thinking the day of resurrection had arrived, ran away with naked feet, and now rising, now falling, sought refuge with the detachment of Monsieur Lalli, which compared with the rest of the army, remained in some degree collected and in order. There he found safety, and the gallant Frenchman, now binding the waist-belt of courage tight round the loins of enterprise, having collected the remainder of his men, whom the sword had spared, and a few Kaim Khani horse, formed them in regular array, with closed ranks, and, preceded and followed by two light guns, marched by night to Adhooni. But the whole of the baggage of his troops, tents, standards, and even to the women of the Moghuls, fell into the hands of the Nawaub's brave warriors.

When the clamour of the trumpets, horns, drums, and kettle drums, beating and sounding the rejoicing for victory, rose to the skies,—the Náik, or Chief of the fort, frightened beyond measure, lighted



up torches and blue lights, and despatched a messenger to learn the news. No sooner was he made aware of the forced march of the Nawaub, and the defeat of the Moghul army, than, not thinking his situation at all improved by these circumstances, and trembling like a reed at the lion-like attack of the Nawaub, he at once so entirely lost his senses and his manhood, that, with his women, a few friends, and some money and valuable jewels, he descended by the back part of the mountain, and, making night marches, and crossing deserts and hills, proceeded towards Bejapoor; but, to the present day, no one has discovered the place of his retreat. All the property of his state, all his household goods, arms, drums, and nagaras, all which had been collected by the Náíks of former generations, he left to the servants of the Nawaub.

The Nawaub was delighted with this piece of good fortune; and, leaving a strong garrison to defend the fort, with strict orders to repair the walls, he with his army marched towards Adhooni, and encamped in the plain of Gulbayen. Thence, he despatched a message to Busálut Jung, that, by enduring privation and hunger for two months, in their endeavour to burn their enemies, his army had been greatly distressed—and that two months' pay, being by the accounts, ten lakhs of rupees, he

was required to send that sum. Busálut Jung, who, in consequence of the defeat of his army, and the plunder of his baggage and property,^h had been deprived of rest and appetite, was paralyzed by this requisition, but, knowing the critical situation in which he stood, he collected some money from his treasury, and a sum from the pledging of his valuable jewels; and, without any further hesitation, despatched the ten lakhs of rupees, affecting, after the manner of the wolf, a disposition to be friendly.ⁱ Having done this, he was allowed to remain unmolested.

The conquering Nawaub now marched on, determined to punish Dhoonsa, who had swept the districts of Gujindurgurh and Kunukgiri with the besom of destruction, and who had arrived in the vicinity of Kunchungurh. Muhammad Ali Ghoonsa, also, had arrived in Dhoonsa's rear, by the route of Kuduk, Sirhutti, and Dumul. When Dhoonsa heard of the defeat and dispersion of the Moghul troops, the conquest of the fort of Bullari, the exaction of a sum of money from the Chief of Adhooni, and, also, of the Nawaub's near arrival to attack and punish him, his courage forsook him, and, without obtaining his desire, he made a quick retreat to Hydrabad. The Kuzzaks of the Na-

^h ثروة

ⁱ گرک اشتی

waub's army followed him, however, to the neighbourhood of Raichore, and took a great quantity of the baggage of his army, and also two guns, forty or fifty camels of his Tosha Khana, or treasury, and three elephants carrying tents, after which they returned.

At the period when the Nawaub, by his sudden night attack, had put to flight the Moghul army, and had taken Bullari, Morar Rao had left his capital to the charge of Pali Khan, and he himself with his troops took up their quarters in Dhoonsa's camp, and tried to persuade him to attack and subdue the Province of the Balaghaut. Huleem Khan, the Hakim of Kirpa, also, and the Poligar of Chitul Droog, at the instigation of the same firebrand, expelled the newswriters of the Nawaub from their towns, and with their troops and stores assisted Dhoonsa ; but, when they found he did not attend to their interested advice, and returned to Hydura-bad, all three of these wicked promoters of strife returned, likewise, to their homes, ashamed of themselves ; and counter-marching also from that side of the country, the Nawaub honoured Bullari with his presence.

CHAPTER XXIII.

The Conquest of Gooti and Soondoor, and the capture of that tyrant, and incendiary, Morar Rao, which occurred in the same year 1187, Hijri.—A. D. 1773.

ALTHOUGH the Nawaub had in every way aided Morar Rao, and had never himself molested him, but, on the contrary, with a view to gain his friendship, had even condescended to call him uncle, Morar had, nevertheless, often exerted his most strenuous efforts to pluck up the tender plant of the Nawaub's greatness and power. From the viciousness of his disposition, he was sealing his own ruin—"the sting of the scorpion is not struck from enmity,"—"it is from his nature." In this pursuit he spared neither gold nor words, spoken or written. Long before this, at the time of the invasion of Trimuk Mama, the able Vakeels of the Nawaub had made a lasting treaty with Trimuk on the best possible terms; when this scorpion by

جیسا Hindustanni.



nature struck his sting into the negociation, and stimulated Trimuk to attempt the destruction of the Khodadad Sirkar. This caused a dreadful shock to the Nawaub's power, in the day or battle of Churkoli, and the recollection of that event produced in the Nawaub's heart an effect like salt upon a wound. As Morar Rao's existence therefore appeared to be the source of pure trouble, and the cause of detriment to the props and pillars of his state, the Nawaub occupied himself in considering how he might break down his power. Nevertheless, as a close friendship and intimacy subsisted between Morar Rao and Busálut Jung, and as they were friends both at the banquet and in the field, the Nawaub was rather apprehensive of their united strength, for as the wise say, "two hearts united will cleave a mountain,"^k "and scatter a host." Thanks to God, the defeat of the Moghuls removed half the difficulty, and the junction of the Rao with Dhoonsa furnishing a pretext¹ for his destruction, the Nawaub desired that, as this opportunity offered itself, he might at once remove him out of the way; for, in his own mind, he was convinced that, while that incendiary lived, the conquest and regulation or subjection of the Khodadad or Mysore territory would never be fully accomplished. After having

^k Ferhad and Shireen.

¹ تمک

completed his arrangements at Bullari, he therefore made the conquest of Gooti, and the capture of that dangerous and intriguing man, the object of his conquering energies, and he accordingly marched in that direction.

The Rao, who had left Dhoonsa's army without obtaining his object, had returned to Gooti, his capital, and had fallen into the midst of doubt and perplexity. The Nawaub, therefore, sent for him under pretence of a wish to see him. Well aware, however, of the folly of his conduct, even while he received no molestation from the Nawaub, and fearing that treachery aiming at his life might be intended to him at the meeting, Morar Rao refused to attend. The Nawaub then sent him another message, to the effect that the entire Talooka of Soondoor should be given up to him, as a provision for his support and maintenance, provided he would, without hesitation or demur, deliver up, to the agents of the Khodadad government, the hill and fort of Gooti and its dependencies which formerly were held in possession by the Nāibs of the Kings of Dehli; after which he might govern Soondoor to his heart's content. The Pagan also refused to listen to this proposal; and being surrounded by a strong body of soldiers, he at once rejected the conquering policy of the Nawaub, and prepared to defend himself.

The Nawaub now gave orders to the Risaladárs of the regular and irregular infantry, to encircle the fort, and then commence the attack with their artillery and musketry, and, having on all sides, run on approaches,^m (saps, trenches, zigzags,) the besieged were reduced to great difficulties. The Nawaub's Kuzzak or predatory horse, at the same time, agreeably to his orders, guarded the hill and forest so effectually, that no man had power to pass through them, for they rendered it impossible for birds to take wing from the fort, or even for locusts or ants to pass through their cordon; and however often the besieged Rao wrote to the chief of Poona, soliciting aid, and describing his impending ruin, and the determination of the Nawaub to destroy him, yet, for the most part, the Nawaub's picquets seized the letter carriers, and brought them in, and took especial care to prevent the chief of Poona from knowing any thing about him. In fact, before intelligence of the siege arrived at Poona, which was, at last, conveyed by the letters of Busálut Jung, who made it known to all, two or three months had elapsed, and the garrison was reduced to the greatest extremity. The Rao saw that, in a short time, the fort would depart from his possession, and that his wealth, family and de-

^m صلابت کوچہ و سیپہا

pendents, would fall into the hands of the brave army of Islám. And now, to complete his misfortunes, the water of the mountain, by which the fort was supplied, it being the hot season, failed, or dried up, like the heart of the poor man; and his stores of provisions and ammunition also had abandoned him, or were exhausted like the days of his youth. Being therefore entirely helpless, he despatched Pali Khan, his minister, to the Nawaub, to tender his submission, and beg the forgiveness of his former offences. When the Nawaub became aware of his humility, his supplications and his forlorn state, he cast the eyes of royal^a compassion on his hopeless condition, and returned him, by his agent Pali Khan, a kind and conciliatory letter, with a Kowl Nama, or assurance of the safety of his life and property, and invited him to meet him. When the Rao descended from the top on the hill in a palankin, attended by only two or three servants, and entered the camp, the Nawaub ordered a separate tent to be cleared for his accommodation, and placed him in it, sending a garrison of his own men to the top of the hill, and giving up to the Rao his house, that is, the whole of his Zunana^o or women's apartments, with the

^a The same kind of royal compassion a tiger feels for a bullock or an antelope.

^o محل خاص

necessary furniture or utensils, the wearing apparel or clothes in use, and such jewels and gold and silver ornaments as were of small value. But the pearls, and jewels of great price, jewelled ornaments, and other articles becoming the use of a prince, with the arms and warlike stores, and all articles of value, the Nawaub took for himself. With respect to the dancing women of the Telinga tribe, of whom during the Rao's government many companies^p had been attracted by his liberality, and of whom some had become rich by his gifts, while some even had possession of towns in Jageer, all of whom sought refuge in the Mahl of the Rao, on the top of the mountain, when the siege commenced; to these, excepting the Jageers, the Nawaub restored the whole of their property. Some of the young girls, (virgins)^q of that profession, with the consent of their masters or owners, he purchased for his own Natisal,^r and consigned them to his women's apartments, of these some Táifas or companies he sent to Gunjam, a suburb to the south of the fort of Serin-gapüttun, on the bank of the river Kauveri, built by himself, and some to Bangalore. The imprisoned Rao however much he entreated to be allowed to

^p طایفه

^q دوشیزکان

^r A school for singing and dancing kept in the Hurum of most princes.

visit the Nawaub, received for answer, that the Nawaub had then no leisure ; but that, after his return to Puttun, please God, he would accord his request, and, having committed him to the care of confidential men, and sent him off to Puttun, the Nawaub occupied himself in the conquest of Soondoor.

At this time, the Nawaub's spies brought intelligence, that forty thousand Mahratta horse had been despatched from Poona, to assist Morar Rao, and that they had encamped in the neighbourhood of Gokak Peenth. Having completed his arrangements in the district of Soondoor, the Nawaub considered it incumbent on him to punish these infidels,* and had arrived at Husspeenth, with that intention, when the chiefs of the Mahrattas, hearing of the conquest of Gooti and Soondoor, the capture of the Rao, and, also, that the Nawaub was prepared to attack them, they returned to Poona.

During this period, the Nawaub, from motives of policy, manifested displeasure towards the brave Muhammad Alí, intending thereby to repress his pride in the greatness of his abilities and in the respect shewed to him, and a disposition to tread the path of insubordination ; the pretence being that he gave elephants and camels to other officers, and to Fuqueers, without first asking permission, and he was

therefore for some time removed from his Risaldári or command. In secret, however, the Nawaub esteemed him more than ever. Muhammad Ali himself also quitted his Risala, and assumed the cap and garb^t of a Fuqueer, and cared very little about the matter.

At this time, also, Kishnapa, the Minister^u or secretary of the chief of Rai Droog, after receiving the Sunnud, or written authority, from Hydur, to recover the little fort of Hurrial, which is situate four kose south of Bullari, and is a dependency of the Droog, after a siege of three months, took that fort. Morar Rao had taken possession of this fort by force, and had placed a garrison in it. The Rao had also seized upon, and attached to the Souba of Gooti, the Talooka of Vinkut Giri, which is situated at the head of the Tubulpully Ghaut, and was formerly under the authority of the Poligar of Churkul. This fort was, therefore, at the same time, placed under the government of the Sirkar Khodadad.^v

^t جبہ

^u پردھان

^v Sirkar means the head of affairs and is therefore applied to the state. In India all governments and authorities, great or small, are denominated Sirkar, by themselves and those connected with them.



CHAPTER XXIV.

An account of the conquest of Chitul Droog, and the capture of Bhurma Náik, the rebellious Poligar of that Fort; and other events of the year 1188, Hijri.—A. D. 1774.

AFTER the Nawaub had made a prisoner of Morar Rao, and thereby cut up the root of mischief and sedition, he was more at ease in his mind; and, having also completed his arrangements for Gooti and Soondoor, he determined next to punish that head of the list of rebellious personages, the Poligar of Chitul Droog, and in pursuance of this resolve, he turned his ensigns, the emblems of victory, in that direction. The cause was, that, in order to favour the Nawaub's enemies, who had invaded and plundered his country, and had raised the standard of injustice and wrong to oppress and disturb the peasantry of Mysore, that insolent infidel* had intrigued and combined with them and had exerted himself to the utmost in laying waste the Nawaub's territory and

in ruining God's people, the poor inhabitants of this country, seeking his advantage in the injury and destruction of others. Outwardly, indeed, and with great sycophancy, he affected to manifest perfect devotion to the Nawaub, while, in secret, he employed his time in conspiring to destroy and root out the foundations of the Khodadad government. It was consequently necessary, and in fact, indispensable, to break the pride of that insolent infidel, and root him out, if only to preserve the peace of the country; especially as Kishnapa, the Purdhan or minister of Rai Droog, who had often without cause suffered indignities at the hand of this Poligar, and whose country had been ravaged by him, now incited and stimulated the Nawaub to attack Chitul Droog, and even engaged to pay for the whole of the powder and ball which would be used in the siege. The urgent persuasion and entreaty of Kishnapa determined the Nawaub in his purpose. At the same time, also, having resolved to attack Goori Kota, Jureemla, and Mulkalchuro, towns or forts which were in possession of the brothers-in-law of that infidel Poligar, the Nawaub despatched Hybut Jung, with a large force, to attack the Poligar of Hurpunhully, and take possession of his territory.

An abstract^x account of the cause of these move-

^x اصل جو خلاصہ



ments, is as follows :—At the time the Nawaub was marching to attack Raghooba, a man, one of the civil servants^y of Hurpunhully, who had been born and bred in the service of that state, and was intimately acquainted with the secrets of that government, sought the service of Hydur Ali ; he was received and entertained among the most respectable class of servants, and was also appointed to enlist foot soldiers in that quarter. Having by degrees perfected his knowledge of all matters, great and small, relative to that state, he began to compass and contrive the ruin of his old masters ; and as the Poligar of Hurpunhully, whose name was Jug Shoom Shunkur, was a prudent man, after he became acquainted with the man's intention, being afraid of the loss of his property, and the desolation of his country, and thinking it best to repair the dykes or mounds of the reservoir before the waters broke forth, he addressed a letter to the Nawaub, containing a request that the person in question should be sent by the Nawaub, to his residence, and stating that the Paishkush, or tribute, should be forwarded through his agency. To this proposition the Nawaub agreed and despatched the incendiary to the Poligar, with a newswriter,^z named Vinkut Nursoo, having given him strict orders to do his duty to the Sirkar (of

^y This man's name is never mentioned.

^z انجہ والہ

Mysore). When this man arrived, and met the Poligar, the latter with sweet and oily words, gained complete possession of his heart, and he was presented with an honorary dress, a string^a of pearls,^b jewelled gorget, and golden armlets ; and the Poligar said to him, “ the government of our state must now depend on your wisdom and judgment ; and when we have a wise and an old faithful servant like you to aid and direct us, how can we receive injury.” By this gross flattery, the heart of the fool was drawn into the snare of deceit.—“ A fool can always be deceived by a wise man,”—“ by food, or drink, or dress, or the tongue,”—and at once he was introduced by the Poligar into all the business of the state and all was placed at his discretion, even so far as to be allowed to enter the Poligar’s particular residence, that is, the women’s apartments, and was supplied with all kinds of delicacies for his eating and drinking. But, the wise say,—“ from the bad to expect good is pure folly,”—“ will you feed a scorpion to wound you ?”—The man, therefore, proud of his employment by the Nawaub, and insolent from the patience and indulgence of the Poligar, which, however, was merely political, began to tyrannise over the servants of the Raj or state, and to distress the poor people,

^a جومالہ

^b پدک

whom, with the peasantry of that country, he vexed or grieved without cause. Indeed, without fear or hesitation he did whatever he chose ; and, in addition to all this oppression and cruelty, he stretched forth the hand of lust on all beautiful women, the wives, and property of others, and daringly violated their chastity. The people were consequently driven to extremities by his tyranny, and complained against him to the Poligar. He, however, simply gave them for answer, that what the person in question did, he considered to be for the advantage of the state ; and that if they could, for a short time, wait with patience under his government, they might stay, but if not, let them depart in safety. Many of the most respectable persons in the service of the Poligar, being entirely discouraged on hearing this, left their houses and the country ; yet, notwithstanding the heart-breaking distress of the people of all ranks, the Poligar never attempted to interpose, or restrain this disturber of the public peace ; but, on the contrary, daily made him happy by presents and favours.

At length, one morning, the Poligar sent for his own horse, with saddle and trappings of gold set with jewels, and, with much instance and intreaty, made this person mount, and sent him home. At this time, however, it had very nearly happened



that from this man's tyranny and oppression, some great evil had befallen the Poligar's state ; and he, therefore, laid a deep scheme. Seeing that the man was perfectly at his ease, and that he put forth the hand of oppression without scruple or fear, to rob people of their wealth and honour, the Poligar, on the same evening, when about ten hours of the day had passed, placed a number of armed men in concealment, and then sent for the man to his hall of audience. On his arrival, he told him he had something to say to him in private, and pointed towards the room in which the armed men were concealed. The fool, seized by the hand of death, no sooner entered the apartment than he found his head under the sword of retribution, and he ceased from troubling mankind any longer.

As soon as this was transacted, the Poligar gave himself a wound on the hand with a pen-knife, and, with the blood trickling down from this wound, sent for the Nawaub's news-writer, and said to him, " an accident has happened, which is neither fit to be heard nor related ; for, notwithstanding the kindness and indulgence I have ever shewn to this ungrateful person, still he could not depart from his evil nature, but, without cause, drew his dagger upon me, intending to make himself the heir to my possessions and wealth. In these circumstances,

my faithful servants have put him to death. These facts, as they are stated to you, put into becoming language, and make them known to the Nawaub, that doubt or suspicion may not enter his mind." Having said this, he secretly seized all the property in the man's house, and, placed it in his Tosha Khana, or treasury; and in the night, with the intention of providing for his safety and that of his property, he despatched all his women, treasure, and articles of necessity, to the opposite bank of the river Tungbhuddra and himself, with his horse and foot, lightly equipped, marched off to the mountains of Narayen Gir, leaving his capital to be defended by his brave and trustworthy servants.

When the letter of the newswriter, detailing the above events, reached the Nawaub, he immediately perceived that the Poligar had been making up a false story, to conceal his treachery, and had acted so daringly from the fear that his secret movements and actions would be disclosed. The Nawaub, therefore, in great anger, and with all the parade and energy of conquest, marched a body of troops in that direction. Fyze Ullah Khan, one of the wisest and most experienced men of his age, who commanded these troops, although he according to the Nawaub's orders, made a forced march there, and besieged the forts of Oojni and Kootoor,



and, to inspire fear despatched his horse to plunder the towns and villages of the district, still drew the Poligar into the snare of his stratagems, and, by wise reproof, corrected him and brought him to the right path. But, as the Poligar was fearful of the consequences of his acts, he, with the repentance and humility of the wise, came forward and agreed to pay seventy thousand rupees, as a composition for his offence, exclusive of the usual tribute, and requested he might be forgiven. He also sent a Vakeel with these proposals to the Khan above mentioned, who despatched the Poligar's letter, with one of his own, to the Nawaub. Being desirous to reduce or conquer the country depending on the Droog, (Chitul Droog), the Nawaub, with a view to the policy of the time, despatched an honorary dress of forgiveness, and a Sunnud, confirming the Poligar in the possession of his country, through the medium of Fyze Ullah Khan, and likewise sent for the money with the Poligar's troops, to strengthen his force. The Poligar, therefore, being now reassured, returned to his capital, and, along with the money in question, despatched thence two thousand foot, and three hundred horse, in aid of the Nawaub; after which he was allowed to remain as before.

The Nawaub now completed the conquest of



Goori Kota, Kunkupa, Molkalchur, Dudheree, &c., and left strong garrisons in each place. But although, through the medium of other Poligars, who were then with the army, the Nawaub sent requisitions, by writing and otherwise, to the Poligar of the Droog, (Chitul Droog), proposing that he should give up his capital, to the agents of the Nawaub, and accept service, and a Jageer of fifty thousand rupees annually, in lieu thereof, he refused, and from pride and insolence, would not listen to the advice or promises of the Nawaub, but advanced further and further in the field of opposition. As, however, he felt aware that at that moment he had not strength to oppose or contend openly with the gallant troops of Hydur, he considered that the best remedy in this case was to fill up his hill fortress, (which for its magnitude and strength holds a very high rank), with provisions and munitions of offence and defence. He moreover filled up all the ghauts leading to or belonging to the fort, with foot soldiers, he had collected together, and which body amounted to two thousand brave men, with two guns, and two thousand horse; and, having their arms in good order, they remained ready for the attack. The infidel Chiefs or officers likewise, being with one heart and one voice bent on fighting the army of Islám, and

having sanctioned or confirmed their determination with oaths, prepared, at the signal of their master, to arrange all things necessary for the defence.

The Nawaub, however, with a very large army, and a body of excellent artillery, after the exertions and labours of a year, and the loss of the lives of thousands of brave men, took the ghauts in the neighbourhood of the fort; and, when he arrived near the walls of this very strong hold, he gave orders to his brave fellows seeking fame, to surround, and attack it on all sides. Every day, also the infidels, armed to the teeth, came out from the fort, and gallantly assailed the bravest and noblest of the Ghazies, or Mussulman soldiers. On the side of the Nawaub, the noble and distinguished Khans, and Foujdárs, with their brave companions, came forward, and ranged themselves in front and in line with the ranks of the infidels, and daily, with arrows and the sword, sent great numbers of them to hell.^c Agreeably to the orders of the Nawaub, all the pioneers of the victorious army with hatchets,^d and axes, were meanwhile employed in cutting down the woods or jungle, on the same hills

دار البوار^c

^d It ought to be mentioned perhaps, that epithets such as, "arrows splitting the hard rock,"—"the well-watered sword," "the artillery roasting and burning their enemies," &c. are omitted as unnecessary.



near the fort, which, in the face of the enemy, they surrounded with a strong stockade. They also raised batteries under the slope of the hill, which lies to the westward of the fort, and mounted guns in them, and from thence continually battered the walls to breach them. But although, in a few days, the walls were levelled with the ground, and the towers and gates were dismantled and afforded no shelter, still the besieged, every night formed a new wall of earth in their places to cover themselves, and sallied out from the fort, and raised the confusion of the day of judgment among the guards and sentinels^e at the batteries; and taking the heads of the slain and tying them to a string, they hung them round their necks, like red roses and thus returned, and received rewards from their Chiefs for the deeds they had done.

The Nawaub now began to revolve in his great mind, that the siege had continued to a considerable length, but that, with all the exertions of his brave army, the insolent Poligar had not yet been reduced. He, therefore, by presenting Muhammad Ali land in gift and Jageer,^f soothed and conciliated him, and sent for him to the presence. Muhammad Ali, in his reply, asked what he (the Nawaub) wanted with him, and what he required

^e یزکداران

^f مقاما

from a poor man who had abandoned the wicked world ? On receiving this impudent answer, the Nawaub, outwardly affected great anger, and despatched Alí Zumán Khan, Budrooz Zumán Khan, and Ghazi Khan, to bring him to the presence ; and they immediately went to his tent, and, with soft and hard words, brought him to reason, and presented him to the Nawaub. Hydur, notwithstanding his regard for him, addressed him in angry language, and said, “ Aí Sáhiban, O Friends, say, if a low fellow among my servants takes upon himself to make presents of camels and elephants, what should I, his master, be able to give ? ” —Those present replied, “ Bulli (or true) the fault is great ; but, agreeably to the exceeding kindness of our master, it ought to be forgiven ; for, ‘ of a truth, God loves the righteous ’ or merciful.”

Muhammad Alí, rash and impudent, notwithstanding the signs and hints of his companions, broke out, and said, “ my honoured^h master, the presents and gifts made by me were purely for the increase and advantage of your own service ; for, as the wise say, ‘ a labourer pleased or well rewarded will do the more work.’ And you will also please to consider, that honours, and increase of pay, the gifts of districts, towns, Jageers, &c. re-

قبله كاها^h ان الله يحب المحسنين^s



mained entirely in your own hands." But, to be concise, after a few words, mixed up with advice, he received a dress of honour, restoring him to his rank, with a Gorget and Jomala, or a string of pearls. As a return for the dresses and presents he had received Muhammad Ali now asked for an increase of pay monthly, for the men attached to his troop, or division, that they might exert themselves the more heartily in the Nawaub's service; and the Nawaub, after many objections, increased their pay by adding two rupees to the monthly allowance of each man; and he then despatched him to attack his enemies, and take the fort.

No sooner had the brave commandant arrived among his own people, than he sold the Gorget, pearls, and dresses of honour, he had received, and with the proceeds purchased the materials for a feast; and, having caused a most delicious dinner to be cooked, divided it among the Fuqueers or religious mendicants, and his own men, and the same night, accompanied by the Hurpunhully and Rai Droog foot soldiers, he, like an angry lion, assaulted and took a battery, which might be called the nose of the fort, and upon which, indeed, the whole strength of the mountain depended; and with four Risalas of regular and two thousand irregular infantry, and six guns, he fixed his station there.



The Chief of the fort, at the head of two or three thousand infidels, now determined to attempt the recovery of this strong position, and exerted himself strenuously to effect its recapture; but still, every time they attacked it, the welcome intelligence,¹ "God will aid thee, and give thee a great victory," sounded in the ears of the Mussulman troops. As the soldiers of the enemy now grew weaker every day, they were not able to contend openly with the brave Moslems; and, fear seizing on them, they no longer dared to step beyond the walls of the fort. When, however, the garrison was reduced to extremities, troops of them of all tribes, fearing the loss of their property and honour¹ crept out of the fort, under pretence of fetching wood and water, and joined the Nawaub's army, and only five or six thousand men, of the Bedur tribe, had the courage to exert themselves in defending the fort.

The Nawaub, however, seeing that the Chief of the infidels was a very brave man, and that the keepers of the walls were also stout of heart, was convinced that the fort would not immediately surrender, and that, by obstinately persevering, he would only gratuitously sacrifice the lives of his brave men. He therefore left, under cover of the

surrounding hills, an ambuscade,^k consisting of five thousand foot, two thousand regular foot, and a thousand horse, and gave them orders to look out for an opportunity, and all at once to attack, and, having taken the fort, make the Poligar prisoner.

The Nawaub himself, decamping from the foot of the mountain, now pitched his tents four fursungs from that place. His plan was this, that if the Poligar left the fort, and presumed to follow him, he might attack him on all sides at once, and destroy him.¹ If, on the contrary, the Poligar did not follow him, it was his purpose to give to his (the Nawaub's) tributary or dependent Poligars the charge and government of all the towns and villages depending on the Droog, that they, with a view to their own advantage, might use every art to seize and make him prisoner.

On the day the Nawaub marched, he set fire to the materials of the batteries and trenches, which were of wood, and had been collected at a great expense. As soon as the besieged became acquainted with this movement, the whole of them, with the greatest impudence, manned the battlements and towers of the fort, beat their drums, and began yelling and howling like a pack of hounds. Meer

^k کمین

¹ Take off his head like an ivory ball with the Choukan of the sword.

Alí Ruza Khan marched from the same encampment, with his own troops, for the purpose of the celebration of his marriage with the daughter of Meer Gholaum Alí Khan, otherwise called Guloomaen, the Jageerdár of Bikhun Pilly, to whom he was affianced; and also to find out the intentions, plans, and strength, of Huleem Khan, and to receive the Paishkush or tribute due from him. He therefore marched towards Kirpa. The Nawaub himself halted a week in the same place.

At this time, the season for the breezes of victory to wave the Hyduri standard, was fast approaching; for the sons of the Chief of Juremla arrived in the camp. This Chief was the father-in-law of the Poligar of the Droog, and, during the siege, was in the fort with him; but, after the siege was raised, he obtained leave of the Poligar to pay his devotions at the shrine of an image, the temple containing which was situated at the foot of a small hill, at the distance of a fursung from the fort, and thither he proceeded with a few horse and foot. The motive of this journey was, however, entirely misrepresented to the Poligar by interested persons, and he was informed that his brothers-in-law had proceeded with an intention to visit the Nawaub, and negotiate for the release of their own Jageers, that they might be free from being molested by him. The infatuated Poligar, on hearing this trumpery



story, became jealous and suspicious of them, and ordered his executioners to follow them ; and they accordingly followed, and cut off the head of his innocent father-in-law, and plundered his house. His sons, who were adoring the idol, had not lifted up their heads from their prostration, when the news of the murder of their father and the plunder of his house arrived. This intelligence caused a sudden revolution in the feelings and sentiments of the brothers ; and, plunged in astonishment and grief, they consulted as to what they should do in such circumstances, and, swifter than the wind or lightning, they turned the bridle of their views and intentions towards the Nawaub's camp, where, through the medium of the Vakeel of the Poligar of Hurpunhully, who bore the same degree of relationship to them with the Poligar of Chituldroog, they were presented to the Nawaub, and immediately placed the sandal of devotion on the forehead of friendship and obedience,^m and were made happy with Royal dresses and presents.

The Nawaub having granted the Sunnuds of the Talookas of the Droog to these devoted friends, after the Droog or hill fort should have been conquered, both the brothers strove the more to stimu-

^m Alluding to a custom of the Hindoos, who draw lines of pulverised sandal wood on their foreheads to denote their sect.



late and incite him to attack the fort, and moved on before him. The Nawaub, therefore, according to the suggestions of these intelligent well-wishers, again marched to the fort, and appointed his Chief officers and Foujdárs to the points of attack. The brave Mussulmans now, in the course of a week, gave convincing proofs of their power to break down the forts and overcome their enemies; and by a path, shewn to them by guides,ⁿ such a path as the eyes of fancy never figured, nor the imagination of the learned ever conceived, they made their attacks. After a little fighting, the bonds which united the garrison of the fort were broken asunder, and, like falling leaves in autumn, they were dispersed and scattered on all sides, while the besiegers, now fearlessly mounting the hills, beat their drums, in token of victory, and watered the swords and spears of their resentment in the blood of the infidels, and beat the black dust of existence out of the bodies of the unfortunate garrison.

When the Chief heard the drums within the fort, and saw the heads of his men rolling about on the plain of revenge, like the balls of boys at play, he understood well that fortune was now bidding him farewell, and that the genius^o of wealth

ⁿ سوراغیان Men who trace footsteps.

^o شخص



and prosperity was about to depart from him. He did, indeed, leave his house armed and ready for the fight, but, when he saw that most of his bravest companions were killed or wounded, and that the few men round him were without arms, rubbing their hands, and shedding tears, the feat of his firmness failed him, and he stood like a picture painted on a wall; till the brave Commandant with other officers came upon him and seized and made him prisoner, and brought him to the presence, in the year 1191.

H. Committing him with his women and children to the care of his confidential servants, the Nawaub sent him and them to Puttun. The Nawaub distinguished and rewarded every brave officer and soldier in his army, on this occasion, by giving them presents, dresses of honour, and increase of pay.^p

^p An anonymous author relates, that on taking Chitul Droog, Hydur ordered the Raja to be thrown from the top of a precipice and he was dashed to pieces: he says, moreover, that his name was Sir Sookh Todur.



CHAPTER XXV.

The march of the victorious standards towards Kirpa, and the capture of Huleem Khan, the governor of that place. Also, the conquest of Gunjee Kota, &c., occurring in the year 1191, Hijri.—A. D. 1777.

THE Nawaub was three years in conquering Chitul Droog; but, as soon as that was accomplished, and the fort and its dependencies had been taken and occupied by the agents of the Nawaub, he nominated a certain Dowlut Khan, an old servant, who was originally of the Naimar or Nair tribe, to take charge of the Droog, and the management of the dependencies was in all respects committed to his discretion. In reference to this man it is proper to mention, that, at the time Nundiraj resided near Suttimungul, the Nawaub being employed in making arrangements with the Poligars of that quarter, and in collecting the Paishkush, Dowlut Khan, then a boy, was taken prisoner or fell into his hands there, and was brought up



by him in tenderness and care as one of his own children.

The Nawaub, with his army, now passed to this side of the Ghaut; and encamped some days at Mungul; and here, for the purpose of testing or trying the service and loyalty of his Foujdárs (civil servants) and Sirdárs or officers of his army, and of the high officers of government, the obedience of the Poligars, &c., in short, to ascertain also who was his friend and who his enemy—he concealed himself, for some time, and gave out or caused a report to be spread, that he was dead, and at night a chest as a bier was despatched to Puttun, filled with Utr or essence of roses, and Ubeer,^q under the charge of certain singers^r or chanters. When the evidence of this news was seen in the chest or coffin, the cries of grief and lamentation extended through the army and country, and the sound of weeping and wailing was heard from every door, and every tent and pavilion, until it rose to the heavens. Sighs and moans burst spontaneously from every breast, and dismay oppressed the hearts of the officers of the army and the governors of forts. Notwithstanding the hearts of all were broken with anguish, still, among the officers

^q A sweet smelling wood much used in India.

^r مولودیان Men who chant verses on the birth of Muhammad.



of the army and the troops, no diminution or excess in the duty of the camp was manifest; neither did any breach of the regulation or order of the civil government of the country occur. The Prince also, (Tippoo), did not in any matter rashly put himself forward. When, however, this political lying report of the Nawaub's death, he having all his faculties alive, was received by Huleem Khan, he immediately made presents of sweetmeats^s to his friends, and beat his Nobut or kettle drums, for joy. It happened, however, that intelligent and observant spies wrote an account of this insulting act to the presence, and, at the relation of the circumstance, the flames of Hydur's wrath burned furiously, and he resolved on the destruction of Huleem Khan.

After a short time, having satisfied his mind as to the fidelity of his officers, and servants, he took his seat on the throne of wealth and power; and, in reward of this good service, he distinguished them, and made their hearts glad, by giving all of them presents and dresses of honour. He then displayed his victorious standards, and the army marched towards Kirpa,^t to punish the Afghans. This was scarcely done when letters arrived, from Meer Ali Ruza Khan, stating that the Afghan of

^s A custom in India on hearing good news.

^t Cuddupah.

Kirpa, Huleem Khan, had withdrawn his foot from the circle of obedience and friendship, and that his troops were formed ready to oppose the Nawaub; that, a line of soldiers had been drawn up on the road, to stop the passage or advance of Ali Ruza Khan; and that he, (Huleem Khan), had also posted artillery and rockets on the road, to impede their progress; and that he was still collecting troops. On hearing these tidings, the anger of Hydur flamed violently, and he hastened on with all his brave troops to that quarter, by forced marches.

When the Hakim or Chief of Kirpa heard that the lion of the field of battle was advancing with a large army, he trembled with fear at the approach of the strong armed soldiers of the Nawaub, and despatched Muhammad Ghiaus, as his ambassador, to the Nawaub, to solicit the pardon of his offences. The Vakeel arrived, and, after kissing the ground, performed to the utmost of his ability his duty towards the Afghan; and, seeking his master's advantage, desired that the edifice of enmity should be replaced by the foundations of kindness and friendship, in opposition to the usage of former days. In reply to these propositions, the Nawaub said, "your master pretends friendship for me openly, but in secret he has raised the head of pride, and followed the path of intrigue, and enmity; and, on hearing



the report of my death, he in joy distributed sweet-meats for the good news, and expelled my Anchi Wala or newswriter from the town.—Good God ! with all this disgusting pride, and malice, and folly, is it possible he can expect grace or forgiveness?—Gratitude for the many benefits and favours which I conferred on him, and for having kept the tender plant of his fortune and condition flourishing in the garden of maintenance, has been all forgotten.—‘ His fortune will be of his own making.’—Now, therefore, tell your master to get ready to defend himself; for we shall very soon reach him.”

After the unsuccessful ambassador had been thus despatched, spies brought intelligence, that the Afghan of Kirpa had assembled his troops, and had placed them under the command of his nephews; that is, under the sons of Kurma Mean, (the son of Mujeed Khan,) whose names were Husseini Mean, and Saeed Mean, and had despatched them towards Dhoor. In fact, a very severe action was at that time fought between the Afghans and Meer Sâhib,^u and in that engagement the Afghans were victorious. As soon as this intelligence reached the Nawaub, he advanced rapidly with his horse, foot and artillery, and, at about midnight, fell on the heads of these men like sudden death; and, with rockets and musketry,

^u Meer Ali Ruza Khan.



broke the chain of their order, and many of these wicked Afghans were thus made food for the edge of the unsparing sword. Nevertheless, the commanders of the Afghans, although they were inexperienced, and mere boys, planted their feet firmly and fearlessly in the field of manhood, and, with Nagaras beating, and mounted on elephants, retired towards Kirpa. The Nawaub, with all his horse, had followed them four fursungs, as far as Balsan Hully, when night ended, and the light of the morning appeared. The Kuzzaks, Silahdárs, and the Dustadárs, of the victorious army now surrounded and hemmed in the Afghans; and, from the first fragrant breeze of the morning until mid-day, the drums and trumpets never ceased to sound the charge, nor the market of hard blows from constant traffic. Every individual Afghan gave such proofs of his skill in the use of the sword, that their prowess is still recorded in the page of memorable events; and the young lads, mounted on their elephants, plied their arrows with both hands so fast, and gave such proofs of courage, that two thousand brave and experienced men of the Nawaub's army were slain by them. At length, however, all this intrepidity and pride ended in flight, and the Afghans were forced to throw away their shields, and seek refuge in the small fort, the Hulli, above mentioned and there they remained.



The artillery, according to the Nawaub's orders, now opened their fire, and, battering the walls of the fort, soon levelled them with the ground. When they saw that they were neither able to fight nor retreat, the foolish young men surrendered and were made prisoners with Sidi Hualal and three hundred Afghans; and the whole of the elephants, horses, and military stores, that is, bows, arrows, spears, swords, and tents, heaps on heaps, fell into the possession of the servants of the Nawaub.

After being blessed with this victory, the Nawaub marched on, and captured the town of Kirpa at the first assault; and, from the pomp and magnificence of his army, of victorious presage, the environs of that town became the envy of the starry heavens. The Nawaub here placed the captured Afghans in a tent near his own; the two brave young chiefs were, however, imprisoned in their own house.

The next day the Nawaub directed the arms of the Afghan prisoners should be taken from them; fearing that, as they were rash, foolish, men, they might attempt some act of violence or treachery. When, therefore, Abou Muhammad, the Mirdah or chief officer of the Peons^v or messengers of the Presence, a man of great respectability, and an old and faithful servant, went to them to ask for their swords and shields, he at first desired to get posses-

sion of them by stratagem ;^w and accordingly he said to the Afghans, " Gentlemen, I beg to inform you, that the Nawaub is perfectly enchanted by the skill and excellence of your sword practice ; he wishes therefore to be allowed to inspect your arms, and, for your honourable service will present each of you better arms, from his own armoury." In answer to this the Afghans unanimously declared that, while the loan of their lives remained with them, their swords should never come into his hands. When the Mirdah returned to the Nawaub with this insolent answer of the Afghans, the Nawaub immediately ordered a number of matchlock men to proceed to terrify them with their matchlocks and bayonets, and take possession of their weapons.

When the musketeers went and stood before them, the Afghans saw that the issue of their affair depended on the point of the bayonet and the mouth of the musket, and four brothers of their number, the sons of Abdurrizak Khan, Dowlut Zai, whose names were Jubbar Khan, Suttar Khan, Ruhman Khan and Kadur Khan, all Chiefs among that tribe, careless of life, after repeating the Fatiheh,^x madly drew their swords and sallied forth.

طایف الحیل^w

^x The first chapter of the Koran.

Killing five or six matchlock men on their way, they took the path to the Nawaub's tents. On their arrival there, however, the spear men and the sentinels of the guard killed three of these men at the door of the Nawaub's tent; but the fourth or the remaining one rushed into the tent. Aware by some means or other of his approach, the Nawaub with his dagger^y slit down the wall of the tent, and escaped to the Dewaun i Aum, or the tent of public audience, and the rash perfidious Afghan, seeing the tent empty, began to repeat the Lahowl,^z to signify his astonishment and mortification, and rubbed the back of his sword on his foot. But, while he was doing this, an executioner stole behind him, and separated his head from his body.

From this circumstance, the Nawaub conceived a bad opinion of the whole of these men,—Truly,—“If one man of a tribe commit a fault,”—“neither the respectability of the little or great is spared,”^a—and Hydur, in his anger, therefore gave orders to his hard-hearted executioners to cut off the hands and feet of the Afghan prisoners at the joints with axes and saws, and thereby gave a bitter potion, as an example, to the tongue and palate of the rest; and these men, with the blood streaming from their

^y نیفچه

^z لا حول ولا قوة الا بالله

^a Gulistan.



legs and arms, were carried through the streets and lanes of the town, and were then left outside the walls. Some of them, however, to save their lives, pretended to be Syuds^b and Shaikhs, and thereby escaped punishment.

After this occurrence, the Nawaub sent a party of steady experienced infantry into the town, and despatched the Kuzzaks, or plundering horse, towards the fort of Sudhote, where the Chief of the Afghans, (Huleem Khan), had sought refuge. The horse, before mentioned, having marched by night to Sudhote, began to plunder, and destroy the country near the fort. In the morning, the Hakim or Chief, seeing troops upon troops of these bravoes plundering and setting fire to the houses, he sent out a man to enquire the reason. His messenger on his return, told him that the army of the Nawaub had defeated his troops, and that the hands and feet of the Afghans, in consequence of their violence, as has been before related, had been cut off with the hatchet and saw of anger and revenge. Also that the Nawaub had taken the city of Kirpa at the first assault, and that the horse near the fort were his light cavalry, sent forward to plunder. Huleem Khan, on hearing this, fell into deep fear ;

^b Syud is a name given to the descendents of the Prophet.—
Shaikh signifies a chief or an elder.



and, with the counsel and advice of certain of his short sighted Khans, proclaimed, that all his servants and the inhabitants of the town, with their women and families, property, money and jewels, should during the night retire to the hill country, near Chitul Droog; and they accordingly proceeded thither. It happened, however, that the keen-sighted Kuzzaks had some intimation of this movement, and that multitudes of men and women, with great quantities of heavy baggage, and articles of value, such as gold and jewels, were quitting the fort, and journeying towards the hilly country; and they immediately set out after them at speed, and, attacking them on the road, omitted no indignity or cruelty in plundering the night wanderers, and without compunction seized on their wealth, violated their women, and falling in with some Afghans, (who apparently had charge of these people) they put them to death and then returned.

The foolish Khan, when he heard these circumstances, was greatly afflicted, and ashamed at his want of prudence. The next day the Nawaub himself mounted his horse, and, with his army and artillery, marched to Sudhote; and, having encircled the fort like a ring, he encamped there. The Khan, having no power to oppose the lion-hearted troops of Hydur, and being without resource, again despatched Muhammad Ghiaus to the

presence, with professions of complete submission, and, being ashamed of his conduct, begged pardon for his former offences. When the Nawaub became acquainted with his sorrow and abject humility, his generous spirit and comprehensive clemency came into operation, and he contented himself with demanding ten lakhs of rupees, and the fort of Gunjee Kota, as the price of his forgiveness. As Huleem Khan had not even two lakhs of rupees in his treasury, this requisition of the Nawaub plunged him into deep thought, and uncertainty; and the silence and delay which were thus occasioned by this shuffler continued so long, that the Nawaub, in anger, ordered Meer Ali Ruza Khan to attack and take Gunjee Kota; accordingly, he, who was only looking out for such times and such orders, marched with his own troops, and besieged the hill fort, and after the labours of a week, he took it, and despatched his letter of congratulation on its capture to the Nawaub, who appointed an able Ameen, or collector, and a brave governor, to establish and preserve order in the fort, and its dependencies, and then recalled the Meer to the presence.

When the news of the capture of Gunjee Kota reached Huleem Khan, he became still more disordered^c in his senses than he was at first; but,

منتشر الخواس^c

being remediless, he despatched his Dewaun or minister, Abdurrucool Khan, accompanied by Muhammad Ghiaus, to the presence. These men delivered their verbal message in language replete with eloquence,^d and in terms remarkable for their propriety and elegance, to the effect that Abdul Huleem Khan had drawn the head of shame under the hood of repentance, and that he had assembled his family and children in one apartment, and had surrounded it with a store of gunpowder, and that, with a port-fire in his hand, he was waiting the result of their message; but that, if his life could be spared, he was a man who might render acceptable or approved service to the Nawaub, and therefore that they begged the Nawaub would take him by the hand.—“To have pity on any one’s misfortunes shews greatness.”—“To grant any one his desire is greatness.”

The Nawaub, having well considered the grief and deep humility of the ambassadors, at length spoke, and said, “my first wish is that you would allow two flags, with two companies of matchlock men, merely for the honour of our name, and to shew the friendship which connects our families, to remain in your fort for two hours; and, after that, I will draw the pen of pardon through the list of

^d شرین زبانی

your offences, great and small." When the ambassadors, well pleased, returned therefore to their master, and made him acquainted with all the Nawaub had said, and persuaded and urged him to conform to the orders of the Nawaub, he whose horse-shoe was in the fire, that is, whose necessities were pressing, with the appetite^e of a religious beggar, listened with a willing ear, and ordered his servants, both horse and foot, who garrisoned the fort, and were ready for action, and who had frequently requested permission to light up the fire of contention, and commence the attack, to leave the fort. Some of the Khans, also, who had placed the foot of courage in the field of opposition to these orders, were dismissed with sour looks; and Hu-leem Khan sat still, waiting patiently. The Nawaub, meanwhile, having cleared the rust of uncertainty from the mirror of his heavenly^f mind, despatched to the fort four thousand regular infantry, of the red and yellow regiments, with two victorious ensigns, to the commanding officer of which detachment however he gave secret orders. Immediately on entering the gates of the fort therefore the officer left half his men at the gate and ramparts adjoining,

بسم الله شاه پيرزاده^e

ملکوت مناظره^f Looking towards or at the abode of the angels.



and he himself with the remainder, proceeded straight like an arrow, and seized the mild Huleem, who was then sitting in his Hall of Audience. Having made him a prisoner, he put him into a palan-kin, and sent him, with his personal and other servants, to the presence. All this having been effected, the whole of the city and suburbs were committed to the charge of Meer Ali Ruza Khan; and, the Nawaub's mind being then at ease, he returned to his capital, Seringaputtun, where he gave himself up to pleasure and enjoyment.

Abdul Huleem Khan, however, with his women, relations, and other dependents, were brought to Seringaputtun, and imprisoned in the Gunj Aum suburb, and a sufficient allowance was made for the expences of his establishment. His son-in-law, named Syud Muhammad, escaped by night with his wife to Naugpoor; but his other son-in-law, whose name was Behlole Khan, remained with him. In the course of time, they all, one after another, left this vain perishing scene, and thus escaped the wasting troubles and miseries of this world.^s

^s From Hydur's character, there appears but little doubt that their departure was hastened by his kind offices.

CHAPTER XXVI.

An account of the Marriage of Hydur Ali's youngest son, Kureem Sáhib, with the daughter of Hukeem Khan, Meeana, the Governor of Sanore; and the Betrothal of the Nawaub's own daughter,^h the rose of the Garden of Purity and Chastity, to the Son and Successor of Hukeem Khan, in the capital, Puttun, 1192, Hijri.—A. D. 1778.

At a former time, the Nawaub selected and obtained in marriage the bright star of the constellation of Chastity, the daughter of Mehdi Beg, a Jamadár, who commanded two hundred horse at Arkat. The circumstances of the case were these, that after this officer's death, his two sons Hussaini Beg and Moraud Beg, with their sister, leaving Arkat to obtain service, had arrived in Mysore, where the Nawaub sought and marriedⁱ their sister. This lady had a son, who was named Kureem Sáhib, and also a daughter; but, after giving birth to the latter, she died of a mortal disease, and departed to

^h The Lady's name it appears was Kennie Sahibeh.

ⁱ This work is rather remarkable for the length of its parentheses and digressions.

Paradise. A Bayadere, or dancing girl, named Zohreh,¹ a favourite of the Nawaub's, brought up the son and daughter with great care and tenderness, until they reached years of discretion; and the Nawaub himself regarded this son with increase of favour. At this time, therefore, the mind of the Nawaub being at rest from the prosecution of his measures^k for the prosperity of the Khodadad state, he began to think of the marriage of his son, and make arrangements for its celebration. Hukeem Khan, the Afghan Chief of Shanoor, was not well affected to the Nawaub, and had frequently deviated from the path of confidence and friendship, but the political views of the Nawaub required that the enmity and hatred, which had subsisted between them, on both sides, should be replaced by relationship and marriage, and that thereby comfort and assurance should be given to the mind of the Khan. He, therefore, despatched Vakeels, with letters of congratulation on the projected marriage, informing him that he abandoned his claim for tribute from his possessions. At the same time, to produce an effect, there followed in the rear of these ambassadors, a strong body of troops, under pretence of foraging, but well supplied with stores, and ready for action. When these able embassa-

¹ Venus.

^k رتن وفتق

dors arrived at Shanoor, they visited Hukeem Khan and presented their letters, and also delivered a verbal message to him, to the effect that, for the possession of dominion enjoyed but a few days, and which at most could last but a short period, it was best that the dust of enmity and strife should be allayed by a sprinkling of the pure water of peace and good will, and that the carpet of opposition and distrust should be rolled up and removed, and the foundations of intimacy and friendship raised and strengthened by the ties of family connexion; and that, acting together, they might wage war with greater effect on the infidels, and, that as a result of their union, the whole, body of the Mussulman people, and the high and low of all tribes, might repose happily on the couch¹ of comfort and safety, and continually offer up prayers for the lasting prosperity of their government. The well weighed words of the ambassadors made a strong impression on the heart of the noble Khan, and, like the gentle rain, washed away the dust of doubt and enmity from his mind; so that at length he lent the ear of acceptance, and cast the eyes of thankfulness, on the wise and salutary message of the Nawaub, and the contract of agreement and friendship was arranged and settled, on the following terms,—That Hukeem

Khan's daughter should be united to the Prince^m in marriage, and that the sister of the Prince, the emblem of chastity, should be united to the eldest son of the Khan. It is to be observed here, that the attainment of this great object arose from the following causes; the Nawaub, from his high rank and station, the abundance of his means, his prosperity and excess of wealth, had no peer or equal among the newly risen chiefs of power and rank; the proud and haughty chiefs of different parts, whom the sultans and governors of former times, with great armies and mighty preparations, had vainly spent years in labouring to subdue, he, on the contrary, in a very short time, by his personal bravery and conquering sword, had completely overthrown and destroyed; and to that degree did he exert himself, in the subjection of the proud and insubordinate, that, in the towns or districts of Mysore, the name of rebel or rebellion no longer existed; and whenever, he heard of a stronghold in the possession of a rebel or an enemy, he, either by the force of policy, or by strength and courage, cast down the walls, and destroyed it. His victorious standards, also, to which ever quarter they might be directed, never lowered their heads until they threw the ensigns of their enemies, reversed,

^m صاحبزادہ

B B



into the dust of disgrace and contempt. Instances of this, are to be found in the ruin of the power of Morar Rao, the Náik of Chitul Droog, and the Afghan of Kirpa ; and the weight of these examples threw terror into Hukeem Khan's soul, but, most of all, the advance of the detachment of troops, following the ambassadors, gave him the greatest uneasiness. But, if it had not been so, the pride and insolence of the Afghan race are too well known, to need further mention. In short, the fortunate Khan accepted the offer of the Nawaub with thankfulness, and despatched by the Vakeelsⁿ letters, couched in the style and language of congratulation and friendship, with presents and honorary dresses ; and next occupied himself in preparing the feast and ornamental arrangements of the bridal day. The Nawaub having therefore his mind at ease, now invited the consenting Khan, with his family and servants, to his capital, Seringaputtun ; and, having completed the forms of felicitation to his worthy and honourable son, and done the honours of the royal feast and banquet, the two propitious stars were placed in real conjunction at the fortunate hour ; and in the same form, and with the same ceremonies, the sister of the bridegroom was married to Abool Khire Khan, otherwise Khira

ⁿ Ambassadors or Agents.



Mean, the son of Hukeem Khan. After the leisure consequent on the celebration of these marriages, the distinguished Khan, leaving his daughter and son and a body of troops with the Nawaub, returned to Shanoor, and the Nawaub remained at his capital.



CHAPTER XXVII.

The second expedition of the Nawaub Bahadúr, to conquer the country of the Karnatic Payanghaut, at the instigation of the Názim of Hydrabad, and the Poona ministers, in the year 1194, Hijri.—A. D. 1780.—With an account of the victories gained by the lion hunting Moslems in that expedition.

THE causes and materials of the grandeur and power of the house of Hydur increasing day by day, and every one of his Khans and brave officers being distinguished for affection to his person, and devotion to his service, the fame of his conquests, and the destruction of his enemies, and the report of his liberality, and the protection afforded to the poor by this nourisher of mankind, penetrated to all quarters of the world; and as at all times, the world shared and enjoyed the benefits dispensed from the table of his bounty, and as the shower of gold from his generous hand continually moistened and refreshed the garden of the hopes and desires of all kinds of men, the result was, that

the whole of the towns, fortresses, and cities of Mysore assumed a new form of beauty and splendour ; for at that period, no Chief of high military talent and power remained, the Nawaub alone excepted, who, with the strong hand of power, and by the art of subduing his enemies, had broken the necks of those who had raised them in pride^o and vain glory, and, by his daring and intrepidity, had drawn the whole of the cautious and wily, both infidels and Mussulmans, into the net of subjection and servitude. The heavenly^p mind of the Nawaub, therefore, now that the bride of wealth and dominion had fallen into the close embraces of his conquering fortune, being content and at ease on all sides, resided at Puttun, enjoying himself, and occupied, also, in the collection of warlike stores, brave soldiers, horses of Arabia and Irak, powerful elephants, &c. Viewing, however, the number of his troops, the splendour of his equipments, and the pomp of his court, the thorn of grief and jealousy penetrated the hearts of the envious Chiefs of the Dukhun ; that is, the hearts of Nizám Ali Khan, and the Chief of the Mahrattas, and to break down the power of that nourisher of the poor, and, dispenser of benefits, (Hydur), they exerted their utmost endeavours. At this time therefore when the foun-

° رعونت

^p ملکوت مناظر

dations of the kingdom and kingly fortunes of Hydur were doubled, he having chastised, and made obedient to his will, most of the insubordinate Rajas of that part of the country who in greatness and pride had raised their heads to the clouds ; nay, from day to day, had increased his ascendancy so rapidly, that their fear was lest he should wrest the whole of the Telingana and Mahratta countries from them, they laid deep schemes and plans, and, agreeing in word and spirit, they both despatched ambassadors, with presents and dresses of honour of great value to the capital of the Khodadad state, who, with a friendly tongue, and openly manifesting great regard, delivered their message, to the effect that the blood shedding English had usurped or made themselves masters (of part) of this country, and that they had also taken entire possession of the province of Bengal, “ the mole on the cheek of Hind ;” that the whole of the province of the Karnatic Pay-anghaut they considered as their military fief, and that their power increased every day ; that they, (the English) kept Muhammad Ali Khan as a hired servant, and reigned under the shadow of his name ; that, more particularly, the infidel Rag-hoo, the assassin of his son,^a had by their assistance effected the plunder and destruction of the

^a Nephew.

country of the Paishwa, that is, the Mahratta empire; that most of the peasantry, payers of taxes, of that country, had been ruined and destroyed by him; that he had cast away from his wicked heart all remembrance of benefits he had received from the Paishwa's government; and though, by the mercies of the eternal, and the aid of good fortune, he had received signal punishment,^r still the present danger was that, from the remaining of the English in this country, the flames of strife would be lighted up again and again. To avert this evil, they urged, that when the conditions of amity should be firmly established between the three families, their enemy would then have no power to contend with or intrigue against them; that it was necessary, therefore, nay, indispensable, for them united to remove the English out of the way, and then they might reign in peace, and without the intermeddling of strangers, and that, they had agreed and sworn to keep the following engagement, namely, that whenever either of the contracting parties, should have an object to attain, they should proceed together, and together use their best efforts to effect the same. As, for instance, that they two had agreed and sworn, and

^r Perhaps alluding to the defeat of the English detachment at Tulligaum.

had bound the girdle of endeavour tight round the loins of their courage, to do away with the tyranny of the English of Bombay.^a What measures, therefore, did the glory of the house of prosperity and power, (Hydur,) propose or advise in the matter? But at all events Hydur might be certain that, when all the contracting parties united in heart and word, the conquest of the Karnatic Payan-ghaut, and even the whole of Hindustan, might be accomplished in a very easy manner. “When two kings unite in heart, there is no path left for sedition.”—“In peace, if two kings light a lamp”—“their cities and armies will be illuminated;”—“but if they turn their faces to the battle field,”—“they bring calamity upon the earth from heaven.”—“Better is it therefore, that we should turn our faces to peace,”—“and adopt liberal sentiments towards each other.” In these measures it was, they said, necessary no delay nor negligence should occur. God forbid that a difficulty should arise, the remedy of which might not be easily obtained, even by the united strength of the brave troops of all parties.

On hearing this deceitful language, the Nawaub, who, by his caution and penetration surpassed all other the most renowned Kings and Princes, re-

^a Tulligaum.



fused to lend a willing ear to their proposals, and, in reply, said, "Your stimulating words of advice are from the tongue, not the heart, and to listen to such fool-deceiving propositions, would doubtless be highly imprudent and dangerous for this reason,—that the reins and direction of your government and policy are in the hands of incompetent, avaricious, and indolent, ministers;—and that, knowingly and willingly, in many places and in the most critical times, shameful deception and treachery have been practised by them, and undoubtedly the same will occur again; and, that in case of such a recurrence, the contracts and treaties made between the parties, would be cut sharp off." That nevertheless, following the dictates of his high courage, the protection of the weak, he "had bound up his loins to exertion in this cause," "and that all the warlike materials to destroy their enemies were ready," that, his prudence, however, would not allow him to admit, or his frank heart to believe, their assertions, when they declared that, reposing confidence in their boasting troops, and effeminate Ameers, they intended to fight, or fancied they could contend with, the lions,^t ranging over the face of the whole earth, or suppose that they could bear the weight of the labour and anxiety of

^t Meaning the British troops.



such an undertaking on their indolent minds. He called to their recollection, that the people they so hated (the English,) were united among themselves, both in heart and language, and it was for this reason that, in all places and times, they were so successful. If, however, they, (Nizám Ali and the Mahratta,) were sincere in the policy on which they had apparently decided, they were to advance towards that country, (the Carnatic,) with their troops in the best order, and, with all the strength of their artillery and warlike stores; and he himself would be ready at that time. But, if they decided otherwise, he requested they would trouble him no more on the subject.

When the Eelchees, or ambassadors, detailed to their respective masters this just answer of the Nawaub, they on both sides, sanctioned and strengthened the articles of this treaty with the most solemnⁿ oaths; and the future arrangement of the country, and the establishment of their power, such as might be required, being repeatedly discussed, they opened to each other their ultimate views and determination. It was, therefore, concluded, that the Mahrattas, with the whole weight of their forces, should put the horse^v of

ⁿ عاقبة

^v Alluding to the game of Chess, the Knight.

attack in motion for the conquest of Bombay; that the chief of Hydrabad, with his army of city soldiers, should march to take possession of Mutchli Puttun, and Raj Bunduri; ^w and that the Nawaub should direct his conquering ensigns towards Arkat.

In conformity to this plan of operations, both the princes pitched their tents and standards outside the walls of their respective capitals, and ordered a muster of their officers and troops.—The Nawaub Bahadúr, although he was nearly certain that the Moghuls and the Mahrattas were neither true of tongue nor heart, and that they would not continue to the end in the same mind, still, after maturely considering the strong treaties, and conditions of agreement, which they had newly contracted, took upon himself, with a firm confidence, the responsibility of the war, and, having despatched gold, jewels, and rich cloths, to the two grasping potentates, and thus made them happy, he set free his determination to make the conquest of the Karnatic Payanghaut, and despatched a letter to the address of Muhammad Alí Khan, requiring him to deliver up the fort of Nuthur Nuggur, (Trichinopoly,) in conformity to his treaty or agreement, the account of which was fully given in a former part of this work. As Muhammad did not return a pro-

^w Masulipatam and Porto Novo.